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The Sunken City.

Hark! the faint bells of the sunken city
Peal once more their winter evening chime.
From the deep abysses of the dim
Wild and wondrous, of the olden time.

Temples, towers, and domes of many stories,
Here lie buried in an ocean grave.
Undesired, save when their golden glories
Gleam at sunset, through the lighted wave.

And the mariner who had seen them glitten,
In whose ear those magic bells do sound,
Night by night lingers there to watch and listen
Though death's dark shadows round him bound.

So the bells of memory's wonder-city
Peal for me their old melodious chime;
So my heart pours forth a cheerful ditty,
Sad and pleasant from the bygone time.

Domes and towers, and castles, fancy
budded,
There lie hidden till unveiled and gilded,
Glowing with light, by night's dim gleam.

And there hear I music sweet as kneeling
From a virgin's self-known phantom land,
And through tears can see my natural dwell-
ing, far off in the far-off, dim land.

The Fruitless Fig Tree.

Behold the tree by the highway,
With its plane of fruitless green,
Gloves in its shadow,
And beauty reigns as a queen!

Wary and worn with his journey,
The Master, in eager pursuit,
Plucks leaves from the barren branches,
Which ought to be laden with fruit.

Not beauty or glory could rescue
The fruitless tree from the curse—
The garb and time may come,
The taint of the grave or the hearse;

But a sleepless eye is beholding,
And the heart of humanity grieves,
When the flesh and blood of beauty
Is withered like fruitless leaves.

The world is starving the hungry,
And food is more rare than show;
Bold shafts of marble or granite
May rise amidst squalor and woe;

But who deals bread to the needy?
Is bread of such small account?
For Christ will blast the leaves only,
And spare the well-ripened fruit.

The pluck, the velvet and crimson
May draw the lightning of wrath,
And leave the wreck of profusion
To blight the scar of its path!

But close to the heart of Jesus
The fruit of the spirit will bloom,
Where, shaken by every life-throb,
"I will fall in the lap of the lamb!"

Do we give the cup of cold water
To moisten the lips of the faint,
Unwilling to hear their kind blessing,
Or assume the name of a saint?

The Judge beholdeth from heaven,
And his swift fan purgeth the floor;
This wheat will surely be garnered,
For the Master stands at the door!

For friend or pillow, or workshop,
The fruit of the heart may appear,
Now tried with dazzling sunlight,
Now hid with the shadows of despair.

Now kiss'd with the pearl of a tear,
Sometimes the clouds overshadow,
Whatever will ripen the harvest
Will please the Husbandman's eye.

The fruit doth gather the sunshine
To sweeten the bitter core,
And the light that dazzles the sinner
Prepares the Christian for more.

Now ripe of sorrow and of the past,
The mantle which misery weaves,
Sink woven in life's dark colors
As the shadows of needful leaves.

But who will come to the Master,
With only leaves at the last,
Inviting the curse of his justice,
With the withered weeds of the past?

Now the curse of the highway
Stands out to guide our way,
Then, dead, and leafless, and shiver'd,
"I will mark the way of despair!"

M. S. Newsum, in the Church Advocate.

COMMUNICATIONS.

Muscle Shoals Association.

Dear Bro. West:—We have recently enjoyed the privilege of visiting this honorable body, convened in one of the largest meeting houses we ever saw in the country. The name of the church with which it convened is Bethel. The house will seat about 800 persons. It is about 18 miles south of the famous Muscle Shoals on the Tennessee river.

Now you need not expect a graphic detail of everything of importance to your readers, as we did not take note of the proceedings; and did not remain longer than Sunday.

The introductory sermon was delivered to almost a house full, on Friday, by our worthy and zealous Bro. Adams, of Danville. The body was re-organized by re-electing our famous "Big Gunn," moderator; and our North Alabama Ashtcraft, clerk. It was an inquisitive and want to know who our "Big Gunn," and our North Alabama Ashtcraft, we will explain. The former is a title given by some distinguished member of the State Convention at Birmingham to our big Bro. J. Gunn, while he was delegate there; the latter is almost the picture of our beloved Bro. Wm. Ashtcraft, moving in these valleys and on a certain mountain, bearing the real name of Elder Joseph Shackleford. The weary monotony of counting the votes for these leading offices, was charmingly drowned by sweet and cheering music.

Upon the announcement of the votes, brethren Gunn and Shackleford made thrilling speeches, expressing their gratitude to a powerful and numerous body of Baptists, for their selection of moderator and clerk; and charged the present association to keep and nourish well the trust committed to them by their sleeping and venerated forefathers. Bro. Shackleford said that the Baptist State Convention expected much of the Muscle Shoals

Association.

The number of people of this great rich valley (we mean rich in soil), is legion; and all that the masses need are more live, working ministers, aided by working Sunday schools and prayer meetings all over the land.

The letters, read show a want on the part of many of that zeal which should characterize all Baptists. After reading the letters, the association adjourned until 8 1/2 o'clock, Saturday morning.

Next morning was principally spent in reviewing the statistics by our very careful clerk. Here we will state that we expect our minutes to be done up in extra style, and printed at your office.

A short recess brought us to listen to the profound reasoning of Elder J. Gunn. His sermon was a funeral of our faithful "mountain missionary," Elder M. A. Verser. This travelling preacher leaves a bright record on the minutes of this association. Bro. Gunn's theme was the resurrection. He spoke very philosophically, beautifully showing the mysterious growth of our bodies; confuted the arguments of the non-resurrectionists beyond doubt or cavil; and established, we hope, an unshaken belief, on the part of the multitude, in the great resurrection of the dead. He pictured glowingly, the second coming of our Savior, riding on the clouds of Heaven, as he always loves to appear unto men, with an innumerable host of the "robed in white," as they will come "with a great shout," to meet their now sleeping bodies, in the air. After this sublime discourse, the hymn, "The Lord is Risen Indeed," was made to loudly ring, sweetly repeating the sentiments of the sermon.

After a bountiful repast the association returned to business. The first thing of importance to your readers was the report on education. The precious Howard and Judson were recommended, and also the Baptist Female Institute at Moulton. Also Bro. Shackleford's school at (or near) Trinity.

We must here express our sorrow at not having Dr. Renfro speak in behalf of the Howard and Judson, for it would fall on your inexperienced writer and speaker, to say his "little drop" in their behalf. Those institutions need able men to show their great advantages to the people in the shadows of these mountains.

Rousing speeches were made on the subject of education by brethren, Shackleford, Cunningham, of Newburgh, Gibson, of Landersville, and Lynch, of Moulton. On motion, adjourned until Sunday, 8 1/2 o'clock.

On the Lord's day we felt it good to spend half an hour in prayer meeting. We think that the brethren sang and prayed in the spirit on that day, and that there is much good in store for them.

A few minutes recreation, and the multitudes assembled, a part in the house, and a part out in the beautiful grove in the cemetery, for preaching.

BRO. SHACKLEFORD'S SERMON.

Bro. Shackleford will pardon us for roughly taking notes of his sermon, and slyly giving it to the press; for we think it too good a discourse to be lost to our reading public. His text was Ex. 14:15; and more especially the sublime command, "Go forward."

He shows the striking relation between the Israelites, who were between their enemies and the Red Sea, and all Christians, in the multi-form troubles of this life. This command of God, so applicable in every case, we must obey with our might.

Worldly men are ever interested in carnal things, but Christians are always engaged about their Master's business. Christianity makes us better and happier, ever enabling us to enjoy self-sacrifices. It makes us zealous of good works. An abiding influence for Christ should grow out of our lives, thus doing good long after our poor bodies are in their graves. When we were baptized, self was lost in Christ.

If we would live up to the requirements of the divine mind we must exercise ourselves in his cause. As physical exercise is necessary to bodily strength and health, so is spiritual exertion essential to spiritual power and joy. Hence the commands, "Grow in grace," "strengthen in knowledge."

Here the orator shot a volley at peccatorial religion, the effects of which we wish could be felt even to the remotest isles of earth. He says that many who cannot be found before, come out of their dens and caves once a year in protracted meeting season, and then shut themselves up in their shells another long year. He suggests that the revival last all the year. Preachers generally have to spend most of their time in revival seasons, in "warming up the church,"

as they call it. "Why the very idea," says he, "that we are Christians, presupposes that we are always warmed up." Lukewarm Christians are in a more miserable condition than vile sinners. Such religion (?) does harm. Our associates conclude that we have not been with Jesus.

Says he, why are the ones buried by nature so deep beneath the surface of the earth? That he who secures them as his own, may toll mentally and physically, preparatory to the appreciation of them. So it is with the "pearl of great price." We as Christians must all study the book of nature, and then the great book of revelation, diligently. The ignorance of Christians is the cause of so many sins in the world.

He here reminds us that we must give account of all these things to an omniscient Judge on his throne; and that we have the Bible as our only law and guide.

We are to study first the plan of salvation; not puzzling passages. The Christians course of study in divine things, is like the course of a student in school. He begins with the A B C's; then he learns to read, and then goes to higher branches, until he, at the proper time, reaches the sublimest beauties of Rhetoric, Astronomy, Music, &c.

Now he urges the great need of our denomination in this valley, viz: that they educate. He showed us that if the fast rising generation is not educated, they will be only fit subjects to be enslaved by wicked, cruel, and designing men. Hence our imperative duty to educate. The grand aim of education is, says he, the evangelization of the world.

At this point he remarks, "Though I have preached you one sermon, now I shall preach you a missionary sermon." He quotes the commission, "Go ye into all the world and preach the Gospel to every creature," as "our marching orders." "But," says he, "how shall they preach except they be sent?" Preachers are compelled to have the necessities of life, as other men. They must study their profession as well as others. This takes their time in which they might support their families or themselves. They are to be sent, and their lay brethren must send them. There is no selfishness in Christianity—no bounding line to missions. Missionaries from the ancient churches preached to our forefathers in all nations. Hence, this is a free republic, a religious nation. Missionaries have changed many wild savage nations to Christian powers, now worshipping and praising God every Sabbath, in their churches and temples. Can we thus see these glorious results and withhold our means?

When efforts are being made to collect money for missions, have you not often heard men very complacently quote as though it was good authority, "Charity begins at home?" Yes; and it seems to them an unanswerable argument in favor of withholding their means. Brethren, do not let Satan thus deceive you. This that we ask is not charity. It is a just debt that we owe to him who gives us all things. If we give at home the gift will stay at home. Giving to oneself self is not giving at all. The apostles began preaching at home (at Jerusalem), but they were to go into all the world. So the field for missions is the world. Sometimes the question is asked, "What becomes of the missionary money?" Their equanimity, charity and dignity are foregone conclusions, in their own estimation. Such a person may sometimes seem to have much more concern than you and most others can possibly see occasion for, about your families, etc.—so called. All is well if his eye is your eye, and his day your day, if you oppose what he may oppose, and favor what he may favor. Criticize he, abandon what he may, this is a right intention. Cleave you to what you love with devoted heart and toil, yet say a word of its mere external workings, your right of simple opinion may be disputed. He is your friend,—of course,—evidences to the contrary, it may be, notwithstanding. Your defence of stipulated rights, sometimes, under necessity imposed, may, hap, be your petulance and your folly.

Truly enough has some one said, "All men are made up mostly of human nature." In preaching, one time, about the "beam" and the "mote," a plain but sensible preacher substantially said: "These people, my brethren, who have the 'beam' in their eye, reminds me of a man holding in his hand a certain two-sided looking-glass, which some of you may chance to have seen. One side they call concave; and this makes a mountain appear as small as a mole-hill. The other side is convex; and this makes an ant look as large as an elephant's head. They look at

part of the business on Monday. Some other brother may tell the rest.

J. BUNYAN KILPATRICK.
P. S.—If we have in any instance varied Bro. Shackleford's sermon from what he will approve, it was an error of the head and not of the heart. We do not claim to produce his sublime words, but only his ideas.

The Demands of Friendship.

How various the motives which actuate and perpetuate human friendship. In nature and degree it varies with the incentives that control it.

There is such a thing as *disinterested* or *unselfish* friendship. He, whom this influences, acts for the good of others—not for his own personal interests. From tongue or pen of such an one do words of invective ever fall.

There is, too, such a thing as *condescending* friendship. This directs our kind attention and needed aid to subordinates, inferiors, and dependents. These we would *always* lift up,—never press down. He whom this principle governs, will never leave you and others in doubt as to whether he is your friend or your enemy. His language about you will never be equivocal as to purpose or intent.

There is, also, the friendship of mutually recognized equals. Influenced by this, men feel bound to observe, in words and manners, good decorum. They are *always* willing to "give and take."

