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JOHN L. WEST, PUBLISHER.

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J. J. D. RENTFROE, - - Talladega, Ala.

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Contributions to be sent to the Cor. Secretary, at Marion.

PARTING WORDS.

We have on our subscription list quite a number whose time has expired. All our efforts have failed to induce them to renew. To accommodate some of them we have sent the paper several months at considerable expense to ourselves. Whether we shall be paid for this or not we will leave them to say. We should be glad to continue the paper to every name now on our list, but our expenses are so heavy that we shall be compelled, with this issue, to bid those who have not renewed a reluctant but affectionate farewell.

JNO. L. WEST.

LAST ISSUE FOR THE YEAR 1879.

Next week being Christmas week, this is the last issue of the ALABAMA BAPTIST for the year 1879. Our next issue will bear date Jan. 1st, 1880.

The year now drawing to a close has been to us a year of unceasing toil. But we are thankful that our labor has not been in vain, and we do not regret the efforts that we have put forth and the sacrifices we have made for the paper.

We shall enter upon the new year with original prospects that are favorable; our facilities will be better; our subscription list will be larger; our friends will be more numerous and active.

In the past, under all the circumstances, we have done the best we could. For the future, with God's blessing, we promise to spare no effort to give to the Baptists of Alabama a paper that shall be to them a pride and a pleasure.

JNO. L. WEST.

We have enjoyed the admirable report given by the Biblical Recorder of the proceedings of the North Carolina Baptist Convention. The exercises were spirited to a degree.

In his speech before the N. C. Convention Dr. Tupper replied to the objection that it is too costly to send men to foreign fields. He said: "In this country last year, there were 17 converts to every Baptist minister, and among the heathen there were 74 for every missionary."

At the late meeting of the N. C. Baptist Convention, Dr. McIntosh stated that the general work of the Board in destitute sections of the Southern States and Indian Territory is being prosecuted with success. The Baptists outnumber all others among the Indians. Missions among the Indians are doing well. More men are needed, and money to sustain them and to build churches. The destitution is appalling. North Carolina is pledged to sustain Dr. Hartwell in his grand work in California.

There are 200 churches of our denomination in North Carolina without a Sunday-school. The white church members east of the mountains number 73,000; yet in that region not more than 43,000 persons of all classes attend the Sunday-school. This statement which is given by Bro. Ray, will call attention to a subject of vital necessity. Above all other people, Baptists ought to attend to Bible study, and to train their children in the knowledge and love of the Book of God.

MISSIONARY CONTRIBUTIONS.

At the Chester Baptist Association, S. C., after a spirited sermon on missions by Rev. R. W. Sanders, a collection of nearly one hundred dollars was taken up. Then Dr. Hartwell made an address to which the Association responded with a cash contribution of over \$50, and a resolution authorizing the Executive Committee to raise annually from the Association, \$75 for the California Mission.

AFFLICTIVE PROVIDENCES.

Painful information has come to us from California. Our Bro. Hartwell had just reached San Francisco, and received the cordial greetings of the Baptists of the Pacific coast, when his wife, who had been suffering for years from a chronic and painful malady, succumbed at once to the fatigue of the long journey, and died as it were in a moment. In this time of sore distress, Dr. Hartwell will have the sympathy and prayers of thousands.

At the same time, we hear that Dr. Russell Holman, who in the early years of his history had charge of the interests of the Home Mission Board, has been called away to his reward. Bro. Holman's health had been failing for a long time. He was one of the purest and best men we have ever known. He did a good work for the Denomination, and has left to us all the memory of a sacred and inspiring example. E. T. W.

THEORY OF INSPIRATION.

Courier Bro. Lindsay protests against any theory of inspiration. He pronounces the scientific theory to be something whose design was conceived in darkness, and fanned in its cradle by owls and bats. He regards such a theory as unnecessary, and even irreverent, urging that "it ill becomes the children to dictate to the Father how he must or ought to reveal himself; it will become them lovingly to inquire, how he has done so."

We may be dull; but it really seems to us that our good brother is fighting a man of straw. The question how it is that God must reveal himself, or even how he has done this, is not the main point in the discussion now going on in regard to the inspiration of Scripture; but whether God has revealed himself in such a way as is not misleading. Those who declaim most loudly against the scientific theory of inspiration are those who regard the divine Word as a blending of truth and error; who affirm that the Scriptures rather confirm, than are the Word of God; and who denounce others who unquestioningly recognize its divine authority, as bibliolaters and slaves of the letter.

It is a wild chimera to represent the accepted theory of inspiration as a vagary of the dark ages. Such a definition for example as that of Knapp has nothing metaphysical or far-fetched in it. He says of inspiration: "It may be best defined, according to the representation of the Scriptures themselves, as the agency upon teachers, while giving instruction, whether oral or written, by which they were taught what and how they should write or speak." One who recognizes the Bible as of divine authority cannot claim for it less than this.

E. T. W.

CLERICAL INTERFERENCE WITH EDUCATION.

The question of education is getting to be more and more awkward for the Roman Catholic clergy who have come to regard this interest as their special prerogative. They denounce a school not taught by a priest as godless, or, on the other hand, one where the Bible is read at the opening of the exercises, as sectarian. Even reading, writing, and arithmetic they seem to regard as a clerical monopoly.

In Belgium the priests have joined war with the Government upon this issue. The latter has secularized the schools to the extent of assigning the religious instruction given to the pupils, to other than the school hours. Access to the children and the use of the school buildings are allowed to the priests at any other time they may select. This arrangement has excited the wrath of the Belgian bishops to such an extent that they have refused the sacrament to the teachers in the Government schools, and also to the parents patronizing them and the children attending them. The priests have established church schools to take the place of the Government schools, and invoke eternal damnation upon those who do not attend them. In the meantime the interests of education are suffering and the State church is adding largely to the ranks of its opponents. The liberals are indignant at the attitude of the bishops, and even the Pope protests that they are carrying their pretensions too far.

In Australia a like conflict with the public schools is going on and with similar results. Intelligent Catholics are disgusted; the ignorant withdraw their children from the schools and oftentimes consign them to ignorance. Recently a large proportion of a congregation walked out of one of the cathedrals while the priest was reading his fulminations against those who patronize these schools. In Sidney, the Catholics have withdrawn their children to such an extent that the number in attendance is reduced twenty per cent.

