

Alabama Baptist.

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PROGRESS IN PALESTINE.

It is stated that great changes are going on in Palestine. The old climatic conditions under which it was a land flowing with milk and honey are returning. And with the increase of the rainfall vineyards are increasing and groves are springing up. The Jews who were a mere handful, a few years ago in Jerusalem, are now half the population of that city, where they number 20,000. At Beirut, the chief city of Syria, there are a dozen Christian colleges and high schools, and some fifty lesser institutions. A railway has been projected under the control of American and English capitalists to run through the whole length of Palestine and connect the Nile and the Euphrates, thus fulfilling the prediction of Isaiah xix: 23-25. There is a project for reclaiming an immense tract beyond the Jordan, by Jewish colonization. And the entire Palestine is now held on a past-due mortgage by the great Jewish bankers, the Rothschilds. All these things taken together are profoundly significant, and seem to indicate that the return of the Jews to Palestine is not only practicable and probable, but that it is near at hand.

We have no theory upon the subject ourselves, nor do we believe that the whole body of the Jews will ever return to their own land; but we see much to favor the conclusion that Palestine will be repossessed by those to whom it was given by a divine grant, and whose grandest historic memories are associated with its mountains and valleys forever.

E. T. W.

INTOLERANCE IN THE OLD WORLD.

Is it a fact that the expulsion of the Jesuits from France is a case of religious persecution? So the act of the French government has been stigmatized by the Ultramontane organs. But, according to the general acceptance of the term, persecution is the molestation and punishment of a religious body. Now this cannot be the case in France, for France is a Roman Catholic country in which the priests and bishops of that sect are supported by the State. The hostility to the Jesuits is not because they are Romanists, but because they are known to be hostile to the French Republic and under the pretence of educating the youth of France are conspiring against the public liberties. Persecution is not precisely the name to give to a suppressing by the authorities of such a nefarious enterprise.

There is a rumor that something similar to the intrigues of the Jesuits of France is going on at Rome; but in this case the head of the conspiracy against liberty is said to be the Pope himself. It is thought probable that a reconciliation will be effected between the Pope and the King of Italy, the former being recognized as the ecclesiastical and educational head of the kingdom, the latter being recognized as the head of the civil government. In this event all the Protestant places of worship will be closed, and the Baptists and other evangelical Christians will not be allowed to worship within the walls of Rome. The privileges granted to Romanists in Protestant countries will be denied to Protestants in the cities of Italy. Indeed the intolerance of Rome is limited only by the restraints upon her power. Her course through the ages has been traced by fire and blood; and one can but wonder when she protests against persecution, and especially when she denounces as persecution the expulsion from France of an order of intriguers, who at some time, or other have been expelled by every Catholic country of Europe and whom at one time the Pope himself was compelled to suppress.

We might be asked: Is not the treatment of the Jesuits by France objectionable on precisely the same grounds as the treatment of Christians by the Shah of Persia who has notified the Rev. J. L. Potter, Missionary of the Presbyterian church, through the British Minister at Teheran, that he objects to his giving religious instruction to Mussulmen, and that if he continues to do this, he will not be permitted to reside there, and Mussulmen attending meetings held by him will be arrested? We answer, No. The Protestants are not politicians; the Jesuits are. The Protestants enjoy obedience to the powers that be; the Jesuits are striving for their overthrow. The Protestants are persecuted; the Jesuits are not.

E. T. W.

STATE AND SCHOOL.

The question whether the education of the people can properly be confided either to the intelligence or integrity of politicians deserves to be discussed. The question in another form would be, whether the interests of education can be safely committed to the State. A very able argument in the negative has recently appeared in the *Howard College*, over the well known signature of T. J. D.

The strongest point urged by this accomplished writer is that the objection to Church and State is valid against School and State. The natural supports of either institution, church or school, are not public endowments and political patronage, but private enterprise and denominational care. Education is unduly stimulated when it transcends the wants of the individual and the demands of his station in life, or the social progress of the age and country. And education is positively injurious where it is divorced from religion, as it logically must be when taken in charge by the State which as a body politic has no religion. And, it might be added, the dexterities and intrigues, to which so many politicians owe their advancement, give men no qualifications for the care of an interest so intensely moral as education is.

Of course it is gratifying when the politician calls Christian men to his aid, as has been done in conspicuous cases in our own State; but an opposite course may be pursued, and often is adopted. Men may be thrust into a professorship not because of their qualifications, but because of their political influence and family connections. And what is worse, men who have no religious character and who at heart are infidels, may be entrusted with the education of the young and may thus pervert a whole generation, as was done in South Carolina College under the presidency of Dr. Cooper, and as is being done in Cornell University and in so many other institutions at the present time. In any event there is no responsibility for any religious teaching, resting on the State Professor, and he may neglect that vital part of education altogether; he performs the full duty required of him if he cultivates the intellect, and leaves unaffected and untrained the heart, the conscience and the immortality. E. T. W.

PARTY DIFFERENCES.

The distinction between the two parties who are now seeking to obtain the control of national affairs is simply a matter of policy. The endeavor of certain partisan politicians to conceal this fact, and to make the issue simply sectional, shows to what extent they rely upon the ignorance and credulity of the people. There is no conflict going on between Confederates and Union men. There is no league of "Confederate Brigadiers" against the peace, the prosperity or the honor of the country. There is no conspiracy to oppress the people of the United States with the burden of Confederate debts or of pensions for Confederate soldiers. There is no Confederacy in existence. What bore that heroic name perished fifteen years ago, and the States that formed it are now, as they had been before, members of the Federal Union, and their citizens share in all the rights and all the responsibilities of citizens of the United States.