There is, finally, a sort of friendship *demanding* in its nature. This praises or censures, lives or dies, as one continues or ceases to yield to the wishes and opinions of him who is influenced by it. Such an one may not be conscious of his own demanding spirit. You must concede to him the right, in private and in public, to administer the most cutting rebukes. Whether these damaging influences mean something or nothing, you are *nowhere*,—all the same,—silence, silence, (giving consent to your conscious guilt or weakness), is your only safeguard from the charge of capriciousness or sensitiveness, or something still worse. Your rightful claim to common respect, your equal susceptibility of feeling pleasure or pain,—what does such a person care about these things? The longer you have sat at his feet with deferential regard, the harder he takes, on your part, a little self-assertion. He seldom sees favors received, however numerous, but many bestowed, however few. His whole course towards you has been marked by generosity; yours toward him has been a source of annoyance. His apology for bearing with your manners at all, must be found in a claim to great magnanimity. His mercy, sometimes, is well nigh exhausted; thus leaving you to sink for want of his help. To stamp in the minds of others the bad name he would give you, he relies a good deal on his mere *ipse dixit*. For this reason, may be, he never gives an instance of your meanness, to justify his ungracious words against you. A little independence, cropping out from your common sense of manhood, is exceedingly rude and offensive, deserving the bitterest epithets of a fruitful ingenuity. Such people will some times turn simple interviews they may grant you, on subjects relating to you and them in a common cause, to overtures for favors. Their equanimity, charity and dignity are foregone conclusions,—in their own estimation. Such a person may sometimes seem to have much more concern than you and most others can possibly see occasion for, about your families, etc.—so called. All is well if his eye is your eye, and his day your day, if you oppose what he may oppose, and favor what he may favor. Criticize he, abandon what he may, this is a right intention. Cleave you to what you love with devoted heart and toil, yet say a word of its mere external workings, your right of simple opinion may be disputed. He is your friend,—of course,—evidences to the contrary, it may be, notwithstanding. Your defence of stipulated rights, sometimes, under necessity imposed, may, hap, be your petulance and your folly.

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their own faults in the concave side. They view their neighbors' faults in the convex side." In a coon hunt once, Jo was in ecstasy over the fine fat game, which he and Jim had caught, till a division was called for. Things now were changed. "Well Jim," exclaims Jo, "dis is not de same coon we catch las night no how, is 'e?" "Yes," replies Jim, "de very same coon." "Den, Jim," rejoins Jo, "good Lord! how he's swunk up." You are hardly the same man after as before asking for a division of rights and privileges with such people; and though in fact you are the same, yet alas, how you've "swunk up!"

Locke says, "He that has confidence to turn his wishes into deeds, never let a little way from thinking he can't do it, to obtain them."

W. WILKES.
Cuba Church.
BIGBEE ASSOCIATION.
This church is located in the southern portion of Sumter county, Ala., in the pleasant and inviting little town of the same name, 18 miles from Meridian, Miss., on the railroad running north to Birmingham. It has been constituted only about 18 months and with the energy and pride of its membership, together with the citizens, they have erected a large and convenient house of worship—all paid for. The good sisters, and ladies of the town and neighborhood, have in contemplation the organization of a "Woman's Aid Society," through which means will be secured to furnish the church.

It was with this church, the late session of the Bigbee Association was held, which Bro. Bailey says "was a grand success." I endorse the statement. In some particulars it excelled any session it has been my pleasure to attend. The delegation from the churches was pretty good, embracing all of one and part of three counties. In this association were represented three States, six counties, three associations, 2d Vice President of the State Convention, three female colleges, two religious periodicals, two D.D.'s and the State Mission Board. We had the pleasure of receiving as correspondents, Elds. M. T. Martin, of Meridian, Miss., and C. M. Gordon, W. B. Crumpton, and A. Gressett, of Meridian, Miss. Bro. Rogers, from Memphis, Tenn., was with us. We had also, Elds. L. R. Gwaltney, D.D., E. T. Winkler, D.D., and T. M. Bailey, of Marion, Ala. Indeed, we feel as though Bro. Bailey belonged to the Bigbee Association. We could not get along well without him. He is an *indispensable*.

We were addressed from the pulpit on Sabbath by Elds. C. M. Gordon, M. T. Martin, E. T. Winkler, D.D., L. R. Gwaltney, D.D., and L. M. Stone. Elds. Crumpton, Gressett, and Bailey having preached Friday and Saturday.

Shall I attempt to give your readers a description, or present the preaching of these brethren? No. I refer them to about 1,200 or 1,500 persons who were present and heard the preaching of these men of God. Their presence, their speeches, their sermons, and the emotions produced thereby, will never be forgotten. Sons may rise and set, sickness, and death may come, seasons may roll on, but not until the last son and daughter of that vast assembly shall have passed away, will those bold defenders of God's truth, together with the feelings produced by their sermons, be forgotten.

The subjects of Sunday-schools, Bible and Publications, Ministerial Education, Missions, State Missions, Inter-Associational Correspondence, were all attended to in their proper order. We incorporated, also, in our proceedings, a "Musical Convention," and advised its full and speedy organization.

Cuba is an important point, and our prospects are flattering. We are looking forward, by God's blessings, to the building up of a large church at this place. The material is there, the intellect is there, and all possess energy and zeal. The church has resolved herself into a Vigilance Committee, and if you, gentle reader, are a minister, and pass within three miles of the place, you will be waited on and kindly invited to give them a sermon. They will listen to you, appreciate your sermon, and then invite you to share their hospitality. They will take care of you, and when you depart will invite you to return. Try them.

J. K. RYAN.
P. S.—I would have mentioned the good dinners we enjoyed at the association, but Bro. West don't like to have that matter mentioned. J. K. R.

The most obstinate malady to cure among church and Sunday-school workers is that of the man who can't do anything now, because he wasn't consulted before.—Covenant.

Notes by the Way.

Being still in lack of funds to complete our house of worship we thought it might be time well spent to visit some of the churches along the Mobile & Ohio Rail Road as far as St. Louis. We felt specially inclined to start upon such a mission when we discovered that so liberal arrangements could be made with the above mentioned road. So leaving Mobile on the night of Oct. 6th, we reached Shubuta Miss., our first station, at 3 o'clock next morning. There our denomination has a good church, in some respects one of the best in the State. With one exception probably, it has contributed more liberally to State Missions than any other. A membership of ninety,—best Sunday school in town, prayer meetings well attended. Rev. Luther Norris is the esteemed bishop of this diocese.

Taking the train next morning for Meridian we met up with our old friend and college mate Rev. W. B. Crumpton, pastor at Meridian, who was returning from the coast where he had been engaged in a series of successful meetings with Rev. J. B. Hamblin.

The church at Meridian regret that Bro. C. has felt it his duty to resign and return to Alabama. But Alabama Baptists will give him a warm welcome.

Meridian is one of the most important fields in Miss. It is a great railroad center, has a population of 7000, is on rising ground and the prospects for a considerable city are flattering.

The Baptists are in the ascendancy here. Between two and three hundred members pretty strong financially. Have a good house of worship.

Rev. C. M. Gordon has charge of the Baptist Female School in this place, which is in successful operation.

We felt under special obligations to Bro. Crumpton for helping us forward in our mission.

The next place visited was Macon. The Baptists are strong here. A membership of 110. They have a good house of worship, and a parsonage. The church is in good working order. Rev. M. V. Noffsinger has served the church at this place very acceptably for six years, giving them two Sundays in a month. He also has the care of two other churches, Brooksville and Dear Brook. This latter is one of the best country churches in Mississippi. It is located in the most beautiful and wealthy section of the State.

At Crawford we have a small church. Bro. Noffsinger recently held a meeting with this church which resulted in a number of conversions. The church is in good spiritual condition.

Sunday morning we reached Starkville just in time for preaching. Though there were indications of rain, yet there was assembled a large congregation. Starkville is a growing town of some 1200 inhabitants, noted for its morality. There has never been a drinking saloon in the place. There are two Female Colleges here, Methodist and Baptist. The Baptist school, under the control of Rev. T. G. Sellers, is in a flourishing condition, having 130 pupils. Bro. Sellers is also pastor of the church. He has served the church for 23 years. The State Agricultural College is also located here.

We were kindly entertained at Bro. J. C. Freeman's. He has recently been called to the Starkville church for one half his time.

COLUMBUS.
Leaving Starkville at 3 in the afternoon we reached Columbus at 6 1/2 p. m. We found the church here engaged in a series of meetings. Bro. Battle, their popular young pastor, had been laboring most earnestly for two weeks and it was quite natural for him to press into service a visiting brother. We heard him preach an excellent sermon Monday night and judging from indications he has a strong hold on the affections of his people. Though Bro. Battle has been in Columbus but a short time he has done a good work. He has one of the most important fields in the State, a beautiful city of some 8000 inhabitants surrounded by a rich country with a bright future before her.

Gen. Stephen D. Lee resides here, and is an active member and deacon in the Baptist church. He has charge of a large Bible class.

During our stay in Columbus we were the guest of Dr. Franklin and family, whose generous hospitality is always extended especially to ministers.

From here we go to St. Louis, from which place we may again write you.
Z. A. OWENS.
Okolona, Miss., Oct. 17th.

Response to Bro. Stars.

He seemingly presumes that all city churches have good and efficient deacons. This is *wide of the mark*. When found the fact is due, in my judgment, to two chief causes: 1st. Good material;—2nd. pastoral labor. On these points I beg to make some suggestions which may be of some service to Bro. Stars.

1st. The material of which deacons are composed might be improved by getting rid of that which is found inefficient. To do this, one grand error which now obtains among the churches must be corrected. The error is in supposing a brother once ordained deacon is *on duty* for life and must be so recognized in whatever church he may be a member. Thus the number of deacons is so unnecessarily large in some churches that they are in each other's way. And thus it is that inefficient material cannot be got rid of without "hurting feelings" or creating divisions.

I recognize the fact that ordination is for life, or so long as he remains in good standing, but claim that the ordination of a deacon is no more sacred than that of a preacher. When one is ordained to the ministry that does not make him pastor of any church. He must be elected to the pastorate before he can claim the office. So deal with deacons. Let the deacons be chosen annually, and the inefficient may be got rid of. I suggest further that the most pleasant way to do this, and the most efficient in preventing divisions or preventing hard feelings, is by ballot *without nominations* or any other electioneering plans. Let the leading members particularly refrain from letting their own families or any one else know how they will vote, so that every member will vote on his own responsibility. It might be well to have the names of all the ordained deacons read out by the clerk, but let the members know that they are not confined to these. Of course no church would call others to ordination when she could find enough efficient ones for present service on this list.

On the other hand Bro. Stars will pardon me for suggesting that there is a great lack of pastoral work among country churches and that this may be the cause of his most unfortunate experience with deacons. By pastoral work I mean work outside of the pulpit. I beg to ask when the pastor does nothing but administer the ordinances and preside at conferences, has not the deacon the right to suppose that he has discharged his full duties when he assists in this arduous (?) work? In behalf of the poor deacons so heavily belabored by Bro. Stars, I think such a conclusion logical.

How then shall the evil be mended? Show your deacons experimentally how to work. Act like the president of a business corporation. He looks after his committees, be they committees of finance or what not. Call your deacons together at frequent and stated periods. Give them work to do and enquire at their meetings if it has been done. Be not backward in ascertaining what they are doing in finance. No corporation succeeds whose finances are run in a slack twisted style. Ask whether this poor one has been looked after, whether that sick one has been visited, whether the broken pane of glass been renewed, whether the leak in the roof has been mended, and last but not least, whether they are living in the enjoyment of their religion and by their lives recommending it to others. Deacons need watching as well as preachers! M. G. H.

"Morality and the Stage."

Under the above caption there appeared in the Mobile Daily Register of the 21st ult., a piece which that paper credits to the New York Times, which I think ought to be noticed by the religious press. In it the stage is exalted as possessing equal, yea, superior moral influence in social life to the Christian church, and those who oppose the drama are called "big-headed and foes to morality and religion, and opposers of human nature."

It says that all direct and uncompromising opposition to the stage "is futile and worse than useless." It further states that "when Matthew Arnold advised to organize the theatre, that advice was perfect;" that "in every civilized community the theatre exists to-day as the most beloved and popular of National institutions. As well say destroy the church, whose well being has been so often blighted, and whose internal corruption has from the beginning been open to every foreign eye." It also says that "the church and the theatre both rest upon a like inviolable basis, Human Nature."

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ble basis, Human Nature." Is it so, that the "theatre is equal to the church in moral influence?" Is it so, that the internal corruption of the church has from the beginning been open to every foreign eye? Is it so, that the "well being of the church has been often blighted by those who have opposed the stage?"

Away with all such Pseudology. For my part, I am willing to be classed with "our Jeremy Colliers and William Prynnes" as an opposer of the stage. Its influence in social life may be, and no doubt is, very great; but its influence is on the wrong side. When the Devil sends out men to preach, and they have a mind to take the theatre for their text, all right, provided they stick to the text, but I do protest against their mixing up things so terribly, and running a parallel between the church and the theatre. But let all such know that the church is not founded in human nature, but upon the "Apostles and Prophets, Jesus Christ himself being the chief corner stone." "And the gates of hell shall not prevail against it." A. B. COUCH.

Rev. Duncan B. Campbell.

[In one of his articles Dr. Jeter has given an interesting sketch of this distinguished man. It has been lying on our table for some time, but is worthy of reproduction now, and doubtless will be new to most of our readers.—ALA. BAPTIST.]