Nor are these isolated cases; the conflict rages all along the line. The following account is given in the

Watchman of the school troubles in Cambridge, Mass. We are told that several years ago, Father Scully, the priest in charge, organized a parish school, and ordered his people to withdraw their children from the public schools. Most of them complied. But a number of them afterwards perceived that the instruction in the parish school was of an inferior sort, and refused to sacrifice their children by sending them to it. Father Scully has waged a warfare on these recusants much like that which was raised in Holyoke against Parker. He refused them the sacraments. They could not have their children baptized; they could not partake of the eucharist; they could not obtain absolution; they could not have the consolations of their faith when they lay dying. Many of them procured the services he denied them of neighboring priests more tender-hearted than he. Father Scully then announced his purpose of making war on those priests, as he had upon his parishioners. A deputation of the aggrieved parishioners carried their grievances to Archbishop Williams, but were denied a hearing. The deputation which represented Father Scully was received graciously, and was assured that his course had the hearty approval of his superior, who only wished that there were more Father Scullys in the priesthood.

This is not a creditable display of clerical pretensions, and we very much misunderstand the spirit of the times in which we live if such tyrannical claims will be allowed to pass unrebuked. Only those persons will be allowed to control education who give the best instruction and training, and the ban of the church is not needed to secure patronage for such teachers. E. T. W.

LOTTERIES.

We are glad to see that our young friends of the Catholic Morning Star have spoken out manfully in regard to the lottery swindle. They say: "Gambling by lottery is as immoral as gambling by monte or poker. The evil principle is the same in all cases, that is, a dishonest and ever increasing thirst for other people's money without earning it. The lottery is, indeed, exceptionally wicked in this that it extends facilities to classes of people naturally beyond the temptation of gambling halls. It brings the poison home to the fireside and distributes it to women and children. It is gambling made easy and respectable."

Now will our young friends be kind enough to explain the difference between gambling by lottery and gambling by other means. We have never known of a Catholic fair in which this last sort of gambling has not been carried on. The costly articles, which have not been previously disposed of, are offered in so many "chances," in which a hundred persons risk their money, and but one draws the prize. Unless we are greatly mistaken, this is the universal practice; gambling is not only condoned, but commended, when it fills the ecclesiastical treasury. Under the circumstances we honor the Morning Star for its protest against the prevalent practice in its communion. For, we apprehend, its approval of the decision of the Postmaster General against lotteries can mean nothing less. Certainly, if a lottery is wicked outside of the church it is much more so within the church.

We cannot help feeling some apprehension, however, that our young neighbors will get into difficulty by assuming their present position. For the Catholic Mirror, which is nearer the fountain of authority, sustains church lotteries and raffles. Its argument is that there is no law, there is no sin, and that there is no law to the effect that one shall not take a chance in a lottery. We don't know whether it is worth our while to say to our contemporary that the law of God is given for the most part in principles, which are susceptible of many applications. The general law, "Thou shalt not steal," covers every case where a man gets other people's money without earning it, just as the general law, "Thou shalt not kill," covers all kinds of attempts upon human life.

It is a melancholy and indisputable fact, that the lottery is tolerated by the church of Rome, which, while admitting its evils, decides that it is not bad in itself, since as the Roman casuists maintain, "the lottery is a kind of play which is condemned neither by natural right, nor by the divine sentence, nor the laws of church or State." Yet we wish our friends in New Orleans all success in their attempt to overthrow the decision of their own casuists, and the familiar practice of their priests and nuns.

In this connection we hope our young friends will permit us to call their attention to the following notices in the N. Y. Herald of recent Catholic fairs in that city.

"St. Agnes' basement is gay with bunting, banners and lights, and there are many more attractions. Much interest is centered in the solitary diamond earrings, valued at \$350, at the altar table, where eleven young ladies are competing for their possession. At the table of the Sacred Heart an elegant gold watch is offered to the most popular lady, young or old, at twenty-five cents a vote. A fireman's cap and a gold-headed cane are to be awarded respectively to the most popular fireman and the most popular dandy of the parish. A case of superbly finished surgical instruments is to be voted to the most popular physician. A diamond ring is to be given to the most popular girl. Father Macdowell's friends will yet see him the fortunate owner. At the refreshment table there is an exquisitely carved ivory clock, valued at \$500. This is to be raffled for as well as two highly ornamental cakes." E. T. W.

EXEGESIS.

"For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit," &c. Heb. 4:12.

Bro. Winkler, will you give your readers an exegesis upon the above quoted passage? I ask your opinion especially upon the words "soul" and "spirit," and the "division" spoken of. What relation do the soul and spirit bear to each other, or are they one and the same, with Scriptural proof for either position. Your opinion will be highly appreciated.

J. K. RYAN.

Pushmataha, Ala.

ANSWER.

The text is a warning to those who suppose, as the Israelites did, that a mere external connection with the divine kingdom suffices for salvation. On the contrary the apostle teaches that pretenses and mere professions will not serve our purpose; for the Word of God has respect for the character, principles and affections of men. The Word penetrates through the externals of human nature as resistlessly as a sharp two-edged sword. Like a sword, it sharply discriminates and sternly tests what it finds within. This discrimination is figuratively expressed by "the dividing of the joints and marrow" and of the soul and spirit." Thus the Word of God decides what a man is, by searching into him;—and upon this decision his destiny depends.—Comp. Heb. 4:12.

In speaking of that which is within man the apostle distinguishes between the lower and the higher human nature, (the soul and the spirit) as he does in 1 Thess. 5:23. These two terms are often used interchangeably for the internal man, as in Luke 1:46, 47. "My soul doth magnify the Lord and my spirit hath rejoiced in God, my Savior." When, however, they are distinguished, the soul is the natural life of man with its affections and intellectual powers; the spirit is the divine life-principle, or the moral nature, which is enthroned in the soul, and to whose will the soul gives expression.—Phil. 1:27. Stand in one spirit, with one mind (literally with one soul) striving together for the faith of the Gospel. The distinction between these two natures is admirably traced by Dr. Mark Hopkins in his "Strength and Beauty; Discussions for Young Men," p. 177-196. We have among our papers, a sermon upon the subject, but cannot lay our hand upon it without some trouble. E. T. W.

A DAY FOR THE SEMINARY.