Nor is there any marked distinction between the two parties now contending for supremacy in regard to the majority of the principles and measures demanded by the interests and the honor of the Republic. Both parties advocate the issue of sound money and the payment of all just obligations. Both parties insist upon the freedom of the ballot, and upon the necessity of gratuitous education by the State. Both parties protest against the encroachments of scheming churchmen and the immigration of the industrious Chinese. The only open question between them seems to be, What are the best methods of raising and expending the public money?

The distinguishing principle of the Democratic platform is that "business, industry and commerce can be most successfully revived and extended by simplifying the revenue laws, by laying taxes for revenue alone, by free ships, by refusing to discriminate in favor of transportation lines, corporations or monopolies." The distinguishing principle of the Republican platform is, that "business, industry, commerce can be most surely revived and extended by encumbering commerce with protective tariffs, by refusing free ships, by 'liberal appropriations' of the public money." The quotations just given are from the columns of the *N. Y. Herald*; we prefer to present the main issue in the language of an independent secular journal rather than in our own. Upon such an issue there can be no question what the votes of an intelligent people ought to be. We can speak very decidedly as to the direction which one of these votes will take.

E. T. W.

AN INQUIRER AFTER THE CHURCH OF CHRIST.

A gentleman from Oregon is looking for the church "which requires nothing from its membership different from what Christ in his word requires," and offers to become a member so soon as he finds it. We had a fancy to send him a line, recommending that he should hunt up a Baptist church in Oregon. But in the course of his letter he objects to the "Baptist church" on account of its exclusive immersion and close communion and unscriptural name! We might tell him that only converted persons were baptized in Christ's time, and that none but immersed persons communed, and finally that the name Baptist is only a short expression for Baptized Christian. But on second thought we have concluded that a man who can not find Believers' Baptism, and Church Communion and Baptized Christians, in the New Testament could not be persuaded to be a Baptist "though one rose from the dead," to consecrate regeneration and immersion forever. E. T. W.

JESUS A MAN OF PRAYER.

Prayer has much of mystery in it. God is the universal Sovereign, and works all things after the counsel of his own will. He will have mercy. And yet he makes prayer a duty and a privilege. He hears prayer. He answers prayer. Prayer affects the administration of his moral government. Here is a profound mystery as touching our relation to the government of the universal Ruler.

It is not less wonderful that Jesus prayed! The government was on his shoulder; all judgment in heaven and in earth was in his hands. And yet he prayed to his Father who heard him always. In all the attitude of dependent want he prayed with strong crying and tears.

We have thought that men—Christian men—are prone to overlook this trait in the life of Jesus while he was in the flesh. His life is the devout study of the Christian while he lives; and the more he studies it the more like him he strives to live. No other thoughts are so profitable as thoughts about Jesus; no investigations so likely to inform the mind, feed the heart, and correct the life, as those which look deeper and deeper into the character, life and work of him who is our Savior. To be like him is the longing desire of the truly godly man. We are never to forget that he is our Exemplar, and that we are to follow him. And as prayer is his example of prayer; and how we should seek to catch his spirit of prayer! We find unspeakable comfort in the belief that in heaven he ever lives to make intercessions for us, and that he can be touched with the feeling of our infirmities; but why may we not be encouraged and strengthened, as we read his history, and learn that he met all the conflicts of his life of wonderful trial, with prayer and supplication? Trials and necessities are ever before us, and we see not one moment ahead. He knew what was coming; we do not. It was important that Jesus should pray while on earth. O ye trembling child of God, does it not seem to be infinitely more important as personal to yourself that you should pray?

For instance, to many believers baptism is a great trial. We are now at a season when many are tremblingly putting on Christ in baptism. May you not strengthen your faith and courage by reflecting on the fact that the first prayer of our Savior mentioned in his history, is that, at his baptism? At that moment he prayed and the heaven was opened unto him and the Spirit descended on him. The believer should bow to that sacred rite in the devoutest spirit of prayer and consecration. O what a heavenly place it often is because of the evident presence of the Holy Ghost!

And so when great burdens of duty press upon us and we feel insufficient to the task, we may watch the man Christ Jesus spending days and nights in a solitary spot or on some mountain height, in prayer, and then how boldly we may go and do likewise! When the morning dawn breaks in on our waking vision, we may remember that beautiful mention that "he went out a great while before day to a solitary place and there prayed." This will direct us to enter the day's duties casting ourselves wholly into the hands of our God, and asking him to lead us. If God has given you a little babe, you should often take it in your arms and bless it and pray for it as Jesus did the little children. If at the grave of loved ones you should stand with weeping friends, as Jesus did at the grave of Lazarus, lift up thy heart to him who is the resurrection and the life, and thy soul shall be inspired with the expectation of that glorious day, when with his dead body they alive men shall live again, for he is alive forevermore. When the dark Gethsemane gathers around you, and God's ways seem overwhelming, you may pray for the passing away of the

bitter cup, but as did Jesus, it must be done with the "not my will but thine be done;" and let not thy heart fail if it do not pass away, for Jesus had to drink it to the dregs. If called to mount the cross and suffer wrong, think of the dying benevolence of him who prayed in that dread hour, "Father forgive them." And as you cast the eye of faith toward that better land, remember that Jesus was praying when the excellent glory descended to him and the glorious transfiguration came upon him. Then you may read and enter into the spirit of his grandest of all prayers, recorded in the 17th chapter of John, and rejoice that up yonder, at the right hand of God, he ever lives to make intercessions for you. R.

FIRST PRINCIPLES.