Near the close of special religious services, there came to my study a stranger, probably thirty years old, of the ordinary size, of ruddy complexion, of gentle appearance, and with a Scotch brogue. He had just crossed the Atlantic, in a sailing vessel, and reached our port. He, after a brief introduction, gave this account of himself. He was a Presbyterian minister, educated and ordained in Scotland. He settled in the city of Lincoln, England, not far from the Scottish border, as pastor of an Independent church. Here he was succeeding pleasantly, until an event occurred to disturb his equanimity. The Scotch Presbyterians baptize infants only when one or the other of their parents is a church member. The English Independents, on the other hand, baptize infants regardless of the moral character or relations of their parents. When infants of persons, not members of a church, were brought to him for baptism, he hesitated to administer the rite; but being informed that custom and church authority required it, he performed the service with painful doubts of its propriety. At length a child of parents not members of a church, was presented to him for baptism. His conscience revolted at the act; and he resolved not to perform it. Being assured that the refusal would involve him in ecclesiastical troubles, he resigned his charge and made arrangements to emigrate to America. He secured the most satisfactory testimonials of his piety and good standing as a minister, several of which were from persons whose fame was well known in his country, and finding a ship about to sail for Virginia, he took passage on it and safely reached our shore.

An important change took place in his views on his voyage. Having his Greek Testament and Lexicon, and other helps for learning the will of God, he determined to settle in his mind the question whether baptism should be limited to the infants of church members, or extended to all infants. Having left his native land, and passed beyond all ecclesiastical control, he was at liberty to study the subject with the simple desire to arrive at the knowledge of the truth. He soon became convinced that there was precisely as much scriptural authority for the baptism of the infants of the ungodly as for those of church members; in short, that there was no warrant, from scriptural precept, example or fair inference, for the baptism of either class of infants. Rejecting infant baptism he had no difficulty in accepting immersion as the true baptism. His Greek Testament and Lexicon furnished him ample testimony for his position. When he reached the waters of Virginia, he was confirmed in distinctive Baptist principles. At the earliest opportunity he appeared before the First Baptist church as an applicant for baptism and membership. His experience and testimonials were entirely satisfactory, and he was baptized, received into the church, and at the first convenient opportunity he publicly stated, in a convincing and impressive manner, his reasons for changing his ecclesiastical relations. He was soon licensed to preach, and entered on a bright career of usefulness, which, unfortunately, proved to be short.

This man was Rev. Duncan B. Campbell, D.D., the late lamented President of Georgetown College, Kentucky.

In one of the rural towns in Vermont there lived a man who was accused of stealing

Alabama Baptist.

SELMA, ALABAMA, OCT. 30, 1879.

JOHN L. WEST, PUBLISHER.

EDITORS: E. T. WINKLER, Marion, Ala.
J. J. D. RENFROE, Talladega, Ala.

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Obtainers of subscribers or 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 subscription. The Editors reserve the privilege of cutting all obituaries down to two words when they are not accompanied with the money.

ASSOCIATIONAL NOTES.

The Cahaba Association met under unfavorable auspices. The weather was unsettled; a violent rain had fallen on the day previous to that appointed for the session, and the rumor prevailing that the river could not be forded deterred a number of delegates. Hence at the beginning not more than half the number of delegates were present to enjoy the eloquent and timely sermon preached by Dr. Cleveland, of Selma. At the close of the session nine of the twenty-eight churches were still unrepresented. The association elected Dr. Cleveland as moderator, and Bro. L. L. Lee, editor of the new Marion paper, the Southern Standard, as clerk. On Saturday, the field day of the association, the Home and State Mission Boards, the ALABAMA BAPTIST, which was eloquently commended by Hon. Porter King and others, Ministerial Education and Sunday-schools received special attention. On Sunday Judge King conducted the Sunday-school exercises and delivered an instructive and effective address to the pupils, teachers, and attendant delegates. At 1 o'clock Bro. Bailey was at his best in commending the interest of missions; we have never heard a more strenuous appeal. A collection was made for the support of Rev. W. N. Huckabee at Howard College during the ensuing year. This excellent brother is the pastor of the Concord church; here the association was held; he testifies gratefully to the advantage he has derived from his studies at Howard College, and no doubt will improve to the utmost the opportunities which are now again afforded him. Bro. Cleveland made so good a moderator, that we hope he will continue to fill the chair. Bro. Bailey has lost nothing of the prestige he enjoyed when a rough and admiring delegate exclaimed: "That minister is a boss!" He returned home no doubt well pleased with the result of his labors. We greatly enjoyed the hospitalities of Bro. Edwards; all the delegates were well cared for at Concord. The next session of the association will be held at Union church, some seven miles distant from Greensboro, on Friday before the third Lord's Day in October, 1880.

E. T. W.

TROUBLES WITH THE INDIANS.

We have felt some uneasiness at the Indian outbreak on account of the fact that just at that time our Corresponding Secretary, Dr. McIntosh was in the Indian Territory, conferring with the chiefs in council in regard to the practicability of establishing a school for Indian boys and girls. For while the theatre of war was remote, no one could tell what ramifications the disturbance might have—what secret lines of conspiracy might extend from Colorado where the Arapahoes have been fighting, to New Mexico where the Apaches have put on the war paint. The speedy return of our beloved brother is promised however, and he may be at home before this letter is posted. We see nothing in the press despatches to justify the apprehension that our work among the Indians will be disturbed, much less suspended by the troubles on the frontier.

The more we reflect upon the subject the more we are satisfied that every interest of civilization among the Indians requires that a change be made in our governmental policy toward the tribes. It is simply folly to treat the tribes as so many nations with which 'solemn treaties' are to be made and to whose scattered reservations tribute of provisions and clothing is to be sent by the United States Government. Nobody respects these treaties; neither the Indians, nor the United States Congress, nor the pioneers who are pressing westward and taking possession of lands for mining or cultivation whether within or without the Indian reservations. Nor are the treaty stipulations respected any more by the agents through whom the annual supplies are sent. Sometimes these agents, like the unfortunate Meeker, undertake to play the part of an earthly Providence and establish a patriarchal despotism over the agency tribes; more frequently they plunder their dusky wards.

Justice and peace on the frontier cannot be maintained until the tribal

arrangement is broken up, and the Indians are made fixtures to the soil. They cannot be civilized until they are settled and put to work; as laborers they will be useful and happy; as stipendiaries of the government they will be restless, discontented and turbulent, esteeming as their highest end in life the riding of ponies, the use of Winchester rifles, and the multiplication of scalp locks. We are sure that there has been wrong doing both on the part of the Indians and on that of the whites. And there is no way of righting the wrong until the relations of the two races shall be changed; until such an anomaly as the National guardianship of any race, red, black, or yellow, shall be abrogated, until the Indian, in especial, shall be recognized as nothing more or less than a man who must gain his living like the rest of us by his brains and his muscles.

E. T. W.

LYNCH LAW IN NEW ENGLAND.

A N. Y. Herald telegram states that Alva B. Crouch, of Walpole, New Hampshire, has been lynched by his neighbors for a presumed, but unproved, immorality. "He was taken from his house and varnished and feathered by a populace indignant because the County Solicitor did not think there was enough evidence to hold Crouch after he had been arrested." The mob took the case in hand just because the law of the land adjudged the man to be innocent! The proceeding in this case was a refinement upon what is termed Lynch law. Usually in such an outbreak an exasperated populace seizes a criminal and punishes him, before the case can reach the courts. The New Hampshire style is to punish a man after the official prosecutor declares the charge against him "not proven." We would like to know, what the Northern press is going to do about this outrage. How will it be possible for us to hold up our heads among the nations, so long as our national authority is not competent to protect a citizen of New England from Puritan violence? Ought there not to be in such a case a change of venue to a more civilized community, where for his suit of varnish and feathers Mr. Crouch can get redress in a suit at law? We wait to hear the thunders of an indignant and resistless public opinion rolling among the granite hills of New Hampshire. Our contemporaries who so fiercely denounced the lynching of a South Carolina felon, red-handed with rape and murder, will not be measly-mouthed in denouncing the less justifiable riot occurring among themselves. Speak out, brethren, for a poor fellow against whom the law made no charges, and who must on that account wear a life long stigma, and carry an ineradicable dagger in his breast.

We confess that in the South Carolina case our sympathies were not elicited by the contemporaries who called our attention to it, and whom we found bewailing the ferocious and pitiless felon, and reserving all their denunciations for the stern judges who declared that no man in the State should live who dared to immolate his passionate caprice the virtuous life of a Southern matron or virgin. These men had no tears to shed over the grave of a violated and murdered woman, or in the vacant chamber where a bereaved and humiliated family were speaking in whispers of their dead. They could only deplore the legal wrong committed upon the person of a felon. But now here is a man who has had a wrong committed upon him—and who is not a felon, according to the testimony of the prosecuting officer of the county. Will this offence be condoned because it has taken place not in South Carolina, but in New Hampshire? Brethren, we wait to hear your answer.

E. T. W.

THOROUGH ORTHODOXY IN THE PULPIT.

"If there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him God speed, for he that bideth him God speed is partaker of his evil deeds." Bring not what "doctrine"? Why the doctrine that "Jesus Christ is come in the flesh." He that rejects this doctrine "is a deceiver, and an anti-christ," and you are not at liberty to fraternize with him in Christian hospitality nor in the worship of God. But what is it to believe that "Jesus Christ is come in the flesh"? Is it to be believed that he had no pre-existence, that he did not exist until he began to live on the earth, that he is a derived and dependent being? Is it to believe that he "is only human although the best, purest, most exalted man that ever lived, yet only a man, not to be invoked, yet to be worshipped, not Deity at all? Is this what the word means when it tells us of Jesus the Christ? Is this what we are to preach and the people to believe? How the Christian heart responds to this, "They have taken away my Lord and I know not where they have laid him." But here is the sense in which

Christ is come in the flesh. "Whoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." "Whoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son." He that rejects this "doctrine" is not to be invited into your house nor in any way to receive encouragement from you.

But in what sense "is Jesus the Son of God?" "I and my Father are one," said Jesus. "He that hath seen me hath seen the Father." "Christ," said Paul, "who, being in the form of God thought it not robbery to be equal with God." The "child born" and the "son given" as maintained by Isaiah, is "the mighty God, the everlasting Father, the Prince of peace."

Now we claim that this doctrine holds in the economy of salvation a position of first importance. Christian men may widely differ about election, predestination, the perseverance of the saints, the form of church order, baptism and the Lord's supper, and about many other things, and still have full confidence in the heart religion of each other; still believe each other to be "the children of God by faith in Christ Jesus." But he who denies the divinity of the Son of God is anti-christ. And to fraternize with him as a Christian is to exclude the Lord of glory from your company and from your worship.

In alluding to the importance of thorough orthodoxy in the pulpit, we mention the above error as a specimen heresy, in order to raise the question, how much heterodoxy is expected to pass unquestioned in the Baptist pulpits of this country? Is it to be expected that a pastor here and there will break away from the fixed sentiments of the denomination, and blurt forth the most hurtful heresy and never be called in question? or so associate himself with it as to take it under his fostering care and still go uncorrected and unarraigned? Shall such disturbers of the peace of Zion be allowed to ensconce themselves under the tree of liberty of conscience, as they are almost certain to attempt to do? And if he lead a body of Christians after him, are they to shelter themselves under church independence? Church independence and liberty of conscience have two sides to them. One man's views of liberty of conscience may cause him to try to defend himself in denying the Lord who bought him with his blood; his liberty of conscience with other Christian men will justify them in excluding him from their fellowship. They may conclude to let him take his liberty and begone with it.

And so also a church may hold to whatever views it may choose, and no other church or combination of churches can hinder it;—its independence as a church cannot be rightfully interfered with by others; but then other churches are as independent as it is, and in the exercise of their rights as independent bodies they may decide that they will not longer fraternize and fellowship with it. And this is the whole of church independence. But it does our denomination great injustice to assume that we have no way of getting rid of heretical preachers and churches. And it is a still greater injustice to attach a slight importance to grave departures from the truth.

PASTORAL SUPPORT.

The season of the year is now at hand when the churches of Alabama usually make arrangements with their pastors for another year. Those who do not have the practice of annual calls, do at this time, circulate the subscription for the salary of their pastor, except those who have the habit of doing nothing for the preacher. Therefore this seems to be a proper time to say something to our readers on this important subject. It is humiliating to think that it is necessary at this advanced age, to enter into an argument with any Baptist, to convince him that it is his duty to assist in the support of his pastor. It is still more humiliating to know that there are churches who seem to have no conscience in regard to this matter. We have long been of the opinion that efficient pastors are one of the greatest and most manifest wants among Southern Baptist churches. But the churches themselves are largely responsible for the inefficiency of their preachers. We suppose that there are not more than a half dozen Baptist pastors in our State—entirely devoted to pastoral work, who are relieved of perplexing anxiety on the subject of providing for the family. There are many others who are equally devoted to and occupied by this work, who have trouble and deep anxiety every month the year round with the question—"What am I to do for a living for myself and family? How shall I meet the bills that are about to be presented for collection?" Or if he be a man who will not make bills, he is equally distressed with the question—"How shall I purchase the next week or next month's supply for

my humble home?" And then there are still many others, who enter on the duties of every year, with the distinct understanding, that they must get their living from secular employment—although they are each one of them in charge of several churches. How can they be efficient? How can they do the work of the pastor? And how is it possible for them to be cultivated and instructive preachers? Is it not wonderful that they do so well, and that their ministrations are so richly blessed?