As Dr. Boyce communicates the action of the Mississippi Convention in appointing the last Sabbath in December as a day of prayer and collection for the Southern Baptist Theological Seminary, the request that all Baptist churches observe the day and take up a collection for that institution, we will add a suggestion or two. Let every pastor prepare a sermon on ministerial education, or on ministerial qualifications, or on the ministry for the times, or on some such subject, and bring out the character, importance, and want of the Seminary; and then take the collection, and the money needed for the current year will be forthcoming. Our people generally need information concerning institutions. Let us give it to them. Let us not take the collection on a "cold collar"—after a sermon entirely devoted to some other subject. And let us try the next. It will not do it must not be—that that institution shall suspend; and yet to prevent this there must be a movement all along the line of our churches. R.

WHO WAS THE ROCK?

Rev. G. B. Taylor, D. D., in an interesting account of his recent visit to our Seminary in Louisville, mentions one of the lectures of Dr. J. A. Broadus as follows. "It was for me a pleasing coincidence, that, in one of the lectures of Dr. Broadus, he discussed the famous text: 'Thou art Peter, and upon this rock I will build my church.' Dr. B. argued to prove that Peter himself is the rock, and that we have nothing to fear from the Romanists from taking this view. I may add that it is the view entertained by some intelligent workers in Italy."

If we mistake not we saw this view from Dr. Broadus in the Herald several years ago; and at that time our impression was that he did not make matters very clear. Since that we saw the same view put forth by a Seminary graduate, and our opinion was that he mixed things no little. Dr. Broadus may see the thing so clearly that he can make his way out of the hands of the Romanists, but when he convinces the Baptists that "Peter himself is the rock," his heaviest task will be to show them how they are to escape the deductions of the Romanists. If Peter were the rock then he or his "successor" is the rock; and if he were the rock of the churches' foundation, then it becomes an important question, what will we do with the Rock-Christ? We rejoice in Dr. B's goodness and greatness, in his learning and distinguished usefulness, but we do not believe a word of his "view" of this rock. Other foundation than Christ is a myth. R.

STRIKE AT THE RIGHT TIME.

A few days since we met a successful man on the street—a brother, who is successful in all branches of business to which he has given attention, and he remarked to us: "The business world is on a boom; there has been nothing like it for ten years; it extends throughout the United States." Now is the time sir, for the Baptists to revive their energies, re-start their enterprises, and place their cause under good headway. There is nothing, sir, like striking at the right time."

In a moment the passage came into our mind, "The children of this world are wiser in their generation than the children of light." The growing prosperity of the country is quite manifest, and with it we apprehend an increasing prevalence of the habits of dissipation and vice. Many fortunes are to be made and lost, and many men who have been comparatively safe in morals will go under. The price of cotton would greatly relieve the indebtedness of the farmers but for the disposition to plunge in still deeper. At such a time money flows more freely, and men bestir themselves to improve their condition, and everything in the secular world becomes more active and more generous.

What are Christians doing? What are the Baptists of Alabama doing? And what are they intending to do for the cause of Christ in the midst of these hours of increasing prosperity? Reader, you who sell your produce at a much better price than you expected when you planted it, have you made a thank-offering to God? Is it your purpose to do so? We have organized plans for the support of many precious interests, but they languish for want of the material assistance of our brotherhood.

The Foreign Mission Board at Richmond, Virginia, appeals to us most earnestly for help, and we do think that every right minded Baptist should be mortified that we in Alabama have done so little for the cause.

The Home Mission Board at Marion, comes to us with patient pleadings for the poor Indians and other vast destitution. The appeal of Dr. Boyce for the Theological Seminary is really alarming. Would it not be a disgrace to the Baptists of the South to allow that institution to disband for want of support?

Our State Mission work calls for an increase of liberality with the return of prosperity. And we may remind our brethren all over the State that they will find it much easier now to procure subscribers for the ALABAMA BAPTIST—because money is in more extensive circulation. Will we take advantage of the occasion? R.

PLAGIARISM IN THE PULPIT.

A good deal has been said of late about plagiarism in the pulpit, and it has been pretty generally agreed that one minister may preach the sermon of another almost word for word and not know it. This is one of the hardest things for us to believe that we have ever tried. We have tried to believe it, but have found nothing to which to base a faith so unreasonable; yet we can see that it is a good plea on which to get a fellow out of a tight place.

Some years ago we heard two ministers deliver one of Winslow's ser-

mons—"The pastor's request for the prayers of his church"—within two weeks time; on both occasions it was delivered as an introductory sermon before Associations. The Rev. J. A. Collins remembers it well, for he too was present at both meetings. We have not forgotten how earnestly he said to us: "I will not stand it. Men shall not bore me with Winslow's sermons. I intend to expose them." We pleasantly reminded Bro. Collins that it was a much better sermon than an original one from either of those brethren would have been. The two ministers who delivered that sermon were men of spotless repute, and have both gone to their reward. We are glad now to call brother Collins's attention to the fact that according to the current faith neither of those excellent brethren knew that they were preaching Winslow's sermon. Winslow was a favorite sermonizer with them, and when they read that sermon it stamped itself on their minds so perfectly that they afterwards took the same text and preached the identical sermon—verbatim—without knowing it. Why doubt this? For although neither of them was so distinguished as some who do that now, yet either of them stood as fair for purity and integrity as far as he was known as any body.

One of the most celebrated pastors related to us several years ago the following good story on himself. After preaching on one Sabbath evening a stranger sought an introduction to him and remarked, "I was anxious to get acquainted with you last Sabbath when I heard you preach in the city of —." The preacher replied, "I did not preach in the city of —, last Sabbath. I have not been to that city." "Well that is very remarkable," said the stranger, "for I heard a gentleman about your size and appearance in that city last Sabbath, and he preached precisely the same sermon which you gave us this evening." Now this is all the distinguished pastor told us about it, and though he laughed very heartily about it we have always until now supposed that both he and the minister in —, had plagiarized a little; but it is easy to see through it now without any such harsh misjudgments. Both had read somebody's published sermon and it had printed itself on their minds so indelibly that they preached it without knowing it. But that traveling stranger—*rascal*—he had no business to be at both places!