It is a matter of some importance at this time to inquire after the principles which brought into being such an organization as the State Convention of Alabama Baptists. It will be found that State Missions and Ministerial Education were the objects had in view by the fathers. The Convention at the very meeting which organized it, appointed fifteen ministers as missionaries to labor in various parts of the State; and the field contemplated in their appointment covered a very large portion of the State. This continued to be the absorbing work until the Manual Labor Seminary took possession of the body; and when its brief career was ended the Convention returned with energy to the work of State evangelization. Then again at the inception of Howard College, educational interests possessed the body. And at the formation of the Southern Baptist Convention and the location of the Home Mission Board at Marion, our Convention transferred its efforts for State Mission work to that Board. This worked well for quite a number of years. After the war it was not in condition to prosecute the work in Alabama to any very considerable extent. Our Convention having but little to do except to look after the institutions of learning, went down to a small body. The appointment of a State Mission Board was simply a return to first principles. Never in Alabama was such a work as evangelism more needed than subsequent to the war. Sending ministers out to edify feeble churches and to preach to the destitute is just what the fathers did forty and fifty years ago. A larger per cent. of the older churches in our State were planted under that work. This was the chief idea which ruled in the formation of the Southern Baptist State Convention of Alabama. R.

CHANGES NEEDED.

Embracing one Sabbath this fall fourteen associations in Alabama will be in session. Embracing another Sabbath eleven will be in session. That is, nearly half of the associations of our State embrace two Sabbaths. Would it not be wise for some changes to be made? The present concurrence as to time makes it impossible for brethren as visitors to attend many of these bodies. A man attempting to prosecute a general work like that with which Bro. Bailey is charged, cannot reach nearly so many associational meetings as he could if the season for associations lasted longer. Associational meeting season in this State should last from about the first of August to the last of November. Our late attendance on the Cedar Bluff Association convinced us that August is a good time for such a meeting. In making such changes as we have suggested, the brethren should look around and reflect on the time of the meetings of neighboring bodies. The associations in the same general section of the State should meet on successive Sabbaths. Then any visiting brother could remain in that part of the State until they all have their meeting. Of course an association must have regard to its own local interests and conveniences, but these well guarded, it should keep in mind the general affairs of the denomination. The present times of meeting do not suit these general affairs as well as might be. R.

HE WENT ABOUT DOING GOOD.

Jesus did nothing but that which was good. His greatest foes have admitted this. "We find no fault in him," is the universal testimony. The Christian, taking him for his leader and Master, of course must understand that he is to have the same spirit and be distinguished by a similar life of good doing—that his Christian consecration leaves no license for evil doing. Nor is he left to a choice of neutrality. He must act. He must be on the side of doing good. He must be in the work of doing good. While we reflect on the goodness of our Lord and recognize his constant good works, we are too apt to ignore the important fact that he went about doing good; that his life was one continuous search for opportunities to do good. "He went about."

Christians should go about seeking occasions to extend the hand of be-

nevolent favor. A kindly deed to that poor family in the name of the Savior may lead them to his feet. A few words of encouragement to that poor boy or girl, and if necessary a little timely help, may result in a successful life. An occasional turn around the neighborhood in search of Sabbath-school students may add many to the school, may lift some up from degradation, may put some in the way to heaven. Remember that in the words with which Jesus the final judge, is to meet all nations of men at the last trial, as recorded in the 25th of Matthew, he reminds them that they have "visited" him—that they "came unto" him in his hour of need, or as in the case of the lost, they did not visit him—did not come unto him. We are not only to embrace all opportunities to do a kindness to our fellows, and to work for the Savior, but we are to seek for opportunities; we are to visit in search of the opportunity case; we are to go unto chances for service for Christ. He went about; doing good. R.

FIELD NOTES.

Seven have recently been added to the church at Whistler, Mobile county.

Judge John Haralson, of Selma, is now at Sulphur Springs, Hall county, Ga.

The Baptists at Rock Springs, Chambers county, are building a new house of worship.

The pastor of the colored Baptist church, of Talladega, baptized 48 candidates on the fourth Sunday in August.

Received of Jno. L. West \$5.00 for State Missions, from Salem Sunday-school, per G. W. Bazzar, clerk. —T. M. Bailey.

Elders Hugh Carmichael and Jno. Cumbie have had a good meeting at the Baptist church at Hickory Flat, Chambers county.

A protracted meeting held at Steep Creek Baptist church, Lowndes county, by Elders M. Bishop and G. W. McQueen, resulted in ten accessions.

Bro. W. G. Curry's meeting at Allenton, Wilcox county, closed last Sunday with most satisfactory results. Four were added to the church by baptism.

Rev. George B. Eager, of Mobile, Ala., has been visiting in Knoxville, and preached for his old charge, in that city, Sunday, the 15th inst. —Baptist Reflector.

M. H. Sander's, Brooklyn, Conn. county, joined the Baptist church and subscribed for the ALABAMA BAPTIST, all in one week. We should be glad to shake his hand.

The ALABAMA BAPTIST is the paper for me, and should be for you. It would be if all preachers worked for it as you do.

The exercises of Roanoke Female College, Roanoke, Ala., were resumed on Monday, Aug. 23rd. Our esteemed brother, Elder J. P. Shaffer, is principal of this excellent institution.

We had a pleasant visit to our office from Bro. H. F. Buckner, our veteran missionary to the Indians, last week. He was on his way to Marion to consult with the Corresponding Secretary of the Home Mission Board.

A sad accident occurred here last Thursday evening. Miss Alice Wallace, a member of our church and a devoted Christian, was burned to death by accidentally throwing from a table a kerosene lamp. Her family are stricken with grief, and a pall of sadness rests upon the entire community. —W. G. Curry, Snow Hill, Ark. just got.