We will not attempt at this writing to produce the Scripture proof texts. We maintain that it is a fact thoroughly made out in the word of God and in human reason, that the church is to do what she can for the support of her pastor, and the whole membership should bear a part in this duty. We maintain further that this is the pastor's right. He should expect it. There ought to be a well defined understanding between him and his church on the subject. The matter should be managed in a business way.

Here is work for the deacons of the church. The deacons ought to confer with each other, also with other members and with the pastor on the subject, and act on an intelligent comprehension of the necessities of the case. And they should not let it rest until the work is done. It does not matter how it is done, provided the plan is in harmony with the word of God and will succeed. It may be in money or supplies, or partly of both. It may be paid monthly, quarterly or annually, as best suits the parties concerned. It should be so directed as to obtain some aid from all, and thus educate the whole membership to take part in the support of him who breaks to them the bread of life, and then they will feel a greater interest in him and in his ministrations.

Our observation is to the effect that there is a constant diminution of the salaries of pastors in Alabama. For a few years this has been partly justifiable in the decreasing prices of all kinds of articles of personal and family consumption. Money has much more purchasing power than it had a half dozen years ago. But just now all such articles are increasing in prices, and money is more abundant than it has been for several years. There ought now to be an increase in the amount of pastor's salaries. Certainly the diminution ought to stop.

We have further noticed that this important matter often diminishes as the result of inattention on the part of those who have it in hand. A deacon stirs round for a day or so, gets about two thirds or three fourths of the amount subscribed, and then stops, and when pay-day comes it is discovered that the subscription itself is far short of what was promised, when the whole sum could have been gotten if pressed at the right time—but it is too late now. But what is the pastor to do about the deficit? Among Baptists he can do nothing but pass on in silence.

Now let our brethren throughout the State determine to improve in this part of the business of our Zion. Let the deacons of every church counsel with each other, come to a conclusion, and then execute it faithfully and fully, and rest assured that if our pulpits are filled by true men you will have happier and better pastors during the next year.

DR. HENDERSON AND THE CHRISTIAN INDEX.

The connection of Bro. Henderson with the editorial staff of the Index; Atlanta Georgia, will continue on terms entirely satisfactory to the proprietors, the chief editor, and himself. The remuneration is creditable to the paper managers and a very great assistance to Dr. H. And this is very pleasing to us. With Bro. H. in charge of the Alabama interests in that paper, we all know that it will seek the things that make for peace. Indeed we know that Dr. Tucker would do this. But Bro. H. knows our institutions and our wants, and these were never in the hands of a truer or abler friend than when in his hands.

THE TALLADEGA MESSENGER.

This is a new enterprise in the newspaper line, published by Messrs J. A. Hoge and Osce Roberts in a room well suited to the business, on the campus of the Deaf, Dumb and Blind Institute in Talladega. Both of the proprietors are mutes themselves; excellent, genial, cultivated young gentlemen. One of them has been educated in this institution and the other connected with it for years as one of its teachers.

The paper is an eight page forty column sheet, gotten up in fine style and well filled with interesting matter. It is not political, and we believe it has not yet joined the church (p), but it is sound in morals and quite racy. Send to them \$1.50 and try it a year. It is a weekly.

REV. T. C. BOYKIN OF GEORGIA.

Our heart and our eyes weep as we reflect upon the bereavements and deep sorrows of this dear brother; who, after other bereavements and great trials, has been recently called to surrender his accomplished Christian wife—the wife of his youth and the mother of his children—the faithful partner of his sorrows, conflicts and joys. He knows that we sympathize with him. It seems so bad—O so hard, to have our loved families so crushed out and torn to pieces! But we do believe that the good Father in Heaven knows better than we do—and he loves more than we can. "The Lord giveth and the Lord hath taken away, blessed be the name of the Lord."

THE GOOD WORK IN OXFORD.

At the regular prayer meeting of the Baptist church in Oxford on Wednesday night, the 15th October, they received eighteen members into that church. Since their meeting which began the fifth Sabbath in August they have received forty-four members; thirty-one by baptism, eight by letter and five by restoration. Among those received, there are fifteen young men. At the communion service of that church on Sabbath, the 19th inst., there were one hundred and fifty-seven members present, every one of whom partook of the elements. It is expected that several others will unite with that church at their next conference meeting. The Lord has done great things for the church in Oxford, whereof they are glad.

Bro. Smyth also baptized three persons at his last meeting with his Tallaschatchee church. Our brother has reason to bless the Lord for so great grace.

THE A. C. F. COLLEGE.

We are glad to know that the present session of our Baptist Female College at Tuscaloosa has opened remarkably well. The institution was perhaps never more worthy of the confidence and patronage of the denomination than now. The accomplished President, Prof. A. K. Yancy, has amply met the high expectations of his friends. The teachers are all thoroughly accomplished in every literary department of the college; all have had long and successful experience, and what is of greater value, all are active Christians, full of zeal in the Master's work. We heartily recommend the institution, and believe that those who send their daughters to it will not be disappointed.

FIELD NOTES.

—We expect every reader of this paper to send us at least one new subscriber this winter.

—Salem Association voted unanimously in favor of co-operation with the State Mission Board.

—"Eufaula" requests us to say to Bro. Hanks that he, and "Another Eufaula" are different persons.

—I am pleased to know that Bro. Renfro is connected with the BAPTIST.—J. P. Shaffer, Roanoke.

—"The cause has been much advanced in the New River Association during the last 12 months.—G. W. Gravelle.

—Cahaba Association has adopted Rev. W. N. Huckabee as its beneficiary at Howard College the present session.

—Have patience with us, brethren. We are compelled to hold over a number of communications this week for want of space.

—Rev. Dr. T. W. Tobey, of Union Springs, was in our office Monday on his return from Camden, where he preached last Sunday.

—Rev. J. H. Hendon, of Birmingham, preached at Dr. Hawthorne's church in Montgomery last Sunday, morning and evening.

—The President and Secretary of the Alabama State and State Grange Fair will please accept our thanks for a complimentary season ticket.

—We regret exceedingly to learn of the death of Hon. H. A. Woolf, which occurred at his home in Linden, Monroe county, on the 23rd inst.

—Dr. J. J. D. Renfro becomes one of the editors of the ALABAMA BAPTIST. We wish that excellent paper much success.—Texas Baptist Herald.

—The Rev. W. H. DeWitt has been appointed by the State Mission Board as successor to Rev. P. E. Kervin, who resigned on account of ill health.

—Rev. C. W. Buck, of Milltown, Chambers county, has taken charge of the Girard church for one Sabbath in each month, and will probably move to that place.

—You and the BAPTIST have not been forgotten by us.—G. W. Gravelle, Newtonville, Newellville, Fayette county.

—Rev. E. T. Smyth rendered efficient service as representative of the State Board at the meeting of the Tallaschatchee Association. As did also Rev. G. E. Brewer at the Central.

—Notwithstanding the inclemency of the weather and the failure of some churches to be represented, the Zion Association has just closed an unusually harmonious and profitable session.—W. G. Curry.

—Rev. Dr. Renfro has attached himself to the editorial staff of the ALABAMA BAPTIST. We congratulate the paper on securing the services of a writer so able and popular as is Dr. Renfro.—Mountain Home.

—The Memphis Board of Health officially declared the yellow fever epidemic to be at an end last Saturday. The total number of cases to that date is 1,511; total number of deaths, 470.

—Our association has just closed its meeting. It was a success. Prospects encouraging. Bro. Bailey was with us. He is certainly a grand man in his work. He has certainly found his mission, and our State Mission its man.—Eufaula.

—We are all glad to know that you have fortunately secured services of Dr. Renfro as one of the editors of our paper. He is one of the most readable writers of our knowledge. The paper is growing in popular favor.—A. T. Sims.

—The Scottsboro Citizen says: Rev. B. R. Womack, of Memphis, had the misfortune to get his hair caught in a sorghum mill, at his brother's near town, one day last week, which came very near resulting seriously. He was painfully hurt, but is now doing better.

—Rev. J. J. D. Renfro, D. D., his become connected with the editorial management of the ALABAMA BAPTIST. We congratulate the BAPTIST upon its good fortune in securing the valuable aid of so popular a gentleman and able a writer as Dr. Renfro.—Pantagraph.

—The Zion Association at its recent session voted with increased enthusiasm, continued co-operation with the State Mission Board. Also, recommended Rev. A. T. Sims, as in every way suitable for the work. Two hundred dollars were pledged for his support.—W. G. Curry.

—I am glad that you have Bro. Renfro with you again, on the BAPTIST. We ought to make the paper a success. It is needed. I will do what I can for it.—Jos. Shackelford, Trinity.

—You can do a great deal for us, both with your pen and by using your influence to extend our circulation. We hope to hear from you often.

—Rev. J. J. D. Renfro has become one of the editors of the ALABAMA BAPTIST. He is a forcible writer and will add much to the interest of that paper. With 90,000 Baptists in Alabama and it is the only paper the denomination has in the State, the ALABAMA BAPTIST should have at least 10,000 subscribers.—Birmingham Iron Age.

—While at Andalusia the writer met with "Grand Pa Beal," in many respects a remarkable man. He is in the 92nd year of his age and walks as erect as a young man. During sixty years of his life he has used no medicine whatever. Notwithstanding he uses tobacco, he has never asked a man for a chew of the weed in his life.—A. T. Sims.

—Glad to hear of your good prospects. If Baptist pastors and laymen would exert themselves, I believe your list could be doubled in six months.—A. K. Yancy, Tuscaloosa.

—We do not doubt it. And we invite every pastor and layman who reads this to aid us in our efforts to place the ALABAMA BAPTIST in at least 5,000 families this winter. How many will respond?

—We have just closed a very interesting session of the Tuskegee Association. Eld. F. C. David was elected moderator, and the writer, clerk. Notwithstanding the rain many of the churches were represented. The outlook, as reported from the churches, is good. The salary of our evangelist was raised and increased promises for another year.—C. W. Buck, Milltown.

—The partnership heretofore existing between A. C. Caperton and A. B. Bates, of Louisville, Ky., has been dissolved by mutual consent: A. C. Caperton taking the stock and assets, and assuming all the liabilities, A. B. Bates retiring. The business will henceforth be conducted by A. C. Caperton & Co.; Mr. D. H. Sumner, of Ala., so well and favorably known to the business community, being the business manager.

—The Lord has greatly blessed several of our churches, more abundantly than pleasant. A meeting was begun there on Saturday before the third Sabbath in September, and continued nine days. Twenty-five were received by experience and one by letter. There was one thousand baptisms. Others professed, who are expected to join soon. We had no ministerial help until Wednesday night when Bro. D. W. Andrews came to our assistance. He did noble work for the Master that night and next day and night, when he had to leave on a train for Newtonville, Fayette county.

—I am glad, dear Bro. West, that you have been so fortunate as again to obtain the services of Dr. J. J. D. Renfro as one of the editors of the ALABAMA BAPTIST. His name, associated with that of Dr. Winkler and of yourself, upon the editorial staff, will no doubt impart still deeper interest to the paper among the great brotherhood of our denomination throughout the State. Will not our brethren now wake up, and go to work to extend its circulation, till it shall find its way into every Baptist family within our land?—W. W. K.

—I want to give you my hand in token of the gratification I feel at the happy result of your peculiar and delicate labors. You have done a splendid thing, and I see no reason why our paper should not enter upon a wider and more fruitful career. Brethren Winkler and Renfro will give us just the paper that we need, and I think you will find that your list of subscribers will rapidly increase. Your hardest work is accomplished, and I think you have reason to rejoice. I rejoice with you, and say that you may now begin to reap the reward of your labors. May the blessing of God abundantly abide upon you.—J. H. H.

—A brother asks whether we make any reduction in the subscription price of the ALA. BAPTIST in favor of preachers. We do not, for the simple reason that we cannot yet afford it. We, however, offer them terms that are better for them and for us than a reduction of the subscription price in their favor. We will send the paper one month to any preacher for every \$2 that he sends us, either for new subscribers or for renewals. We will send him the paper six months for every \$10 that he sends us, and 12 months for every \$20 that he sends us on subscriptions. We will enter the name of any preacher for a year, who will pledge himself to send us \$20 on subscriptions during the year, and to send us 10 cents for every dollar of the \$20 that he fails to get.

—The church at Mineral Springs held a meeting of nine days and nights, commencing Oct. 4th, 1879, in which the church was greatly revived. One was added by baptism, and two by restoration. Our congregation was broken up three times by rain. The meeting seemed to be felt by the world as well as the church. Several professed that did not join. The writer was assisted by Eld. L. J. Hilburn, of Mississippi, and all the time by Eld. W. H. Robertson, of Mississippi. We expected to have Eld. G. M. Lyles, who was prevented from coming, by sickness. The meeting closed Sunday, the 12th inst., when we took the parting hand. We trust that much good was effected. To God be all the glory.—J. A. Mitchell, Sipsey Turnpike, Oct. 16.