We somewhere saw the story of some brethren going to a famous old Doctor of Divinity with the complaint that their pastor had been detected in preaching Jay's sermons. The old Doctor interrogated them as follows. "He is preaching Jay's sermons, you say?" "He certainly is," was the reply. "They are good sermons are they?" "Very fine, Doctor, very fine." "Are they better than your pastor could prepare?" "Much better sir, much better." "Does he deliver them well?" "Very well, Doctor, indeed he does." "Jay is dead is he not?" "O yes, he's dead long ago." "Well now, brethren, as Jay is dead, and his sermons are better than your pastor can make, how do you know but the Lord has called your pastor to deliver Jay's sermons?"

The explanation now is, that that good pastor had read Jay's sermons and they were all inscribed on the tablet of his mind, and without knowing it he was preaching them to his people!

Seriously it is not as easy to believe that the Lord would call a man on this side the great waters, to preach the sermons of Spurgeon and Parker—since they cannot be over here to preach them, as it is to believe that a sane man can preach their sermons and not know it? Candidly is it not rather difficult to believe either?

But few men are led by original thought. Most of us learned all that we know, and hence it is entirely proper to fill our heads and our hearts with good thoughts from any and every source and use them at will; they work themselves into our stock of intelligence; and that is a gifted man who can adjust and arrange these thoughts, and select from them as occasion requires, and put them forth in his own style before the people. We have known men to break down the force of their sermons by the burden of authors, names which they so unceremoniously introduced. That is the way some men mean to show that they are extensively read. A better way to do it is to put forth the things which can only be the result of extensive reading. The people do not care where you got it; what they want is the information. After all, it is best for the young preacher to strive to be self-reliant. Begin this at the beginning and continue it through life. The man who follows the habit of making his own sermons strictly, will in mid-life be a preacher, than he would be if he had relied on the arrangements of other men in sermonizing. It is right to carefully study the homiletics of other men. As you would study the books on grammar in order to learn how to properly construct language, so you

should watch closely the best homiletics to learn better how to construct sermons and treat subjects. But as far as possible create your own sermons. And it is better to preach another man's sermon in ignorance of the fact that it is his, than to know that it is his and not give him credit for it; that would be dishonest, whereas in the former case you can "plead ignorance."

FIELD NOTES.

—The Baptist church at Union Springs is being recovered.

—Rev. B. F. Riley has been recalled to the pastorate of the Opelika church for another year.

—Bro. W. F. Kone, the pastor of our church at Huntsville, promises to work for the ALA. BAPTIST.

—An esteemed correspondent writes from Marion: "The old Judson is booming?" We are glad of it.

—We learn from one of our exchanges that the Baptists have nearly finished their house of worship in Cullman.

—Rev. J. I. Stockton, of Decatur, Ala., has been appointed by the State Mission Board to labor in North Alabama.

—The ALABAMA BAPTIST is growing in favor with our people. May the Lord bless you in this work.—Jno. C. Foster.

—Rev. R. A. J. Cumbie has been unanimously chosen pastor of the Alexander City Baptist church for next year.

—Rev. Dr. Chambliss of Charleston, we regret to learn, has declined the call of the First Baptist church of Montgomery.

—Bro. F. D. Hale, the pastor of our church at Northport, is pursuing his studies at the University, and preaching every Sunday besides.

—Rev. Charles Manly, D.D., of Staunton Va., has been called to the pastorate of Greenville church, S. C., and it is thought he will accept.

—Our issue of Jan. 1st will contain a valuable article on the "Scriptural Law of Divorce," from the pen of our Senior Editor.—J. L. W.

—Evangelist F. C. David writes: "I will work faithfully for the paper." We are assured from past experience that that promise means a great deal.

—Bro. T. M. Bailey, Cor. Sec. of our State Mission Board, is now in the Tennessee Valley. We hope to have a good report from him when he returns.

—Dr. Winkler's articles are becoming more pointed and hence more interesting. He is a grand man. Thank God for such an able exponent of our faith in Alabama.—N. H. O.

—The Campbellites have been holding protracted services just across the river at Northport, resulting in some six additions to their flock. They propose to organize a church there.

—We see it stated in the Montgomery Advertiser that the gin-house of Rev. J. O. Hixson, near Union Springs, was burned last week. The loss is said to be heavy, and no insurance.

—Rev. Dr. M. B. Wharton, agent for Southern Baptist Theological Seminary, was announced to occupy the pulpit of the Montgomery First Baptist church last Sunday morning and evening.

—Mrs. S. Watson, one of the most valuable and efficient members of the Auburn church, we regret to say, leaves us on the 16th for her old home in Brownsville, Texas.—J. S. D., Auburn, Ala.

—The church at Bibbville is united, aroused and at work. Weekly prayer-meetings and good congregations. Rev. J. T. Verby visited 15 recently. They have a praying and working body of believers.

—I read the BAPTIST with great interest and pleasure. I want to thank Bro. Renfro for the article on election. His faith is not shaken by any of the new departures from the old paths.—D. Rogers, Baker's Hill.

—At my last meeting at Salem, a church near here, I had the pleasure of baptizing two young ladies, one of them my own daughter. God has given me two of my children "alive from the dead" this year.—W. H. Burton, Pleasant Gap.

—Every Baptist should be proud of our State paper. Every church member should take and read it. Would that all the pastors would pull together to this end.—We need more men to push and scotch.—W. H. Burton, Cherokee county.

—We regret to learn that Bro. Wm. Johnson, who lived a few miles south of Selma, died of pneumonia last Saturday night, 13th inst. He was the father of our esteemed and excellent Bro. Lewis Johnson of the Providence church, Dallas county.

—The Scottsboro Citizen says: Rev. Joseph Shackelford, and Mr. Joseph Gilbert have purchased the Tusculum Democrat, Dr. Shackelford is an able Baptist minister, is an old editor and with Mr. Gilbert as his assistant, will no doubt make the Democrat a live, readable paper.

—I have just received a letter from Bro. Hartwell, announcing the death of his wife a few days after reaching San Francisco, and another bringing the intelligence of the death of Rev. Russell Holman, D. D., on the same day, at his home in Marshall, Mo.—Wm. H. McIntosh, Marion, Ala.

—Can any one give us the address of L. J. Bishop, of Blount county. In September last some one sent us a subscription for him and instructed us to send him the paper at Gum Springs. The paper is not taken from the office, and the post master informs us that no such person lives near Gum Springs.