Manningham Baptist church Butler county, has had a very interesting meeting of six days' duration, conducted by Rev. J. F. Bruner, Rev. A. T. Sims, and Bro. Thomas, Sr. Great interest was manifested and much good done. Nineteen were added to the membership. This church is in a flourishing condition, with Rev. J. F. Bruner as pastor.

I held a meeting at Chestnut Hill church, beginning on Saturday before the second Sabbath in August and continuing five days. Three united with the church by experience and will be baptized at our next meeting, when I expect one or two others to join. We have very little material here, outside of the church, to work on, but a fine crop is coming on. —H. B. Leffler, Randolph, Ala.

We have received for our columns a well written article, entitled "The Cause of Improvements," which we will be glad to publish if the author will give us his real name. It is a wise rule of all newspapers to give no communication a place in their columns without knowing who wrote it. We do not want the name for publication, but as a guarantee of good faith on the part of the writer.

One man who had Saturday night won \$40.00, was convicted on Sunday night, threw away his cards in the church yard, and pledged himself before God and man he never would handle cards again. Expect to begin a meeting of days at Pine Grove, Grimes county, to-morrow. —G. M. Daniel, in Texas Baptist Herald. The important question is, Did he return the \$40.00 to the man from whom he won it?

We closed a good meeting of two weeks' duration, at Providence church, Dallas county, on Sunday, Aug. 22nd. Visible results, 14 accessions by baptism, and 2 by letter and vouchers. Congregations good all the time, and a feeling of deep but quiet interest seemed to pervade the community. Most of those who joined the church were youths and young men, and young ladies. Brethren W. B. Crumpton and Forrester assisted me during a part of the first week. —E. F. Baber.

The Camden News in announcing the death of Mr. F. P. M. Gilbert, proprietor of that journal says: "Mr. Francis P. M. Gilbert, the editor and proprietor of this newspaper, after a protracted illness of several months, breathed his last at the residence of Mr. Maughn, near Camden, on the morning of the 14th inst., in the fifty-ninth year of his age." Mr. Gilbert was a member of the Camden Baptist church, and was a respected and useful citizen. We tender our sympathy to his family and friends.

We have received from the indefatigable secretary of the Eufaula Association, Eld. J. S. Paulin, a printed order of business of the twenty-sixth annual session of his association. Bro. Paulin has his own type and press and does his own printing. We are pleased to see in the body of the neat little pamphlet before us the following note:—"To Baptist pastors: You are urged to secure subscribers to 'Our Paper,' THE ALABAMA BAPTIST, among the membership of your churches, as a means of increasing a general and individual interest in our denominational enterprises."

Bro. Murice, President of Howard College, is making a very successful tour to our part of the State. Securing pupils for Marion is now comparatively an easy matter; for hosts of parents testify to their neighbors of the superior methods of teaching employed at the Howard and to the real economy of sending a boy to our own denominational school. As a patron of the Howard, I can say that I have received more for my money than I had ever supposed possible. The improvement that young men make in a year at that institution is remarkable, and the expenses are moderate. —J. L. Sampy, Rannah, Ala.

Bro. Jas. Fincher, of Evergreen, a man "tall of the Holy Ghost," attended the meeting at Brooklyn and did some most excellent work. He conducted prayer meetings, exhorted the brethren to activity, and visited the people and urged them privately to take up the cross. At the close of the meeting, he advised young converts to cease all trashy reading, to take the ALA. BAPTIST and the Foreign Mission Journal and to keep posted on all denominational affairs. Also, to organize and take part in prayer meetings and other church work. His visit was a profitable one. God give us more such helps. The meeting closed last Tuesday, with nineteen accessions. —R. H. Crumpton, Aug. 26.

I have been engaged with Bro. J. B. Appleton, since the election, in protracted meetings at two of his churches, and he has just closed a meeting of three days with me at our church. He and Bro. Willbanks were both here. Bro. Appleton will doubtless send you accounts of these meetings for the BAPTIST. I have been astonishingly supported since the first of February, until last Saturday I began to fail again. However, I preached that day, and also delivered two sermons on Sunday, and sang and prayed and exhorted for two days longer. But Wednesday I failed utterly and up to this time I suffer great pain and feebleness. I suffer with asthma. I cough much and my throat is very sore. I pray that I may be able to go to our association and then to our legislature in December. If I am permitted to go, I shall aim to do my duty as a citizen up to my mortal career, and I hope to feel ready for any providence of my Master. —B. Bruce, Brandon Station, Aug. 28th.

To those who wish to attend the meeting of the Coosa River Association, which will convene at Fayetteville, Talladega county, about eight miles south of Childersburg, on the S. R. & D. R. K., on Thursday, at 11 a. m., Sept. 16, Bro. Abner Williams, the moderator, requests us to say that conveyances will be at Childersburg on arrival of both north and south bound trains, on Wednesday only, Sept. 15, to carry messengers and others wishing to attend the association to Fayetteville. Bro. Williams requests that churches composing this association shall state in their letters whether they have Sunday-schools, whether the schools are evergreen or occasional, the average attendance, and the kind of literature used. He also requests chairmen of standing committees to send reports of the progress of the meeting. On the 15th of September the S. R. & D. R. K. will send round trip tickets, good for six days, at six cents per mile, from Jacksonville and all stations between that and Childersburg, to delegates and visitors to the association.