—It does my heart good to see the paper brightening and rising to higher and better position. I rejoice that Bro. Renfro consented to take a position on the staff. With Winkler and Renfro at the mast head, I look for great things. Indeed there seems a manifest change for the better. It is to be hoped that material support will be given to the paper, that greater and better things may yet be attained. There is no good reason why the ALA. BAPTIST should not stand abreast with the best papers in the country. It is now a power and may be made to wield an influence which shall thoroughly establish the principles and doctrines of our Savior, and enlarge the borders of his kingdom. Grace, mercy and truth be with you in your labor of love.—W. G. Robertson, Carrollton.

—Thank you, Bro. Robertson. We know of no layman in Alabama who can do more to extend our circulation than you can. How many subscribers can you send us this winter?

Dr. Renfro's Accession.

Bro. West: Let me say through your paper, that to none of our readers was the news of Dr. Renfro's accession to its editorial department more acceptable, more grateful, than to myself. All past grievances I am more than willing to bury to secure that harmony so essential to the denomination in the State, albeit I am, as the result of events for which I am not responsible, connected once more with the Index and Baptist. But this will not abate my interest in the success of the ALA. BAPTIST. All my efforts will be bent in this connection, to promote every important denominational interest in the State. To those of my brethren who desire a larger range of religious reading than a single paper affords, we hope to make the Index and Baptist a worthy visitant. Animated by like motives, there will be, there can be no strife between us.

SAML' HENDERSON, Alpine, Ala. Oct. 22.

Theology.

Bro. Hanks makes it known that he does not sympathize with all allusions "that seem to be reflections on Eufaula's pastor," and "Another Eufaula" thinks I have attributed "heinous" sentiments to "Eufaula." I fear therefore "Eufaula" may think himself a badly used man. An illustration will serve me here. An old farmer was sued on a note of hand and was defended by one of the grandest jury lawyers of Alabama, Wm. M. Murphy. The complainant was a negro trader. The lawyer was so harsh in describing the character of the complainant and his treatment of defendant, and so liberal in telling of the virtues of defendant that the latter became greatly excited and interrupted the court by exclaiming, "I did not know before how badly I have been treated. If I had only known it I would have killed the rascal!"

I beg in advance of any expression from Eufaula to assure him I have expressed no opinion of him or of his pastor in print or out of it.

"Another Eufaula" takes issue with me on two points, 1st that the expression of Christian love ought to be confined within the limits allowed by the teachings of Christ; 2nd, that Eufaula's definition of theology is new.

In reply I have only to say, I never conceived it possible to be more loving than the Lord himself, and when I find any one teaching differently I think he is preaching "another Gospel," against which Paul warns us, If "Another Eufaula" can show me the same definition of theology in any book, paper or pamphlet published since the days of Noah—excepting the writing of the large hearted Christians of Eufaula, Alabama, I'll acknowledge my error.

When Eufaula takes the opportunity to say my understanding of his interpretation of theology is erroneous he will do his pastor a service in the opinion of others than

ANOTHER H.

Tour in Bro. Curry's Field.

Dear Bro. West:—The writer has just returned from a two week's tour with Bro. W. G. Curry, in Covington county. During our travels I formed some idea of the great work and vast amount of good our devoted evangelist has been doing. Some pastors say they would not take the world for the benefits they have received from his labors in their midst. One of the most lovable and influential pastors of the region visited acknowledges himself under special obligations to Bro. Bailey for having the members of one of his (the pastor's) churches to remodel their pulpit. When the old stand was torn up it was discovered that the yellow jackets had built their nest beneath it. Had it not been for Bro. Bailey's timely suggestions I guess there would have been some lively preaching in that old pulpit some of these days. I suppose you see the "point."

The pledges of the Zion Association for the support of the State Mission work are more than double the pledges of last year. The liberality of the pledges made are largely due to the able and earnest appeals of our dear Bro. Dr. A. J. Robinson of Brooklyn. He has the cause at heart and knows how to work for its promotion.

A. T. SIMS, Forest Home, Oct. 23rd, 1879.

LITERARY NOTICES.

BY E. T. W.

DOMESTIC MONTHLY, Blake & Co., 853 Broadway, N. Y. \$1.50 a year. The November number has a colored frontispiece of fall costumes, with a sprightly fashion department. The literary department has stories, flower-talks, chat, &c.

HARPER'S MAGAZINE for November. Harper & Bros., N. Y.

The specialty of this magazine is travel. The serial stories are also interesting. An article of valuable information relates to early American art. The illustrations are profuse. The editors' departments abound in valuable information. Price \$4 a year.

LITTELL'S LIVING AGE for Oct. 15, and 18. Littell & Co., 17 Broomfield St., Boston.

The leading articles are: The Future of China; Bishop Atterbury; Froide's Cagliostro of the second century; Discovery of the Northeast Passage; in addition to several serial stories and short poems. Price \$3 a year.

BLACKWOOD'S MAGAZINE for October. Leonard Scott & Co., 41 Barclay St., N. Y.

The leading article on Damascus gives the observations of a three weeks' sojourn in the Syrian metropolis. Contemporary Literature unlocks the secrets of the London Times and N. Y. Herald, and is of special interest to the newspaper publisher. Another article shows the relations of the three European Empires. The literary article compares Euripides Talfourd and Swinburne.

THE PENN MONTHLY for October, 1879. Edward Stern & Co., 125 North Seventh St., Phil.

This number is unusually good. The articles are as follows: When did the Human Race Begin? by W. W. Kinsley. The writer shows that the origin of the race must be dated back of the received chronology; and suggests various methods of reconciling this statement with those of Scripture. Industrial Art Education, by J. J. Talbot, and Thoughts on the Labor Question, by D. O. Kellogg, exhibit the phases of the same theme, the necessity of adjusting ourselves to the new conditions of society. The New Political Economy, by the editor, recommends the Essays of Prof. Leslie as the finest contributions to the science.

SOUTHERN PLANTER AND FARMER FOR OCTOBER, published at Richmond, Va., at \$2 a year.

Among other interesting articles by prominent Southern farmers, we notice one of special interest to such farmers of the South as wish to improve their worn out lands, by Dr. Ellzey, on Green Fallow Crops, Animal Manures and Commercial Fertilizers. This is the third of a series on these subjects. The Doctor discusses with great interest and originality the scientific and practical action of pea and clover-fallow, and grasses generally—the best time, mode of seeding, &c. His discussion on the

Coming Home.

It has been a long while since I wrote anything for your columns, but now since I am soon to become an Alabamian again, I feel the old home-like feeling stealing over me. I must write for *our* paper, as it has been ever the privilege of every Baptist in Alabama to call your paper since its birth. A man does not know what a privilege that is, till he has lived a while in a State where there are two rival papers. I am glad to say now of the two papers in this State, the rivalry is of a more pleasant nature than formerly. They are getting on really very agreeably. How fortunate that we live in a big world where all sorts of people with all sorts of notions, have to live together! There would be a terrible bother if it was smaller. But the Lord knew what sort of a world to make for the people he expected to inhabit it. I have always thought that when people quarreled they forgot what a large institution this world is. There are so many corners, and niches in this big world, of such different shapes and dimensions, that it takes a great many different sorts of people to fill them up. If we could all just remember that how fortunate we would be.

Well, I just started to congratulate you on having only *one* paper, which all the people could call *our* paper, but my pen has run away with me. Please pardon me if I turn to be a regular chatter-box for a little while after getting on the old soil. You know I used to be modest like and couldn't talk much.

I wanted to say how glad I was to see the happy combination of talent you have on your editorial staff. ALABAMA BAPTIST stock is bound to go up now—no, I didn't mean "go up," but advance.

You don't know how glad I was to hear that Bro. Kirven was not shot and killed dead while returning home on Sunday evening with a collection he had taken up that day at his church. Why, I don't believe you heard that bit of news from the Bigbee Association. You never said one word about it and just let Bro. K. keep on writing for the paper like he wasn't shot and killed dead. Bro. K. don't know what ugly pictures, some of us had drawn of a lonely traveller with collection in his pocket being shot in a lonely swamp, and how the community was stirred to find the assassin and hang him to the first tree. Well I am delighted to know it was all a mistake, and I hope that Bro. K. will hunt out that "grape-vine" telegraph and utterly destroy it. We have enough to trouble us without shedding useless tears over dead Baptist preachers with a contribution in their pockets, who were not dead. Think of the untold injury such reports may do to the Mission cause. Why, may be that's the reason some of our preachers are afraid to raise a collection for Missions. We have been thinking that may be it was because they were Anti or indifferent to the cause, but they are afraid of being shot. Well there is reason for everything I reckon.

Enough for this time. I am coming home. That's what I started to say, and when I have leisure I'll write more at length. W. B. CRUMPTON.
Meridian, Miss., Oct. 15th.

From Troy.

Dear Baptist:—Something over twelve months since a disturbance arose in the Baptist church at this place on account of the introduction of instrumental music into the worship, which resulted in the withdrawal of some ten or a dozen members from the church. Whether or not they did right in this we will not now stop to consider. Suffice it to say they acted from a consciousness of right. They were cordially invited by our worthy brother and deacon T. K. Mullins to go and occupy the old Baptist house of worship which was purchased by him after the new house was built and converted into a school room.

This little company of believers commenced holding religious services at the old house about fourteen months since, our present esteemed and indefatigable pastor W. A. Cumbe, preaching for us. At our second meeting a church was constituted, with ten members. With some of us the hour was dark and gloomy, but we struggled on, trusting in the Lord, doing with all our might what our hands found to do. Occasionally we were made to rejoice at the great goodness of the Lord in adding to our little band such as it pleased him to save. About two months since we held a meeting of several days, during which two deacons were ordained, and it pleased the Lord to bless us in a wonderful manner, not only in reviving the church but in the conviction and conversion of some of our friends and neighbors. This deep interest was kept up and on the increase until the third Sunday night in September, when the church met to attend to some matters of business, when a revival commenced, unsurpassed by anything it has ever

been our pleasure to witness. Our membership is now fifty-three. Ten were received by baptism, some of them from the Methodists. One, a very intelligent man of mature age, stated to the church that he had been a member of the Methodist church since 1865; that he had never been satisfied with his baptism; that he had examined the subject in the light of the scriptures, and had decided that he had never been baptized and that no one was authorized to administer that sacred right except it be one who had himself been scripturally baptized. Another lady of intelligence and culture told us that she had been a member of the Methodist church for sixteen years; that she had never been baptized, and the mode practiced by the Baptist people alone was scriptural baptism.

Our, the Salem Association, has closed its forty-first session, held with Spring Hill church. A resolution was passed by the body to co-operate with the State Board in its Missionary work.

If Bro. Bailey will pay us another visit and preach for us again we will try to do a little better by him than we did when he visited us before. Will Bro. Winkler please publish the resolution passed by the Charleston Association in reference to Divorces and Marriages referred to in a late issue?

Troy, Ala., Oct. 21st, 1879.

Revivals.

Dear Baptist:—Since the Convention in July, I have attended several protracted meetings, in each of which the Holy Spirit seemed to work—one at Sulphur Springs church—in Jefferson county, in which the membership seemed to be very much encouraged and strengthened. Bro. Elisha Waldrop is the pastor, to whom the church is quite devoted. That veteran of the cross, Elder A. J. Waldrop, and Elder J. H. Hendon, of Birmingham, came to my rescue, just as I was beating a retreat, took charge of the *right wing* of our forces, fired a volley, each, in the right direction, which did our souls good, and dispirited, discomfited, and panic-struck the enemy no little. God bless these noble soldiers! I took my leave of these brethren on Tuesday after the second Sunday in September, as I thought, for my loved ones at home, arrived in the neighborhood of Concord, in the Sulphur Springs Association, felt seriously impressed to have the strange brethren "ask in a few hands," that I might preach to them at Concord also, on Wednesday, which was done, and a revival came, down, (we did not "get up a revival") and the meeting continued six or eight days. Six were added to them, and others "gladly received the word," and will be baptized. This is a working church, with Elder W. C. Echols pastor. I held a four days meeting at Mount Carmel church, North River Association, during which time five were added to them—one baptized, the others by letter. This church has no pastor. From here, Walker county, I went to Canoe Creek church, S. S. Association; met Bro. Wm. McCrary, the pastor, and continued with him six days—and nineteen were added to this church. I heard Bro. M. preach one time during the meeting. He is a good preacher, and his church is very much attached to him. I took command of a company of skirmishers at Warrior, and assisted by that dear brother, Morgan Wood, fought three days and nights—gaining sometimes, then losing a little—until the enemy re-enforced—when I, being small, and a (keep this to yourself, Bro. West) little cowardly, quit the field and left Bro. A. J. Waldrop in command, who continued the fight two days longer, without losing a single man! I assisted in a protracted meeting at Pleasant Grove church, Walker county. I preached five days and nights here, and four were added to them, and others "gladly received the word." From here I went to a "preaching station," Wednesday night, and continued until Sunday night. Great interest was manifested—several professed hope in Jesus—and eighteen or twenty anxious seekers were left. I attended Sulphur Spring and Clear Creek Associations. The former heartily co-operates, and the latter reluctantly—with the State Mission Board. The latter, after voting to co-operate, chose a Missionary to travel five months, saying at the same time, that the State Mission work should not be hindered.