"I thank God for the BAPTIST and Bro. Winkler's sermon." Thus writes Bro. R. Y. Woods, of Carthage. Bro. Woods is by no means alone in his appreciation of that sermon.—J. L. W.

—Since writing to you in regard to the meetings at New Hope and Grant Creek churches, I have baptized at the latter church seven others, six men and one lady, making nineteen in all baptized at this church. May all the praise be unto him who hath loved us and died to redeem us from all iniquity.—Jno. C. Foster, Foster's, Dec. 9th.

—"May your paper still continue to bless and cheer the homes all over our State." Thus writes an esteemed lady from West Alabama, who, appreciating our work, gives significantly, by enclosing us a five dollar bill for herself and another. A number of others have generously responded to our call, all of whom have our thanks.

—Bro. Burton, of Cherokee county, writes: "I think we will soon have a good Missionary in the field in this section, Elder J. A. Glenn, under the employ of the State Mission Board and the Executive Committee of this Association. Bro. Glenn is a good worker and we expect much from his labors. He will no doubt aid in increasing the circulation of the BAPTIST in his field."

—Our church, Liberty, still retains Bro. Scott as pastor, and has called your unworthy servant to preach to them on the third Sunday. This fills my time and with my school will perhaps enable me to support my large family. Liberty numbers one hundred and forty-two members. Many of them are noble brethren and always ready for every good word and work.—R. H. Burton, Pleasant Gap, Cherokee county.

—Have just returned from our district meeting held with Pleasant Grove church, Clarke Co. We had a good congregation on the subjects, 1st. What is the plan and design of church organization? 2nd. The necessity of a more thorough organization of our Sunday-school work; 3rd. What course should our churches pursue in order to approximate more nearly to a Scriptural plan of pastoral relations to the churches?—C. J. Miles, Hoboken, Dec. 5th.

—An esteemed correspondent writes: "To my great surprise, I recently found one of our pastors pulling against the BAPTIST. Not, said he, because it is not a good paper now, but because they refuse to nail a platform of principles to their mast head? We are surprised that any lover of Jesus and of his cause in this State should make such a declaration. To say that the ALABAMA BAPTIST is a Baptist paper is sufficient. If that brother will read the paper he will soon ascertain what its principles are."

—An esteemed correspondent writes from Sumterville, Sumter county: "The Baptist church at Sumterville is so much out of repair that we are raising money to build us a new house of worship. We hope to have completed a neat little house by next summer, and we would be glad to have the editors of the ALA. BAPTIST call and preach for us in passing. We are still without a pastor, although we are making an effort to get one." We have a very pleasant recollection of the Sumterville church, and would be glad to visit it again.

—Our brother T. A. Moore has taken Bro. Melvin's advice and hunted up a lady to take care of him. The lady who has undertaken to perform this duty was, formerly Miss Ruth. We are of Kosciusko. They were at the Convention looking happy. Smile on, friends.—Baptist Recorder. Is that our brother Moore, of Selma, who was elected to Mississippi six or eight years ago? If so our congratulations are in order. He was a friend, room-mate and class-mate of ours at Howard College.—J. L. W.

—The Sunday-school paper for the Baptist Sunday-schools of the South is Kind Words. This excellent paper is published monthly, semi-monthly and weekly. The weekly and semi-monthly editions give expositions of the International Sunday-school lessons. Besides being one of the best Baptist Sunday-school papers in the country, Kind Words is our paper, published by the Home Mission Board of the Southern Baptist Convention. By all means see to it that your school is supplied with it. Now is the best time to subscribe for it. You will find it cheap and good. Address Kind Words, Macon, Ga.

—We will state for the benefit of Bro. B., that the South Alabama Female Institute, located at Greenville, Alabama, is strictly a Baptist College. The principals, Rev. B. H. Crumpton and Prof. J. M. Thigpen, are both excellent Baptist brethren, and the school is supported mainly by Baptist patronage. It is a regularly chartered Female College and is in a flourishing condition. It has 125 pupils now in attendance. The rates of tuition are given in our advertising columns. Greenville is situated on the Montgomery and Mobile railroad. The location is high and healthful.

—The district meeting of the Judson Association was held with the Bethel church, at this place, last Saturday. The introductory sermon was preached by Elder J. Tyler. After dinner, which was furnished on the ground, the meeting was organized, but on account of the burial of one of our aged deacons, John Vinson, but little business was transacted

LITERARY NOTICES.

BY E. T. W.

GRMS FOR THE LITTLE ONES, by C. R. Blackall. Phila.: B. Griffith. A charming child's book of prose and poetry. The price is 15cts. a copy, or 10cts. if more than 10 are taken.

MINUTES OF THE TUSCALOOSA ASSOCIATION, J. F. Warren. Tuscaloosa, Ala.

This pamphlet is worthy of a wide circulation; it contains the scholarly and eloquent introductory sermon of Prof. J. H. Foster. We earnestly hope that this admirable discourse will be published in a permanent form.

FORD'S CHRISTIAN REPOSITORY. The January number of this magazine will contain in full the recent address of Dean Stanley on "BAPTISM." This remarkable testimony in favor of immersion from the representative of the established church should be read by all and should form a part of every minister's library. Send for the repository. Address S. H. Ford, St. Louis, Mo.

THE SOUTHERN PLANTER AND FARMER for December, is on our table, and it is a good number. The leading article on Green Fallow Crops, Animal Manures and Commercial Fertilizers, by Dr. Elizey, is of interest to all farmers. The Doctor has also valuable articles on Sheep Husbandry, and many other interesting subjects. Reports of Farmers' Clubs and other articles by prominent practical farmers, make 'The Planter' a valuable farmers' paper. We commend it to the attention of our farmers. Published at Richmond, Va. Price \$2.00 a year.

THREE HUNDRED TOPICS FOR THE PRAYER-MEETINGS OF 1880, is the title of a valuable little pamphlet issued early this month by the International Committee of the Young Men's Christian Association. It contains a good topic, with Scripture selections for every day of the year, Sundays excepted. It is a compact little book, and will be found of value to Pastors, Church Prayer-Meetings, Committees, Sunday School Teachers, Association Secretaries, Gospel Temperance Workers, and all engaged actively in Christian work. 23rd St., Cor. 4th Ave., N. Y.