We held a four days' meeting at Bethel church, Autauga county, beginning on Saturday before the fourth Sunday in July and closing Tuesday night. Rev. G. W. Mills preached an excellent sermon for us on Sunday, and remained with us Monday and Tuesday, doing good work. Rev. A. L. Blizard arrived Monday morning and preached four good sermons. The meeting ought to have been continued longer, and would have been, but for some misunderstanding between some of the members of the church, which produced alarm among some, my brethren in the ministry included, who thought the meeting killed and the church crippled. I apprehend no serious consequences. I believed that the members of Bethel church possessed too much of the Spirit of the Master to let small matters mar their own peace and happiness or injure their church. However, we closed Tuesday night in order that we might have an opportunity to work privately one with another and endeavor to come to a better understanding, agreeing to meet again

on Friday before the fourth Sabbath in August and continue three days. As I anticipated all had become reconciled when I returned, and were glad that the time had come to move forward. The two meetings resulted in eighteen additions to the church—four by letter, thirteen by baptism and one awaiting baptism. A dozen or more were up for prayer when we closed Sunday night. —H. E. Long, Crier, Randolph, Ala.

The forth coming minutes of the last session of our State Convention will contain a statistical table, taken from the minutes of 45 of the 54 associations of white Baptists in Alabama, for the year 1879, compiled by the secretary of the Convention, of which the following is a summary: Churches, 1,090; ordained ministers, 605; additions, — by baptism, 4,789; by letter, 3,242; by restoration, 598; diminution, — by death, 757; by letter, 3,267; by excommunication, 1,201; total membership, 62,738. Eighty-four churches, named in the minutes of these 45 associations, give no statistics; estimated, 5,021. The statistics of 6 associations not named in the 45 mentioned above, give in minutes of previous years, as in the Baptist Year Book, 137 churches, 65 ordained ministers, and 5,023 members. For 3 associations we have no statistics, and none are given in the Year Book; estimated, 2,175. Total white membership in connection with the Convention, 75,000. Total colored membership, in 600 churches, with 700 pastors, in 30 associations, 99,000. Grand total membership of Baptist churches, white and colored, in Alabama, 165,000.

Bro. Walter A. Whittle, a theological student of Howard College from our association, after remaining at the college one month after the close of the session to complete some studies, began his summer labors with the brethren of Indian Creek church. From there he went to Fort Deposit, where he labored five days. From there he went to Indian Springs church, where he labored eight days. From Indian Springs he went to Pineville and staid three days. He then went to Enon, where he remained six days. From Enon he came to Concord, where he now is, doing valuable service for us. He speaks of leaving to-morrow. We wish him God speed, and from what we have seen and heard, we shall expect much from him in the future. He has reformed many warm friends, and we hope the Master will abundantly bless his labors. Up to this time, he has traveled 245 miles, preached 23 sermons, and 38 have joined the church in connection with his labors. Brethren, let us encourage Bro. Whittle. We have not seen a young man whom we would more warmly recommend. —J. J. Finkler, Euclid, Ala. Aug. 21st.

I have been deeply interested in everything that has appeared in the ALABAMA BAPTIST in regard to Howard College. But the half has not been told. The college possesses very superior advantages for the education of the boys and girls of the South, but of sister States. One of the students told me last session that his father concluded to send him to the Howard because it was the cheapest, taking all things into consideration. And he said, "I have spent nothing like so much money here as I did last year at —, because the boys are not so wild here as those were, and there are not so many things here to induce boys to spend money." When that student entered Howard College last October he had no hope of the better life. But ere long the Spirit of God moved upon his heart, and he left the institution rejoicing in hope of the glory of God. When he returned to his home, his parents embraced him with tears of joy in their eyes and with thanksgiving and praises to the Lord God of Hosts, who had answered their prayers in the salvation of an only son. And this is only one case of many. —C. J. Stephens, Eufaula, Ala.

The church at Pisgah, East Perry county, has just closed an interesting revival meeting, which began on Friday before the third Sunday in August, at Bro. Crumpton's appointment on his evangelistic tour. Bro. C. preached for us Friday night and left next morning to fill other appointments. Bro. Blizard of Chilton county was present and did good, earnest preaching, until we were reinforced on Monday by the arrival of Dr. Gwaltney, President of the Judson. He preached twice in the day at the church and again at night, in Perryville, to the same congregation; making a total of about four hours and a half of solid, rousing, gospel preaching in one day. The pastor, aided by the brethren of the church, continued the services until Friday. There were thirteen accessions to the church—nine by baptism, two by letter and two by restoration. Bro. Crumpton reached us that night on his return and preached the closing sermon at Perryville. The interest increased with each service. Our church has been wonderfully revived. Backsliders have been reclaimed, and sinners have been converted to God. Let the Lord be praised! —P. C. Drew, Marion, Aug. 24th.

The ALA. BAPTIST is a welcome visitor to my Carolina home; and his familiar names bring before me those dear brethren with whom it was my privilege to work for three years. I have wanted to write you for some time, but have been always busy. We are delightfully located, and useful. Have had 10 additions here, and 25 at Florence, the Birmingham of S. C. Scarcely an appointment passes without a baptism. We are much encouraged in our work. Rev. J. W. Burn, one of the oldest preachers of this (Welch Neck) Association died recently, full of years and of good works. Our new Corresponding Secretary of State Mission Board, Rev. Wm. Henry Strickland, is doing a good work, and the churches are enthusiastically responding to his appeals. Dr. M. B. Wharton has removed his family to Greenville and will canvass the State for our Theological Seminary. Rev. J. O. B. Dargan has just closed a meeting at Black Creek, Darlington Co., with 13 additions. My next door neighbor

was a fellow student of Dr. Winkler at Brown University, and although an Episcopalian is an ardent admirer of the two great Baptist W's, Wayland and Winkler. Love to the brotherhood of Alabama! Wish I could have met with them at Greenville. —O. F. G. Cherry, S. C., Aug. 25th.