One minister who is opposed to the State Mission work, preaches that the unregenerate man is dead and his "life is hid with Christ in God." Another one who favors the work, declares that "brother Cox is the very man for this work, and the four associations should pay him well for his labor. Bro. Cox ought to be paid \$500 dollars a year, for his valuable services, for he has to buy everything." J. E. Cox, District Evangelist.

P. S. Sulphur S. Association is a S. S. Convention. The Districts of said body are S. S. Districts. The 1st, to meet annually for S. S. work; the latter to meet twice a year for same purpose.

Sunday School Institute.

A Sunday School Institute will be held with the Steep Creek Baptist church, Lowndes county, on Saturday and Sunday, the 8th and 9th of November, 1879.

The following subjects will be discussed:

The Superintendent; his qualifications and duties. A. F. Goldsmith, and J. C. Fonville.

What to teach and how to teach. Wm. Cheatham, and W. L. Steele.

The Teachers Meeting; its necessity and how to conduct it. J. M. Thigpen, and Dr. Bruner.

The Scriptural Authority for Sunday Schools. G. W. McQueen, and J. Lee.

The needs of this district in the S. S. cause; What are they and how shall they be met? S. A. Saterwhite, and Dr. H. W. Caffey.

All S. S. Workers, who can attend are earnestly requested to be present and assist us in our deliberations. The speeches will be limited to fifteen minutes each.

ALABAMA NEWS.

North Alabama Conference of the Methodist church convenes in Tuscaloosa on the 19th of November.

The pumpkin crop of Montgomery county is larger this season than for years, and the quality is unusually good.

At the close of last week 44,107 bales of cotton had been received at Montgomery against 42,858 to same date last year.

The Tuskegee News says: Macon county now gets as much for its convict labor as any other county in the State, and they are well treated.

The Marion Commonwealth reports eleven accessions to the Methodist church, in that place, as the result of the recent protracted meeting.

The farmers in Macon county will very generally meet, their indebtedness this year, in spite of the bad weather and short crops.—*Tuskegee News.*

Prentice R. Bates, who killed Alexander Graham near Hamburg recently, was arrested on Thursday last seven miles below McKinley, in Marengo county.

The Talladega Reporter says: J. P. Webb, a son of Mr. Handy Webb, of Blue Eye, was shot and killed by Tobe Worthington, in a personal difficulty last week.

The cattle about Newbern and Macon Station are dying at a rapid rate. No one has learned the nature of the disease, consequently no remedy has been found.

The body of a man was seen floating down Cahaba river, at Burroughs' ferry last Friday. The current being very rapid it was found impracticable to stop the corpse, and it was so much swollen that it could not be determined whether it was a white man or negro.

The Tuscaloosa Times: James Boothe, a farmer on Big Creek, in this county, was accidentally killed on last Friday. He was picking cotton, about 2 o'clock, and a tree in his field was blown upon him by the wind, killing him instantly.

The Florence Gazette says: John Mayfield, the negro who killed Tobe Irvine, is to be hung in the jail yard on the 7th of November. Very little interest concerning it seems to exist in our community, and you rarely hear the hanging mentioned.

The Opelika Observer says: Last Saturday a negro man, while cleaning out a well on Mr. J. A. Camack's place about six miles from town, was suffocated with gas in the bottom of the well and died before assistance could reach him. This is the second death from the same cause in this county during the present year.

The Columbiana Sentinel says: Mr. A. M. Elliott, of this place, has a June apple tree growing in his yard, upon which there is now a full second crop of apples for this year. The only difference between this crop and the first is that the apples are not quite so large. In all other respects, they are equal to those of the first crop, being fully matured and of fine flavor.

Yesterday a woman about twenty-five years of age was seen on our streets, whose appearance created considerable astonishment and curiosity, as she was verily a splendid woman. Her whole face, neck, hands, and (she says her entire body) are covered with dark brown, and white spots. The woman lives about four miles north of town and has been here several times.—*Opelika Observer.*

We have definite information of the contract for rails to build the interval between the Junction and Pine Apple, the construction of which will give Pensacola a direct line of about 150 miles to Selma. Mr. D. F. Sullivan finding the mills in this country full, and unwilling to take orders ahead, bought in England, for February and March delivery, at Newport, in the Bristol Channel. The cost, duty included, delivered at Pensacola, on the cars of the Pensacola railroad, is \$41.35 per ton. Of course, the large number of vessels coming to Pensacola each year, many of them in ballast, enables Mr. Sullivan to secure very low freights from Newport to Pensacola.—*Pensacola Gazette.*

The Eutaw Mirror says: Capt. T. W. Coleman, our efficient solicitor, Mr. C. S. Bray, our honored treasurer, H. M. Judge, Esq., and latterly one or two others, and Mr. Bell, of Montgomery, have been at work on the robbery of the county treasury for some time. They got possession of some clues some three weeks ago, and have been quietly at work investigating and tracing them up until they have captured the guilty parties and recovered the greater portion of the money—in fact, all but about \$480, and have accurate knowledge

of the disposal of that. On Sunday last W. E. Cockrell, one of the two remaining bright luminaries of the Radical party in this county, his two younger brothers, the eldest not yet grown, and Jake Williams (col.) wife and daughter, were arrested on warrant by the sheriff and a search instituted for the stolen property. About \$6,500 was found concealed in the garret of Cockrell's house, and besides that the watch and knife of Judge Coleman, the watch of J. B. Head, Esq., and the pistol of Judge W. C. Oliver, all stolen several months ago; and the stamps, &c., stolen from the post-office in this place a few weeks ago. All was discovered in search for the money, thus bringing home to him the infamy and guilt of the long series of burglaries and robberies committed in Eutaw for the last year. He and his brothers were committed to jail in default of a \$5,000 bond each.

MARRIED.

At the residence of the bride's father, Oct. 22, 1879, by Rev. W. H. Patterson, Geo. W. Sparks, Esq., and Miss Fannie E. Castellow; all of Barbour county, Ala.

At the residence of Allen Lacy, Esq., Buena Vista, Monroe Co., Ala., Oct. 23, 1879, by Rev. B. J. Skinner, Mr. George Lyon and Miss Jennie Lacy.

OBITUARIES of subscribers or 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 two words when they are not accompanied with the money.

OBITUARY.

Little LINDA, daughter of Capt. A. W. and Mrs. J. E. Ledbetter, of Alexandria, Calhoun Co., Ala., was born Nov. 25th, 1877, and died Oct. 8th, 1879.

This is the short earthly record of a sweet, bright-eyed child, that lived long enough to record a hallowed memory in the hearts of parents and grand-parents of a now bereaved household. Her life was brief, her sickness brief, like many of our earthly joys that stay for a moment, and are resumed by the Giver. No wonder Jesus says of these dear little ones, "Of such is the kingdom of heaven." Dear little LINDA bloomed for a moment here, only to be transferred to the garden of God.

"Early, bright, transient, chaste as morning dew,
She sparkled, was exhaled, and went to heaven!" S. H.

In Memory of Mrs. M. E. Bishop, Who died at her home, in Jefferson county, on the 3rd day of Oct., 1879. She was the daughter of W. D. Massey and Ruth Massey. She was born Dec. 20th, 1855; and was married to H. C. Bishop in Nov., 1875.

She was a member of the Cahaba Baptist church and had been for a few years. It can be truly said of her, that in all the responsible relations of life, as child, wife, mother, church member, her example was worthy of imitation. She died as she had lived beloved by all. On the next day a large congregation, met to witness her burial. The writer performed the funeral services. She leaves an affectionate husband and two children, as well as numerous relations, to mourn her loss. But they mourn not as those who have no hope; for those who sleep in Jesus will God bring with him. May the God of grace enable her friends to say, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

A. J. WALDROP.

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 concurrent, positive and ample showing the delicate nature of its effects, and that it is more palatable. 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 useful throughout the West, wherever fever and ague prevails, as it does in many of the fairest and most fertile portions of that region.

"There is no good substitute for wisdom," says Job Biling, "but silence is the best that has been discovered yet. So with BLACKWELL'S FRAGRANT DURHAM BULL SMOKING TOBACCO—is the best that has been discovered yet."

This regular use of Golden's Liebig's Liquid Extract of Beef and Tonic Invigorator is the most direct means of obviating physical debility, as it stimulates the insolvents, and imparts vigor to the whole system.

Bilious persons should avoid the use of coffee, and nervous persons the use of tea. An agreeable and healthful substitute is found in Cocoa. Walter Baker and Co.'s Chocolate and Cocoa preparations are highly recommended by the medical faculty, and are sold by all grocers.

Have you ever been in Alex. Rice's fine dry goods store, on Broad street, Selma, Alabama? If you have not, don't fail to go there the next time you come to Selma and see what good bargains they can offer you in dry goods, clothing, boots, shoes, hats, &c. You will have no difficulty in finding the place. Almost any man you meet can tell you where the "Granger's Store" is.

Chew Jackson's Best Sweet Navy Tobacco.

Lyon's Heel Stiffeners keep new boots and shoes straight. Sold by shoe and hardware dealers.

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. I. LANCASTER, York Station, Ala.

Out at Last.

"Good morning, Friend A, I am surprised to see you out, and looking so well; I heard you were confined to your room, and bed, by that pest of humanity, Piles." Yes, Mr. B, I had long been a sufferer, when I heard of Tabler's Buckeye Pile Ointment. It proved a blessing to me, indeed, one looking so far restored me, as to enable me to be about my business again with ease and comfort. You can recommend it as a sure and remedy. Price 50c. a bottle. Sold by all Druggists. June 22

Is It True?

Is it true that a remedy has been compounded which will do away with the mineral and drastic purgatives of the past centuries, and which, while entirely efficacious, will leave the system in its former healthy condition? Yes, the remedy is Tabler's Buckeye or Vegetable Liver Powder; a cure for all the disorders arising from a torpid liver, and as innocent as spring water. Give it a trial. It will do what it promises. Price 50c. a bottle. Sold by all Druggists. June 22

ADVERTISEMENTS.

ALABAMA CENTRAL FEMALE COLLEGE.

A. K. YANCEY, Jr., Pres't.

Tuscaloosa, Ala.

THE TWENTY-SECOND SESSION has opened under the most favorable auspices. There is still room for a limited number of boarders. Pupils received at any time and charged from time of entrance. Parents sending their daughters to this college, may feel assured that their health and every physical interest, as well as mental training, will receive the constant care of the President and his family.

For full information address the President.

AGENTS! READ THIS!! We will pay Agents a Salary of \$100 per month and expenses, or allow a large commission, to sell our new and wonderful invention. We mean what we say. Sample Free. Address: SHERMAN & CO., Marshall, Mich.

Furs Wanted!

From and after the 1st of November until April 1st, 1880, I desire to buy all the Fur Skins I can get. Also Wax, Hides, Rags, &c. Save all the Skins, stretch them smooth and well. I will pay as high prices as any in the South after November 1st. I will post you on prices.

BERTRAND ZACHRY, Opelika, Ala.

YOUNG & PRATT,

Cotton Factors & Commission Merchants

AND DEALERS IN

PLANTATION SUPPLIES.

Selma, Alabama.



SOUTH ALABAMA FEMALE INSTITUTE, GREENVILLE, BUTLER CO., ALABAMA.

Announcement:

The Seventh Annual Session will begin September 15, 1879, and close June 17, 1880.

FACULTY:

J. M. THIGPEN and REV. B. H. CRUMPTON, PRINCIPALS.
MISS E. M. RICE, Preparing Teacher. MISS T. G. GARRETT,
MISS M. E. OTIS, Primary Department. MISS ELLA T. WEBB, Music Department.
MISS MOLLIE POOLE, Art Department.

RATES OF TUITION PER SCHOLASTIC MONTH:

Primary Department, \$2.00
Preparatory Department, 3.00
College Department, 4.00
Music (Instrumental), 4.00
Music (Vocal), 2.50
Incidental Fees, 2.00
Board, 10.00

Tuition payable in monthly installments and will be charged from date of entrance to close of Session. No deduction for absence, except from Provisional cause. For further particulars address the Principals, Greenville, Ala. Aug. 25-3m.

Angora Goats.

PURE BLOOD ANGORA BUCKS

For Sale.

ALSO, Several Pairs of HIGH GRADES at LOW FIGURES. Address: W. P. RICE, Ft. Deposit, Lowndes Co., Ala.

SOUTHERN TEACHERS' BUREAU.

G. M. Peek, Manager, Hampton, Va.

THIS AGENCY supplies Colleges, Academies, Schools and Families with competent Teachers, Teachers and Tutors.