PROGRESS OF BAPTIST PRINCIPLES IN THE LAST HUNDRED YEARS, by Thos. F. Curtis, D. D. American Baptist Publication Society, 1420 Chestnut St., Philadelphia. Pages 415. Price, \$1.50.

This is one of the noblest contributions to our denominational literature. It is candid discriminating and thorough. The argument is none the less, convincing in being pervaded by the Spirit of Christian charity. It is distributed into three books of which the first exhibits the progress of principles now conceded in theory by the most enlightened of other denominations. These are the separation of church and State, and freedom of conscience; a converted church membership; inefficiency of sacraments without choice and faith; believers the only subjects of baptism; and immersion always the baptism of the New Testament. The second book exhibits the progress of principles still controverted. These are the command to baptize a command to immerse; the importance of believer's baptism; the sophistries and injuriousness of infant baptism; and the folly and injuriousness of open communion. And the third book discusses the progress of principles always held by evangelical Christians but more consistently by Baptists. These are; the sufficiency of Holy Scriptures; salvation by grace alone; priesthood of all Christians; and the connection of Baptist principles and political liberty. Important supplements to the argument are given in the concluding chapter and the appendices. This summary will show the broad scope of the work and illustrate its value. We heartily wish that it could be put in the hands of every Baptist minister and in the library of every Baptist family in our whole land. The volume is very cheap; and it has an excellent alphabetical index which makes it easy of reference.

Statistics.

Many thanks to those brethren who have sent me the minutes of their associations. Let me renew my request that the clerk of every association, send me as soon as possible a copy of minutes to aid in compiling the statistics of Alabama for the Year Book.

Ministers who have changed their post office address during the past year, will not only insure having it correctly inserted, but confer a favor on me, by dropping me a postal to that effect.

I should be glad also, to obtain the names and date and place of any ministers who died during the year; of any who have been ordained, and of new churches dedicated, with their value.

O. F. GREGORY.

Tuscaloosa, Ala.

After December 1st, Dr. Caperton proposes to raise the price of the *Western Recorder* to \$2.50 a year.

Ye Baptist Preachers of Alabama!

PLEASE! PLEASE! PLEASE!

You may imagine a dozen and one "phases" uttered with constantly increasing emphasis, and then do what is so earnestly desired. Our Theological Seminary in Louisville wishes each one of you to make a collection in all his churches during December and January. The brethren will give the money, if you properly put the matter before them. If the Seminary is forced to suspend, the fault will rest with our Southern pastors! Let none of the blame be upon you! Let us not be put to the blush!

E. J. FORRESTER.

Decatur Baptist Church Building Fund.

Permit me to acknowledge through the columns of the ALABAMA BAPTIST the receipt of the following contributions to the Decatur Baptist Church Building Fund.

J. L. West, Pub. Ala. Bapt., \$10.00
Selma Baptist Church, per Dr. 10.00
Cleveland, 22.00
Rev. A. Andrews, Burnsville, 10.00

Total, \$42.00

We have now made a commencement. I trust other churches and individuals will follow with liberal subscriptions. We must have a church house at Decatur. We will cheerfully receive contributions of lumber. Who will give us some lumber? Send on your contributions, at once.

JOS. SHACKELFORD.

A Martyr's Monument.

The cause of the popular uprising to punish the murderer of Miss Frances Woodward in Spartanburg was given by Rev. A. K. Durham in an address delivered at the unveiling of the monument erected over her grave. The vengeance of earth and Heaven has been invoked against those who slew the outlaw. The affair may be judged more leniently by those who will read the following extracts which we take from the report published in the *Baptist Courier*: E. T. W.

"*Friends and Fellow Citizens:* We have met here to-day to unveil a monument erected by the people of Spartanburg and adjoining counties in honor of female worth and to the memory of Miss Frances Woodward, who fell a victim to death at the hands of a demon in human form, while nobly defending the beautiful temple of virtue, sacrificing even life itself rather than that God-given and Heaven-born principle with which the Creator endowed woman, the noblest piece of His handiwork.

"The struggle! Who can describe it? A delicate female attacked by a ruffian in a hand-to-hand fight, contending for the sacredness of female virtue, is overpowered and falls a victim to the vile passions of a man who will not speak his name—but not, be it said to her eternal praise and his everlasting damnation, until a pistol ball is shot into her naked breast and her throat cut from ear to ear. This struggle rises in sublimity far above the hardest fought battle in the 'lost cause.'"

"O God! the nameless horror, the mad fear That nerved the tortured maiden! the despair That from her pale throat wrung the piteous moan. That should have touched with ruth a heart of stone."

"The scene is appalling, and too horrifying to dwell upon. A fair young girl, in the bloom of youth, lies prostrate upon the cold ground, weltering in her own blood, far from home and friends. Three days and nights the body remained alone in the dark woods, untouched by the beasts of the field or the fowls of the air, guarded only by angels.

"No tender hand to soothe the shivering hair. And to the cold form for its lower rest; No loving eye to shed the healing tear. Above the pierced but pure and gentle breast; Only the dewy tears of Heaven fell On that pale clay, which angels guarded well."

"The *Evangelical Alliance* recommends to the churches of the United States the following programme for the Week of Prayer:

Sunday, Jan. 4: Sermon on the "Fullness of Christ's Salvation." Monday, Jan. 5: Thanksgiving for the blessings of the past year, and prayer for their continuance. Tuesday, Jan. 6: Confession of sin, and humiliation before God. Wednesday, Jan. 7: Prayer for the Church of Christ, its ministers, its growth in grace, and its enlargement; and for revivals of religion throughout our country. Thursday, Jan. 8: Prayer for Christian education; for the family, and institutions of learning; for Sunday schools and Christian Associations. Friday, Jan. 9: Prayer for nations, rulers and people; for peace and religious liberty. Saturday, Jan. 10: Prayer for Home and Foreign Missions; for the outpouring of the Spirit upon all flesh, and the conversion of the world.

ALABAMA NEWS.

Mr. Samuel Adams of Clanton lost several fingers in a cotton gin.

A Clement attachment has been put in operation in Tusculum.

Large crops of wheat and oats have been sown in Tallapoosa county.

We had some fine May apples from our orchard Nov. 19th. They were as well flavored as the May crop. Who can beat that?—L. T. D., *Cherokee Corner*.

The Woodstock Iron Company contemplates surveying a railroad through this winter from Anniston, on the S. R. & D. railroad, to the coal beds in St. Clair county.