On Saturday before the second Sunday in August I began a meeting of days with my church (Union), at Central Institute, Elmore Co., which continued nine days and nights, and resulted in sixteen accessions—ten by experience and baptism, three by restoration, two by letter, and one, under watch-care of the church. Last Sunday I baptized two others; making a total of eighteen. It was indeed a time of refreshing from the presence of the Lord. Christians were greatly revived and strengthened, backsliders were reclaimed and sinners awakened. The entire community seemed to be under the influence of the meeting. We had good congregations all the time. So great was the interest, that the people came to church through the rain. Bro. H. C. Tash, of Wetumpka, preached three times during the meeting. His sermons, especially the one on repentance, were delivered with great force and feeling, and produced a telling effect. I have been pastor of this church for about nine months. During that time, we have organized a Sabbath-school and weekly prayer meeting, both of which are well attended. I feel greatly encouraged in regard to my work. I expect to say something more about the church in the near future. —J. L. Thompson, Lordeau, Aug. 23rd.

Childersburg, the point at which those who visit the Coosa River Association this year will leave the railroad, and whose citizens will help to convey them to the place of meeting, is a pleasantly situated little village, on the S. R. & D. R. K. It is almost centrally located between Alpine, Talladega, Wilcox and Haydensville. At all these places gloriously good meetings have been reported. But the fact has been ignored that there is at Childersburg a real, live Baptist church, connected with which there is an evergreen Sunday-school that is probably second to none in the county. This church has also had one of the best of meetings, during which the membership was completely revived and 14 new additions were received by baptism, under the preaching of its pastor and Bro. Wilker, aided by young Bro. McCord, of whom we hope to see more. Some of us feel that our church has been neglected in these reports, and I confess that this is written somewhat in the spirit exhibited in your last issue by "Not Kittle Kite." Childersburg, Ala. Now, "Not Kittle," whom has you to blame for the neglect by yourself? We are anxious to publish interesting items of Baptist news from all parts of the State. You write well, "Not Kittle," and we earnestly request you to send us hereafter all items of interest that come to your knowledge.

Rev. School at Whittier Station closed on the 4th of August. I went to that place on the 2nd of June last year, and opened a school with anything but encouraging prospects. I will be open about the middle of September, with a large number of pupils. There are but few Baptists in this little town and they are very poor. I began a series of meetings with my church at Morris Station, on the 14th inst., which continued nine days. This church has been organized six years, and has never had a good meeting until the one we have just closed. It was organized with a great amount of the "hardshell" element in it. I am happy to say that it has all melted and has become soft now. They were opposed to Sunday-schools when I began to preach there about one year ago; now they have resolved to organize one. They were then opposed to mission work of any kind; now they are heartily in favor of missions, and will send up a contribution to the State Board this fall. They were then opposed to prayer meetings; now they have a good one. They have always opposed paying the "parson;" they pay my this year forty dollars and Bro. Cox about twelve. They considered money paid for a religious paper thrown away, now seven have pledged that they will take the BAPTIST when they sell cotton. A considerable softening, you see. I witnessed some of the happiest conversions at this meeting that I ever saw. None of them were under sixteen years old, and two of them were past forty. One of them was seen laughing at his friend for asking for prayers, and was happily converted that night. The Lord had done great things for us, whereof we are glad. —M. M. Wood, Wood's Station, Aug. 24.

We have just closed a very interesting meeting at Pisgah church, Perry county. Our district evangelist, Bro. W. B. Crumpton, visited our church on Friday, August 15th, and preached two sermons. We were very anxious to have him remain with us, but having a list of appointments in this Cahaba association, he left on Saturday morning. On Saturday and Sunday we had preaching by Bro. Blizard, of the Unity Association, who is a very earnest, zealous, worthy young man. I think if the Unity Association wants to educate a young man for the ministry, they can do no better than to take Bro. Blizard. On Monday we had three sermons from Dr. L. R. Gwaltney, such sermons as one would never tire of listening to. In consequence of sickness I failed to hear his sermon Monday morning, but have heard intelligent men say it was the best they ever heard from the lips of any man. It was directed, mainly to young men, and I think it would do an immense amount of good if it could be repeated in every community in the State. If the Doctor should see this article, permit me to insist that he repeat that sermon in every church he may visit during the summer. The meeting was continued by our pastor, Rev. P. C. Drew. Bro. Drew is one of the hardest workers I ever knew. He seems to have but one object in view, and that is to hide himself behind the Cross, uphold and defend the cause of his Master, and earnestly labor for the conviction and

conversion of sinners. The meeting continued with increasing interest until Friday, 20th inst., when our pastor buried with Christ by baptism five young men and four young ladies. The results of the meeting are the church and Sunday-school revived, 9 received into the church by baptism, a by restoration and 2 by letter. Since the meeting closed the young men have organized a prayer meeting. I am persuaded that this would be a good thing for every church to have. I know from experience that the sooner a young man gets to work the better it will be for him, and he will be less liable to go astray. The meeting closed on Friday night with another rousing sermon from Bro. Crumpton. I have this to say of Bro. Crumpton, that notwithstanding he is not the Crumpton that went to Texas, he is a noble preacher nevertheless. To God be all the glory.—S. Perryville, Aug. 23.