Do you wish to engage a competent teacher, or do you wish to secure a position as teacher? THE SOUTHERN TEACHERS' BUREAU, Hampton, Virginia, July 27-3m.

JUDSON FEMALE INSTITUTE

Marion, Alabama.

THE SECOND ANNUAL SESSION will begin

Monday, 29th of September, 1879.

THIS INSTITUTE has maintained its merited reputation during

THE PAST FORTY YEARS.

PARENTS who desire to give their daughters the best educational advantages,

ON REASONABLE TERMS,

are invited to apply for catalogues to

L. R. GWALTNEY, Pres't.

MARION, ALA.

CHOICE SEED GRAIN

For Fall Sowing.

NOW IS THE TIME TO SOW

Wheat to insure a good crop. It is sure a crop in Alabama as corn or cotton if sown early on well prepared soil. We have selected Early Red Wheat.

Fall Sown Oats

Never make a total failure, and are much heavier than Spring Oats. If sown in this month they escape the early frosts. We have genuine

Red Rust-Proof Oats.

If you wish a good patch for your cows, calves, and chickens, sow BARLEY or RYE now. If you wait until late in the season it will afford you no winter pasturage. We have fresh Southern grown

RYE and BARLEY.

We also keep a supply of such GRASS SEED as are usually sown in this climate. We have

Blue Grass,

Red Top,

Orchard Grass,

Red Clover.

Send your orders and we will give you the lowest prices.

JOS. HARDIE & CO.,

Water St., Selma, Ala.

"BEAR YE ONE ANOTHER'S BURDENS."
THE PEOPLE'S MUTUAL RELIEF ASSOCIATION!
Mobile, Alabama.

National Commercial Bank, Mobile, Ala., Depository.

FURNISHES PROTECTION TO THE BENEFICIARIES OF ITS MEMBERS AT ACTUAL COST, or about one-third of the amount usually charged by Life Insurance Companies. Members ship fees and annual dues paid by members are as follows:

Certificate of \$1,000	Membership Fee	Annual Dues
Certificate of 2,000	10	5
Certificate of 3,000	12	6
Certificate of 4,000	14	7
Certificate of 5,000	16	8

The mortality assessments are based on the "American Experience Table," and slightly increase each year up to the age of 60. TO PAY DEATH CLAIMS, assessments will be made on every \$1,000 of each certificate issued by the Association according to the following table. One assessment must accompany each application; no others will be made until the payment of death claims reduces the fund in bank to less than \$5,000.

Age	Assessment	Age	Assessment	Age	Assessment	Age	Assessment	Age	Assessment
20	10	30	15	40	20	50	30	60	40
21	10	31	15	41	20	51	30	61	40
22	10	32	15	42	20	52	30	62	40
23	10	33	15	43	20	53	30	63	40
24	10	34	15	44	20	54	30	64	40
25	10	35	15	45	20	55	30	65	40
26	10	36	15	46	20	56	30	66	40
27	10	37	15	47	20	57	30	67	40
28	10	38	15	48	20	58	30	68	40
29	10	39	15	49	20	59	30	69	40
30	10	40	15	50	20	60	30	70	40

For information in regard to membership, call on your nearest agent or address H. M. EUSTIS

SELMA BUSINESS DIRECTORY.

The advertisements which appear in this column are all of strictly first-class houses. We are not responsible for the results of any business transacted 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,
New York Patent Wire, Sewing
Feed Cylinders, &c., &c.,
Selma, Ala.

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

WILLIAM G. HOYD, 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.

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

OBERDORF & ULLMAN,
JEWELERS and REPAIRERS of
DIAMONDS, RINGS, EARRINGS, CLOCKS,
WATCHES, &c., &c.,
We are building an addition to our store, and
are otherwise improving the same, and will
be ready for the same for the fall trade. In the mean-
time, we are offering extraordinary bargains in
diamonds, pearls, and other jewelry. We cordially
invite you to call on us. Our entire stock of dress
goods, and all other goods, are on hand, and
ready for sale.

BROOKS & WILKINS,
WHOLESALE DRUGGISTS.
Pure Flavoring Extracts a Specialty
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CHEAP FOR CASH.
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Fine Clothing, Hats, Caps, &c.,
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Nos. 1 and 2 Washington Street.

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PROVISION DEALERS and
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WATER STREET.

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 Tiffany's Watches.

KNABE PIANOS.
Agent for the Knabe Grand, Square, and Up-
right Pianos, and Cabinet Organs.

M. MEYER & CO.,
Jobbers and Retail Dealers in
DRY GOODS, CLOTHING, BOOTS and SHOES.

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,
32 Broad Street.

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Cotton Factors &
Commission Merch'ts.

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

J. H. ROBBINS & SON,
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NAILS, PLANTATION SUPPLIES,
WAGON MATERIAL, CRATES
AND MATTRESSES.

W. B. GILL,
DEALER IN
CARRIAGES, WAGONS AND CARTS,
FURNITURE, Barbed Wire, &c., &c.,
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JAS. S. JACOB,
Book and Job Printer
WATER STREET.

SEE HERE!!
Pipe Organs,
Reed Organs,
AND
Pianos
Sold at lowest cash
prices or on easy
terms.

MASSON & HAMMILL, Pelouzet and Pelton Organs.
See These Easy Terms:
Pianos—\$10 Monthly, until paid for; or \$25 Cash
and balance in 10 monthly payments; or one half
Cash down and balance in one year. Quarterly pay-
ments, Payable in Seven equal Quarterly payments.
Halt Cash and balance in one year; or One Quarter
Cash and balance in Six Months.

Call or send for Circulars giving prices and full
information. Catalogues and Price Lists Free.
Sole Southern Agents for the renowned HENRY
HARRIS (DEE ORGAN), the best in the world.
Send for references, terms, &c., Also for
List of other music, pieces of Pianos and Organs.
Correspondence solicited.

WARRINGTON & SAVAGE,
Cor. Brown & Selma Sts., Selma, Ala.

WARRINGTON & SAVAGE,
Cor. Brown & Selma Sts., Selma, Ala.

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Cor. Brown & Selma Sts., Selma, Ala.

THE FAMILY CIRCLE.

Broodery-Work.

BY MARGARET J. FOSTON.

Beneath the dearest's roof went down the sun,
And from their tent-dorms, all their ser-
vice done,
Came forth the Hebrew women, one by one.

For Bealeah, the master, who had rare
And curious skill, and gifts beyond com-
pare,
Greater than old Miriam's greatest were—

Had hidden that they approach at his com-
mand,
As on a goat-skin, spread upon the sand,
He sat, and saw them grouped on every hand.

And soon, as came to pass, a silence fell,
He spoke and said—"Daughters of Israel,
I bring a word. I pray ye, hearken well.

"God's Tabernacle, by his pattern made,
Shall fall of finish, though in order laid,
Unless ye women lift your hands to aid!"

A murmur ran the crouched assembly
Through,
As each her veil about her closer drew—
"We are but women!—oh, can women do?"

And Bealeah made answer—"Not a man
Of all our tribes, from Judah unto Dan,
Can do the thing that just ye women can."

"The gold and brodered work about the hem
Of the priests' robes—pomegranate, knop
and stem—
Man's clumsy fingers can not compass them."

"The sanctuary curtains that must wreathen
You,
And be laced with cherubim—the colors
Blue, purple, scarlet, which can't twine but ye?"

"Yours is the very skill for which I call:
So bring your cunning needlework, though
You may be weary; the Lord hath need of all!"

O Christian women! For the temples set
Troughout earth's desert lands—do you
forget
The sanctuary curtains need your brodering yet?

Baby Asleep.
Baby has gone to the land of dreams—
Hush, or you'll wake him! how still it seems!
Carefully that the bedroom door,
Not a sound to stir the floor.

See how sweet he looks as he lies,
With fringed lids shutting the dark brown eyes,
One pink palm pressing the dimpled cheek,
And his red lips parted as if to speak.

Yonder, in the low rocking-chair,
Is a broken plaything—let it lie there;
And lies in the corner beside the door
Lies a motley heap of many more.

Jackknives, picture-books, marbles, ball,
Tails, money and headless doll,
And new, bright pens, his mother's pen,
By the father hoarded to please his son.

There lie his shoes on the kitchen floor,
That all day long have been pattered over—
Battered and chubbly, short and wide,
Worn at the toe and cracked at the side.

And here hangs the little dress he wore;
Scarlet flannel and nothing more;
But there clings about it a nameless charm,
For the sleeves are creased by his dimpled arm.

Dear little feet that are now so still,
Will ye ever walk in the paths of ill?
Rosebud lips, will ye ever part,
Bringing pain to a mother's heart?

Keep, O Father! that baby now
Ever as pure from stain as now
Lead him through life by Thy guiding hand
Safely into his better land.

Marrying a Farmer.
A story for Girls of Good Sense and Good
Heart to Read and Circulate.

"There is no use in reasoning any
more; my mind's made up! I will
not marry a farmer! All your argu-
ments are of no account."

"I am sorry, Jennie, you are so de-
termined."
"Mother, do you want your child
to go through life as you have done—
till from morning till night, and
sometimes half of the night, besides,
sick or well—no odds—delve, work,
all the time?"

"All farmers' families are not situ-
ated as ours has been; you know your
father—"

"Yes, I know all about it. He
loves his cattle and horses far more
than he does his children, and he is
ten times more careful of his old mare
than he is of his wife—the mother
of his children."

"Jennie! Jennie Wells! You ought
not to speak so."
"But, mother dear, it is the truth;
you cannot deny it! Haven't I eyes?
We girls can see the case as plain as
day—Old Doll has hiccups and she
must not be worked. Bless me!
it might hurt the colt to drive the old
mare to the village; she must be fed
high and live at her ease. But his
wife—no danger of hurting her babies
or her father? No wonder the baby
is sick and fretful, when poor mother
is overworked, overworked from
morning till night, not one hour to
rest all day; and just as soon as we
girls are large enough to help you,
we have to feed the turkeys, drive
the cows, feed the pigs, and leave you
to toil on alone. It is a burning
shame!"

"Jennie, your father does not look
at it as you do."
"It is high time he did; and I am
going to give him a chance, before I
leave home, too."

"Leave home, child! Where are
you going?"
"Somewhere. Yes, I shall be eight-
teen next month, and I am going to
see if there is a place where one can
have an hour's rest, to enjoy reading."

"My child, how can I spare you—
what will baby do?"
"If I am away, Etta will take my
place, instead of working out of doors
as much as she does now—it will be
better for her. A man has no busi-
ness to make a girl work as she has
to. Don't you think it would be
easier for her if I were away?"

"Oh dear, my child! I cannot say
how it will be. I do not think your
father will let you go. Does George
know how you feel? And the poor
woman sighed heavily."

"Yes, mother, I told him last night;
he thinks his wife would have an
easier time than you have had. But
a farmer's wife is a slave; her work
is never done. Mother, if George
Hartwell was anything but a farmer,
I think I could love him enough to
marry him; but as it is, I would rather
remain an old maid to the end of
my life."

"You do not object to him—only
his occupation?"
"That is all; I really think he is
very pleasant."
Just then Mr. Wells' shrill voice

rang out from the top of the load of
hay which was being drawn into the
barn:

"Jennie, it's time to get the cows.
You girls will have to do the chores,
for we must get in three more loads
of hay to-night!"

She and her sister Etta had the cows
to drive from the pasture; more than
half a mile off; twelve cows to be up
and milk; eight hogs to feed; milk to
strain; feed the turkeys, cook and
feed them; chickens to feed and
shut up in their coops; two horses to
water, feed and bed down, and a sup-
per to get for four men; and it was
now about 8 o'clock! She laid her
work down and, with compressed
lips, joined her sister, who sat on the
doorstep fanning herself with her hat;
her pleasant face was sunburned, covered
with perspiration and dirt, and the
tears were trickling down her cheeks.

"What is it, Etta, darling? Don't
cry; I will bring you a basin of water
and a towel, and you can rest. I
will get the cows alone. Poor little
sister!"

"I am tired almost to death, Jennie!
It is not going to rain! They are
going to gain time to go to the bear
hunt to-morrow! I never can milk
the cows to-night, I'm so tired."

"Sit and rest; you feel better, now
you are bathed."
"Some," the Hartwells have more
hay out than we have, and their milking
is done, and the girls did not have
to do it either. The girls did not
have to rake the cart over there; they
have a good time."

"Etta had better take care and rest
on the settee, Jennie, while you go
for the cows," said the mother
softly from the sitting-room, as Jen-
nie started from the door.

"Yes, Etta, go. He can not see
you in the house when he goes back
—so he won't set you to work."

The poor, tired girl went in doors,
and Jennie walked with a brisk step
toward the pasture.

Mr. Wells was a well-to-do farmer.
He inherited from his father a suc-
cession, well stocked, and in good cul-
tivation. He was a fine-looking man,
and was considered the best match
in town; so when he married the min-
ister's eldest daughter every one
thought she was a fortunate girl—
such a nice home, so smart a hus-
band, and so well off, too. So thought
the young bride for a while, but that
was before she knew what was before
her.