Marion Commonwealth: The residence of Gen. Tarry, near Hamburg Station, was destroyed by fire a few days ago.

In a difficulty between Jas. Adair and Jas. Nickerson, of Tallapoosa county, the latter was stabbed several times, but will recover.

Marion Commonwealth: The gin house, and four bales of cotton, belonging to Hon. J. D. Cooper, of Bibb county, was burned a few days ago.

Alexander City has received, this season, thirty-seven hundred bales of cotton, an excess of nearly a thousand bales over the receipts of last year, up to this time.

Tallapoosa Reporter: The shipping of iron ore from the Tallapoosa River, is assuming such importance and prominence as to justify the putting in of a side track for the business.

Evergreen News: The kitchen of Mr. D. S. Griffen, near Gravelly, with its contents, was destroyed by fire Thursday night. There was about a bale of seed cotton in the house and all of Mr. Griffen's provisions.

Birmingham Iron Age: We learn that some friend in human shape went to the lot of W. H. Wood, Esq., on Sunday last while the family were at church, and ruined a fine young horse by cutting out his tongue almost at the root.

The Tuscaloosa Times says: The Tuscaloosa Cotton Mills are now under a full head of steam, with about 75 or 80 looms in successful operation. These mills are imparting new life and vigor to our heretofore slumbering city.

A correspondent of the Tallapoosa Democrat says: I found a man who lives in old Tallapoosa, who made this year, with two plows, twenty-seven bales of cotton and five hundred bushels of corn. This speaks well for Tallapoosa.

The Fort Payne Journal says: One night last week a burglar broke into the store of Dr. J. R. Cravens, at the mill about a mile below, and into the sleeping apartments of the family who live in the house, and stole \$18 from Dr. C's pocket.

West Alabamian: Daniel Archibald, a colored laborer on the place of Mr. A. L. West, near Spring Hill in this county, with one mule, made this year 12 bales of cotton weighing 500 pounds each, 150 bushels of corn and 100 bushels of potatoes.

The Roanoke News says: Jake Wright, a colored man near this place, has made \$200 worth of cotton, 75 bushels of corn, etc., this year, without any horse to plough a day. He went into debt only \$15, and did not use an ounce of any kind of manure.

Uniontown Press: Robbery was committed in Marion on Wednesday night, amounting to about six hundred dollars. The window of the store which was glass was broken through, which the thief entered, and by some means, the safe containing the money was forced open.

The Grove Hill Democrat says: We regret to learn that the gin house on the upper plantation of the Hon. E. S. Thornton, of this county, was destroyed by fire on the night of the 29th ultimo, together with two good guns, one horse mill and about 19 or 20 bales of cotton, of which about 10 bales belonged to Mr. Thornton and the hands and the balance to other parties. The fire originated in the lint-room and was, doubtless, the work of an incendiary.

Demopolis News: One day last week, Mrs. Gunlock who lives in the suburbs, returned to her house and found a negro tramp seated cozily before the fire. He demanded something to eat. On the pretense of getting him a drink, she went in another room, got her husband's gun and leveling it at the black scoundrel, told him to get up and move. He stood upon the order of his going but made off in double-quick time.

Mr. Geo. R. Cather's weather predictions: About 14-20 cooling development. Rain preceding, followed by heavy snow storms north and south. Heavy storms west, dangerous storms on the North Atlantic coast, and local storms south. Clearing weather at the close of period—intensely cold north and south. About 25-31 cooler development; preceded in the south by heavy local rains, perhaps floods, and in the north by rain and snow, which will be followed by cold clearing—afterwards disagreeable—weather.

Hayneville Examiner: The late Mr. Robert B. Dickenson of Steep Creek, went hunting not long before his death, and found on his return that \$50 he had left in his dwelling had been stolen from him. A few days later he went on a fishing expedition into Crenshaw, and remarked to a member of his family that he had hid his money where it could not be found by anyone. His sudden death, a few days after, occurred before he could any knowledge of his secret to others—so far as is now known—and the utmost efforts of the family have been exerted to ascertain the place of concealment. The amount is said to be \$600 or \$700, and is of course worth the very thorough but vain search that has been made to discover it.

MARRIED.

At the residence of Capt. L. E. Davis, Dec. 7, 1879, by I. U. Wilkes, Mr. F. J. Garrison and Miss Bettie Mount; all of East Perry Co., Ala.

In the Auburn Baptist church, Dec. 9th, by Rev. J. S. Dill, Mr. Frank Joseph, of Montgomery, Ala., to Miss Hattie E. Swanson, of Auburn, Ala.

At the residence of the bride's mother, Nov. 2nd, by Eld. J. W. Fulmer, Mr. W. F. Lewis to Miss Mary E. Peterson; all of Coosa Co., Ala.

On the 18th of Nov., 1879, at the residence of Mr. C. L. Grimes, in Monroe Co., Ala., Mr. James Rabb and Mrs. Mary Holloway, by Rev. T. M. C. Trawick.

May heaven's richest blessings attend this union. A. L. F.

On the 10th inst., at the residence of Dr. Watts, by Eld. J. Gunn, Mr. J. F. McGavock and Miss Mattie B. Watts; both of Limestone Co., Ala.

At Nanafalia, Marengo county, Ala., Dec. 10th, 1879, by Rev. F. H. McGill, Mr. James J. Dial and Miss Camilla Pritchett; all of Nanafalia.

OBITUARIES of subscribers or members of their families (inserted free of charge when they contain not more than 100 words. A charge of one cent for each word made for all over 100 words. Do not ask us to send bills. Count the words and send the money with the obituary. The Editor reserves the privilege of cutting all obituaries down to 100 words when they are not accompanied with the money.

OBITUARY.

Died, Dec. 4th, at his residence in Morgan county, Ala., Jesse A. Carter, aged sixty-two years.

The deceased was the father of Rev. W. B. Carter. He was a member of the Baptist church, a pious Christian, devoted husband and kind father. He leaves a wife, two daughters, a son and large circle of friends to mourn his loss. He suffered long and much, but bore his afflictions with Christian fortitude and resignation.

"Mark the perfect man and behold the upright, for the end of that man is peace."

J. W. HERRING.

OBITUARY.