—Mrs. M. L. Becton, a member of our Selma church, who has been spending the summer at Yellow Bluff, Wilcox county, writes, Aug. 18: "I find a copy of the ALABAMA BAPTIST occasionally among our people down here. I wish every Baptist in the State would take it. Imagine my surprise on the fourth Sunday in July, just as the congregation were singing, 'Blest be the tie that binds,' to recognize our organist on a back seat. Bro. McGill is pastor here. Next Sunday being his regular appointment, the services will be protracted. And I trust they will then organize a Sunday-school. The ladies, assisted by their generous sisters of the Methodist and Presbyterian congregations, gave a supper recently to raise funds for a well and a pool. The proceeds of the supper amounted to \$91, and I am sure everybody got value received for the fifty cents charged, which entitled each one to a splendid feast of all that is pleasing to the palate. There have been two or three drummers here from Selma. I am glad they are looking after this section of country, as it is the home of dear ones. There are a great many negroes here. They have just closed a protracted meeting. There were only three additions to the church, because all except these were already members. Great excitement prevails among them now on account of a man who, it is said, restores sight to the blind, makes the lame to leap for joy and cures all manner of diseases by faith and laying on of hands, and all this free of charge. Hundreds resort to him daily, and accounts equal 'Dorothy Trudall's' wonderful cures. Crops are good. There has been but little, if any, damage done by the cotton worm."

—On Saturday, September 14th, I met Elds. J. L. Sampey and R. Bland at a schoolhouse one mile south of Dublin, Montgomery county for the purpose of constituting a church. Eld. J. L. Sampey was chosen moderator, Eld. R. Bland, to deliver the charge, and the writer, to offer prayer. The churches present were: First Level and Mt. Lebanon, were represented and all heartily concurred in the organization of the new church. Bro. W. Sellers was chosen to speak in behalf of the church and Bro. Jeff. Harris was requested to act as clerk. The presbytery being altogether satisfied with the answers to all questions asked and all letters read, the clerk was requested to enroll the names, which numbered twenty-two. It was unanimously decided that the new organization should receive the name of Friendship Baptist Church. An election for deacons resulted in the choice of Bro. G. W. Crossgrove, already an acting deacon, and Bro. F. A. Curtis, Bro. F. M. Sullivan was chosen church clerk. In an election for pastor, the writer received the entire vote and consented to serve the remainder of this year. Bro. Curtis was ordained on Sunday by the same presbytery that constituted the church, with Eld. Sampey as moderator, who preached the sermon and then left for Montgomery. Eld. Bland also had to leave Sunday, but returned Monday and preached for us at night. The meeting continued until Friday. There were nine additions in all—five by baptism, three under the watchcare of the church until they can procure letters, and one yet to be baptized. Many said that they never enjoyed a meeting more in all their lives. The church decided to unite with the Selma Association, and after their collection for minute money, turned over in cash to the clerk for the State Board \$8.50. They also determined to build them a house of worship, and when I left they had raised nearly \$400 in pledges for this purpose. Our good brother said that he was poor, but would give \$50, and if the house could not be built without, he would give \$50, and rather than fail, he would give \$100, provided he could borrow \$50 from some one who would be willing to wait until he could work and make it. Truly the people had a mind to work, and they did work. May the Lord bless them, and unto him be all the glory and praise for ever more.—Jas. W. Orme, Montgomery Co., Aug. 23.

The Judson Association.

This body, lying in the extreme south-east of the State of Alabama, is not so prominent in position nor so well known among the brethren of the State and the State Convention as some other associations. It is now about thirty years old, and has been once divided to form the Newton Association. It still contains about thirty churches, twelve ordained ministers, and several licentiates. This part of the State has been settled and improved but slowly, although it has much to commend it to the favorable consideration of home seekers. There is not in my knowledge a country that can surpass this in health, good water, abundance of fine timber, water-power for machinery, convenience of travel, or for safe investment of capital. The lands are not so rich as in some countries, but the crops on the fields now are exceedingly fine. All this section lacks of being one of the best in the world, is good people and money to

develop the natural resources. We have now many of this class of people but there is room for more. Then the Lord is smiling on us. Brethren Sims, Martin, Rodgers, and Herndon, have all had fine accessions to their churches. Brethren Langley and Deal, of other associations, who preach to churches in this association, have also had considerable accessions. The mission cause is also prosperous. But we want more good Baptists and strong Baptist preachers. W. M. HOWELL.

Notes from Saratoga.

Saratoga, in its crowd and beauty, is the impersonation of Hogarth's wildest conceptions; a Vanity Fair in miniature, a Devil's Booth, where all things are sold. Every house is crowded. The flashy, blackleg, rattles his dice under the nose of the well kept city rector on his vacation. The clerk in his Sunday suit balances his hat on his left ear, and apes the easy jaunty air of the Wall Street broker whose check is good for a thousand "calls." The shop girl swings through the park with her whole fortune, "a black silk," and spitefully treads on the velvet train of the fat dowager who, last week, overawed her behind the counter at home. And I even meet a hearse, with its load covered in flowers, wending its way through the throng, slowly to the grave; and thus it all ends, in dust and darkness. "The fashion of the world passeth away."

Last night I heard Dr. Joseph Cook. His subject was, "Does death end all?" The church was crowded. The discourse was a physiological argument to prove immortality. He used diagrams. First, the cell (protoplasm) is found everywhere, in vegetable and animal life alike. Next, it arranges itself to form either the lion or the oak; and that too making vein, artery, muscle, vegetable fibre, unerringly. Third, there must be a guiding hand. Illustrated by the weaver and the shuttle. He has a sharp, incisive style, and his sentences come down like sledge hammers.