Though she never complained, she
did not think so now, neither had she
been of that opinion but a few months
after her marriage. She was a perfect
slave, both soul and body, held in
bondage by Ezra Wells. He would
have been astonished if any one had
told him he was a tyrant in his fam-
ily; that his children did not love him;
that his wife was afraid of him; but
yet this was the truth. Property
was all he cared for; to have the best
crops, the fattest cattle, the best
horses, and make the most butter and
cheese of any man in town, was his
highest ambition, and every person
and thing had to be subservient to this
end.

His four eldest children were girls;
the two oldest were very pretty girls;
—the next two died in infancy; then
came a boy, a delicate child, disabled
with a spinal weakness that disabled
him from labor. Two other boy babies
followed, so frail that they passed
from earth with their first breath,
and the weary mother would have
followed them, but for the strong
mother love she bore her living chil-
dren.

When Jennie was sixteen, another
girl made his advent; and now was
just able to walk, when another son
came into the household. Mrs. Wells
was in very delicate health, and as
Jennie said, she was not half as well
treated as the high blooded mare that
fed at leisure in the meadow pasture,
with her beautiful colt capering
around her side—that was worth money!

A young sister of Mrs. Wells, who
had married a mechanic, had fre-
quently paid her short visits, and saw
with deep regret the hard lot that had
befallen her sister. She even remon-
strated with her brother-in-law when
he told her he was going to purchase
another farm, as she saw it would in-
crease the burdens of her poor sister,
who was already loaded down with
labor and care; and he did consent
to let his invalid son go to live with
her, so he could be benefited by the
sea air and bathing, not thinking that
his wife wished him to go to feed his
father would work him too hard and
destroy what little vitality he possessed.

It was to pay for this that Wells
was in debt. His family were pinched
in dress and comfort, every luxury
was denied them, and it was as Jen-
nie said—delve and drudge from
morning till night.

After the girls were old enough to
work they were kept from school, and
had not their aunt kindly sent them
books, and their mother being capa-
ble of instructing them, they would
have been deplorably ignorant. If
they went to church they had to
walk for the horses were so valuable
to stand hitched; they might get
frightened and break loose, and it
would never do for girls to drive the
mare—it would ruin the colt, or he
would get cast, or hung, or something
else would happen; so they seldom
enjoyed the privilege of Sunday-
school or sanctuary. Mr. Hartwell,
their nearest neighbor, used to say
that "if Mrs. Wells were not an an-
gel, the children would grow up per-
fect heathens," and he always man-
aged to find something pleasant in
his papers and magazines for Mrs. Wells
and the girls to read; or if he pur-
chased a new book it found its way
to Mrs. Wells, and his only son,
George, was generally the messenger
who carried it over.

Both Mr. and Mrs. Hartwell were
acquainted with her before her mar-
riage, and the memory of her father
who slumbered in the peaceful
churchyard was very precious to
them, and they tried by every means
in their power to lighten the heavy
load that was placed upon her. Geo.
Hartwell did not quite despair of
changing Jennie's opinion with re-
gard to marrying a farmer, and held
frequent consultations with his moth-

er upon the subject.

One morning he quite astonished
his father by suggesting that he would
like to take his sisters and go to Con-
necticut and visit some cousins, pro-
vided he could get some one to help
mother while they were gone; he had
been thinking of it for some time.

The girls were delighted with the
plan and thought, perhaps, Jennie
Wells would come and stay with them,
and assist while they were gone. So,
after breakfast Mr. Hartwell went
over to see if it could be arranged.

Mrs. Wells thought she could spare
her if her sister could be allowed to
take her place; and so, after a good
many contrary arguments from her
father, it was decided that for three
dollars a week Jennie might go and
stay with the Hartwells, while the
young people went on their pleasure
excursion.

These five weeks were the most
delightful days of Jennie's whole life.
She saw that farmers' girls, or wives,
were not slaves, and that the sun-
shine that had never illumined her
own home, beamed brightly in the
kitchen and parlor of her new sta-
tion.

"How I wish our home was as
pleasant!" she exclaimed to Mrs.
Hartwell, as she was watering the
bright flowers that had been her
each day. "So low flowers so bright
but I shall not allow them to be in
one any place; and you have every-
thing so easy and convenient about
the work! You have no idea of the
difference; my mother would so like
to have things arranged as you have
them, but father—"

"I know all about it, Jennie! We
all love our home, and try to make it
pleasant; and I am glad that you
have had a chance to see that farm-
er's daughter can be as happy as
any girls; can have just as many plea-
sant things, and just as good times,
as any class of people in the world.

Farmers are the most independent,
and I think the happiest people in
the world. There are exceptions, of
course; but for myself, Jennie, I would
rather be a farmer's wife than the
wife of either a merchant or profes-
sional man, or be an old maid.

A bright blush mantled over Jen-
nie's face as she bent it over a beau-
tiful monthly rose. "George has told
you, and the tears started in her
eyes."

"Yes, dear, and I did not wonder
you felt so. The love of money
has clouded your young life, and I
thought if you could see day after
day how happy we are, and how pleas-
ant our home is, you would feel dif-
ferently; so we planned the visit for
the young folks for your special
pleasure. I could think of no other
way to get you here for a few weeks,
and I think you are not sorry to have
had a change."

"Oh, I have been so happy! Every
thing is so different from what it
is at home, I shall never forget these
pleasant weeks; such glorious rides
with you; and going to church on the
Sabbath; and so many pleasant
things!"

"Dear, I hope you may enjoy
a great many more of our pleasures
with us, now that you have seen
there is so much brightness in a farm
house!"

Mrs. Hartwell left Jennie caring
for the flower in the window, and
went into the kitchen. The next day
the young people returned from their
journey, but were so tired, and had
so much to tell of the good times they
had enjoyed, that they could not pos-
sibly let Jennie go that week, and she
was quite happy to remain till they
could depart her. When she went to
Dorchester, on her visit, it was for a
bridal trip, and George Hartwell rode
beside her, having fully persuaded
him that a farm house can be as de-
lightful a home as any on earth. But
she is very positive that he would
never have persuaded her, had not
his mother given her actual demon-
stration of the fact—*Farmer's Wife*
in *Parm and Home*.

Rewards of Grace.
The duke of Burgundy was waited
upon by a poor man, a very loyal
subject, who brought him a large
roast which he had grown. He was
a very poor man indeed, and every
roast he grew in his garden was of
consequence to him; but merely as a
loyal offering he brought to his prince
the largest his little garden produced.

The prince was so pleased with the
man's evident loyalty and affection
that he gave him a very large sum.
The steward thought, "Well, I see
this man has got a large roast; I think
I shall make the duke a present." So
he bought a horse, and he reckoned
that he should have in return ten
times as much for it as it was worth,
and he presented it with that view.

The duke, like a wise man, quietly
accepted the horse, and gave the
greedy steward nothing. That was
all. So you say, "Well, here he is."
The Christian man, and he gets rewarded.
He has been giving to the poor help-
ing the Lord's church, and see he is
saved; the thing pays, I shall make
a little investment." Yes, but you
see the steward did not give the horse
out of any idea of loyalty, and kind-
ness, and love to the duke, but out
of very great love to himself, and
therefore had no return; and if you
perform deeds of charity out of the
idea of getting a reward, it is so in
this world, and he gets rewarded. If
you are giving to the poor help-
ing the Lord's church, and see he is
saved; the thing pays, I shall make
a little investment." Yes, but you
see the steward did not give the horse
out of any idea of loyalty, and kind-
ness, and love to the duke, but out
of very great love to himself, and
therefore had no return; and if you
perform deeds of charity out of the
idea of getting a reward, it is so in
this world, and he gets rewarded.

Chemists tell us that a single grain
of the substance called iodine will
impart a color to 7,000 times its
weight of water. It is so in higher
things—one companion, one habit
may affect the whole life and char-
acter.—*Covenant*.

The father who knowingly takes
an unclean newspaper into his family
circle is guilty of a crime against
society and the highest interests
of his children. Yet thousands of
church-members do this thing.—*Ex*.

FARM AND HOUSEHOLD.

Care for your Stock.

From the American Agriculturist.

CALVES AND YEARLINGS.—Cold
and wet do much harm to young
stock and stop the growth, which is
rarely commenced again until the
warm weather of the next season. A
rough shed in the pasture will furnish
useful protection, and a small supply
of rich food is of value in keeping up
the thrift.

HORSES.—The season is too far ad-
vanced for turning horses out at
night. A cold rain coming on sud-
denly may do much harm. If horses
are caught in the rain, they should be
drenched, it will be well to rub them
dry, and then blanket them as soon
as they reach home. But the blankets
should never be put on until the
horses are thoroughly dry.

SHEEP.—Long wool sheep are eas-
ily chilled by a cold rain that would
not trouble a Southdown or Merino.
Long-wools, therefore, require pro-
tection from rain-storms, although
the weather may not be very cold.
An open shed in the field may be
sufficient. If brought into the yard
at night, sheep should not be shut up;
they require abundant ventilation, and
cannot be crowded with impunity
in close quarters. Where ticks
abound, or scab exists, use the Cres-
cely or other effective dip.

COARSE FODDER. hard and un-
nutritious, is the cause of much dis-
ease at this season. If there is no
pasture available, but the woods or a
swamp, the animals condemned to
such hard fare, should get a moderate
allowance of artificial food. A cheap
nutritious and healthful food may be
made by mixing 100 lbs. cotton-seed
meal and 200 lbs. of wheat bran,
ground with 100 lbs. of oats; add 2
lbs. of Epsom Salts and mix thor-
oughly. Two pounds a day of this
mixture will be found of remarkable
benefit when fed under the above
circumstances.

CLEANING THE FEET.—Horses
that are kept standing upon foul lit-
ter, are apt to have the feet injured
by the acid effects of the manure.
The horn of the sole is dried and
shrunk, the frog is hardened, or its
tissue is partly destroyed, and the
most important portion of the foot
is seriously injured. The shrinking
of the frog induces contraction of the
walls of the hoof and the pressure
upon the sensitive laminae under it
soon causes inflammation, or, at least,
hardness, which shows itself by lame-
ness, and is rendered worse by neg-
lect. This trouble may be avoided
by keeping the stable floor clean, and
by occasional washing of the feet.
There is no more effective prevention
of trouble with the feet, than cleanli-
ness.

CRACKED HEELS.—Exposure
to wet and mud, scarcely avoidable in
autumn, will almost certainly produce
cracked heels in horses, unless pre-
cautions are used. When the cracks
are once formed, they are difficult to
heal, because at every motion of the
foot, they are opened, and the granu-
lations are disturbed. Prevention
consists in frequent cleansing of the
feet by washing with clear water, and
rubbing dry at once with a cloth or
towel kept for the purpose. The
drying of water upon the skin is in-
jurious, and should be carefully avoided.

A little of the Veterinary Cos-
molime, or even crude petroleum, which
is the basis of the Cosmolime, ap-
plied in the morning, before the
horses are taken out, will prevent
mischief, and the same remedy, with
regular cleansing with soap and water,
will cure cracks very rapidly. If the
cracks are severe, from neglect or
otherwise, the pastern should be pro-
tected by wrapping a bandage around
it.

MIXED FOOD.—A mixture of feed-
ing substances is always conducive
to the health of animals. It operates
as a change of food, and it is more
convenient to mix several substances
and use them together than to feed
them separately. For horses, the ba-
sis of the grain feed should be oats
or barley. It might be remarked
here, that barley is too much neg-
lected as a feeding substance; it is
nutritious and healthful even as a
single food, while mixed with corn,
it reduces, the heating character of
the latter. Equal parts of oats, bar-
ley, corn, wheat or rye bran, and lin-
seed, ground together, form a perfect
food for horses, containing no element
of nutrition in excess, and having
the laxative effect of the oily linseed
to keep the digestive organs in per-
fect order, the skin loose, and the
coat smooth and glossy. For cows,
the linseed may be changed for cot-
ton-seed meal, which has an excellent
influence upon the milk and the
character of the butter.

How to get Eggs in Winter.
The farmer who leaves his poultry
to roost in the apple tree at the cor-
ner of the barn, and to pick up their
living in the barnyard, will find it
difficult to get eggs in winter. But as
a matter of fact there is on most farms a great
dearth of eggs from November to
March. With a warm shelter and
suitable feed, pullets that begin to lay
in the fall will continue to lay
through the winter.

It is mainly a question of feed.
The staple feed is Indian corn, es-
pecially in the West, because it is the
most plentiful and the most con-
venient. It furnishes plenty of fat
and keeps up the heat of the fowls,
but is poor in albumen and the phos-
phates. They want a variety of grains
and vegetables, and, to do their best,
one feed of warm cooked meal and
vegetables. Most farmers have
milk, and if this can be added it will
be all they need. Butchers' scrap
cake is good, and may safely be kept
in the poultry yard where the fowls
can help themselves at pleasure.
Boiled potatoes or turnips, mashed
and mixed with Indian meal, make an
excellent feed for laying hens.

Fowls are particularly fond of cab-
bages and turnips at all stages of
their growth, and eat them raw greedily