Geo. J. Mullins, in the 10th year of his age, died on the 28th day of November, 1879, at the residence of his brother, Frank Mullins, in Tallapoosa county, of hasty consumption, just six weeks to a day from the time it made its first appearance in the form of hemorrhage from the lungs.

He professed faith in Christ and was baptized into the fellowship of the Hephzibah church in the fall of 1877, and lived a consistent Christian life to his death. All who knew him had the utmost confidence in the genuineness of his piety, and his end was quiet and peaceful. To see the young pass away so early is mysterious and painful to surviving friends, and the only consolation worth the name, is to be found in that faith of the Christian which enables him to submit with the joyous expectation of a re-union in heaven which can never be disturbed. To that source of comfort we commend the friends of our young brother Mullins. R.

Something for the New Year.

The world renowned success of Hostetter's Bitters, and their continued popularity for a quarter of a century, is scarcely a wonder when the welcome that greet the appearance of Hostetter's Bitters, this valuable medicinal preparation is published by Hostetter & Smith, Pittsburgh, Pa., under their own immediate supervision, employing 50 hands in that department. Ten cylinder printing presses, 8 folding machines, 5 job presses, &c., are running about eleven months in the year on work, and the issue of some for 1880 will not be less than ten millions, printed in the English, German, French, Welsh, Norwegian, Swedish, Holland, Bohemian and Spanish languages. Refer to a copy of the Bitters for valuable and interesting reading concerning health, and numerous testimonials as to the efficacy of Hostetter's Bitters, amusements, various questions, astronomical calculations and chronological items, &c., which can be depended on for correctness. The Almanac for 1880 can be obtained free of cost, from druggists and general country dealers in all parts of the country.

MANY a man thinks it is his goodness that keeps him from crime, when it is only his full stomach. On half allowance, he would be as ugly and knavish as anybody. Don't mistake potatoes for principles, or counterfeits for BLACKWELL'S FRAGRANT DURHAM BULLSMOKING TOBACCO.

Those who have money to invest in large or small amounts will find it to their interest to read the advertisement in this paper headed, "A Good Investment." The investment will be safe and profitable, as you can easily ascertain by consulting any member of the Board of Revenue or the Probate Judge of Dallas county.

A Solid Silver Thimble Free.

Of course, no lady who has seen a copy of that bright and helpful magazine, *THE HOUSEKEEPER*, will try to live without it; but not every one feels able to pay even the 75 cents which it costs for one year. The publishers offer to send a copy one year and a solid silver thimble (any size) besides, to any lady who will send two new subscribers for one year at 75 cents each. They will send a reasonable number of specimen copies and their new pictorial premium list FREE to any one who wishes to get up a club. The premium list makes one hundred offers, any one of which is as liberal as the above.

Address, **THE HOUSEKEEPER**, Minneapolis, Minn.

Chew Jackson's Best Sweet Navy Tobacco.

Twenty-five cents buys a pair of Lyon's Patent Heel Stiffeners and makes a boot or shoe last twice as long.

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PROVIDED with a pen, meeting Mr. Sam Wells's requirements, viz: "One that don't splutter," a veracious chronicler might record volumes in praise of Cousens's Lightning Liniment, the best remedy in the world for Rheumatism, Lamé back, Sprains, Bruises, etc. For animals, it is invaluable when used for Spavin Gall, Ringbone, etc. Farmers should keep it on hand in case of injury to a valuable horse.

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An aged minister says, "I had suffered much and long from Piles, after trying various remedies, but was cured by Tabler's Buckeye Pile Ointment." It is made from the Buckeye, and recommended for nothing else but Piles. One trial will convince the skeptical that Tabler's Buckeye Pile Ointment is a cure for Piles. Price 50 cents. Sold by all Druggists.

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Full information, W. D. SLACK, Land Commissioner, Little Rock, Ark.

A Good Investment.

FOR THE PURPOSE OF COMPRO-mising the outstanding bonds issued by Dallas County to the New Orleans & Selma Railroad Company, the Court of County Revenues of Dallas County proposes to sell at par the new bonds of Dallas County to the amount of seventy thousand dollars, dated January 1, 1880, and maturing in twenty years, and to be issued in sums to suit investors (with the right to call in the same after five years) bearing seven per cent interest per annum, payable semi-annually at one of the banks in Selma.

The Court asks that the moneyed institutions and citizens of Dallas County will subscribe for these bonds, and cooperate with the court in relieving the county from embarrassment.

The credit of the county will be pledged for the punctual payment of the accruing interest, and the principal at maturity. Any member of the Court will receive subscriptions.

By order of the Court of County Revenues, P. G. WOOD, Probate Judge.

THE BAPTIST FAMILY MAGAZINE, A PICTORIAL MONTHLY.

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IN making quotations, let all bear in mind that furs are generally divided into four classes. Early fall caught are classed as fur, 3d, and 4th. Summer caught have no fur, and are considered worthless. Most furs caught south of 32° deg. are only worth from one-half to two-thirds as much as those caught north of that point. Furs well furred, and well stretched bring best prices always. Present quotations will continue until after December.

Mink.....\$0.10 to \$0.50
Raccoon.....0.05 to 0.30
Gray Fox.....0.10 to 0.30
Red Fox.....0.20 to 0.50
Wild Cat.....0.05 to 0.15
Opossum.....0.03 to 0.10
Muskrat.....0.02 to 0.05
Rabbit.....0.01 to 0.02
Beaver.....0.50 to 2.00
Weaver and Raccoon skins are best when round or square stretched; all other kinds case or whole stretched with flesh side out, remove the bones from the tails and let them dry.

Ship to me by freight or express, and upon examination of goods I will make prompt payments by Draft, Post Office Money Order or Registered Letter. I hope that I shall receive a good trade from Alabama, Mississippi, Georgia, and Tennessee.

I also want 1000 pounds of wool, or more, at from 18 to 25 cents per pound, from burrs; 10 to 15 cts. per pound for barry wool.

Also, hides and was. BERTLAND ZACHRY, Opelika, Lee Co., Ala.

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NOW IS THE TIME TO SOW Wheat to insure a good crop. It is a crop in Alabama as corn or cotton if sown early on well prepared soil. We have

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Fall Sown Oats.

Never make a total failure, and are much heavier than Spring Oats. If sown in this month they escape the early frozes. 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 pasture. We have fresh Southern grown

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