This Thing Wont Go

Without money. A considerable number of our subscribers have for some time been encouraging us and helping us along with good promises to pay. Now we can manage to live on promises tolerably well, because we have become somewhat accustomed to it. But for the life of us we can't persuade our printers and pressmen and paper manufacturers and the United States Postal Department to take promises for pay. They all demand the cash and will have it. We set out in this article to say that we need some money, and we need it very much, and we need it now. Can't you send us a little on your subscription? A statement was mailed this week to every subscriber whose time has expired or will expire during this month. Send us your remittance, and we will thank you most heartily. J. L. WEST.

Baptist News.

ARKANSAS.—Rev. W. A. Forbes, pastor of the Eighth street Baptist church, Little Rock, Ark., has been elected principal of the Arkansas Baptist High school. The Baptist Reflector says that the prospects are good for the consolidation of the two churches in Little Rock, with Dr. Mayfield as pastor.

MISSISSIPPI.—Smithville has had a good meeting, which resulted in 28 accessions to the church. The church at Paulding has had one accession. Cistern Hill, Panola county, has received 38 additions; Macedonia church, near Goodman, 3; Antioch church, Mt. Pisgah Association, 6; Macedonia church, Pittsboro, 7; Spring Port church, 8; Mt. Zion, Lincoln county, 14.

GEORGIA.—The Christian Index says that there are nearly 110,000 colored Baptists in Georgia. About 300 members have been added to Harmony Grove church. Thirty-five have been added to Unity church, near Planville. Beulah church, Stewart county, has had nine additions. The pastors of the First and Second Baptist churches of Atlanta are absent from the city, enjoying their vacation. Dr. Gwin went to Chicago with the Knight Templars; Dr. Spaulding is among the mountains in North Georgia.—Christian Index.

TEXAS.—Rev. S. A. Hayden administers the ordinance of baptism almost every Sunday night in the Broadway church, Galveston. Texas Baptist Herald.—"Capt. Geo. F. White has the contract for building a \$17,000 Baptist church near White Hall. It will be completed in time for the annual district association which meets there on Thursday before the first Sunday in September."

NAVADILLA TABLE.—Two have been baptized at Pleasant View church, Collier county. One has been baptized at Texarkana. The Texas General Association has five missionaries employed for the entire year, and are now at work with others, says the Texas Baptist. Seven have been baptized at Liberty church, Denton county. Zion church, Denton county, has received 14 additions. MISSOURI.—Prof. C. S. Sheffield has accepted the presidency of Pierce City Baptist College. Central Baptist.—Two were baptized at Contrary Lake, Buchanan county. There were 16 conversions, 12 accessions and 9 baptisms at Old Lebanon, Clinton county, and more will follow. Two have been baptized at Dexter City. Three have been baptized at West Point, Bates county. Twenty-nine have been added to Macedonia church, Hickory county. Eld. Wm. L. How has resigned at Rockport and gone East, the crops on the fields now are exceedingly fine. All this section lacks of being one of the best in the world, is good people and money to

will soon dedicate a fine house. One has been baptized at Kirkville. Three have been baptized at Knob Noster. Nineteen have been added at Altona, Bates county. Eleven have been added to the church at Bunker Hill, 19, at Altona, Bates county; 19, at Liberty, Clay county; 7, at Oak Grove.

MISCELLANEOUS.—The State of Nevada has just one Baptist pastor and no missionary. In sentiment, Gen Hancock is said to be a Baptist. His father was one. His only child, Russell, is a Baptist. All of his living relatives are also Baptists. Mr. Spurgeon is going to leave Nightingale lane, after having resided there for twenty-five years. His house there is a charming spot, but he feels the need of a more bracing air than he gets at Clapham, and has bought a house at Beulah Hill, Upper Norwood, standing in about seven acres of ground. The situation is one of the most beautiful in the suburbs of London, commanding on the one side the valley overlooked by the Crystal Palace and on the other a noble stretch of country toward Croydon and the blue Surrey hills.

ALABAMA NEWS.

The population of Lowndes county is 31,377. The cotton worm is at work in Marengo county. There are three prisoners in the Conecuh county jail.

Rust is damaging the cotton in Chambers and Russell counties. The Jefferson county convicts have been let out at \$8.50 per month.

The cotton worms are in all parts of Hale county, but are not eating much. The cotton caterpillar has made its appearance in the upper Cahaba Valley.

Cotton is far from being as promising in Conecuh county as it was a month ago. The rust is doing more damage than the worm to the cotton in Autauga county.

The cotton crop in Greene and Sumter counties has been greatly injured by rust. Old corn is offered at 40 cents per bushel in Lawrence county, with but few buyers.

The worms have done very serious damage in many sections of Central and South Alabama. Charles Roberts, who killed Rankin at Monroeville last year, was captured recently at Fort Worth, Texas.

The cotton crop in the region tributary to Union Springs, Bullock county, promises to exceed last year's yield.

Hickory Flat, Chambers county, boasts good crops of corn, sorghum, peas, beans, potatoes and Cuba cane.

The Methodists of Evergreen propose to commence work upon their new house of worship in a few weeks.

Mr. Wm. Vinant, of Autauga county, is 130 years old. He traveled several miles to vote at the recent election.

Rev. Zachary Dowling is said to be the oldest Methodist minister in the Alabama Conference. He is 89 years old.

The first bale of new cotton sent to Cincinnati from Alabama was sold in that city Aug. 25, for 18 1/2 cents per pound.

Harry Baldwin (col.) was killed by Frank Brown (col.) near Fitzpatrick's Station, Bullock county, while out on a hunt.

On the 22nd ult., Mr. Zib, Johnson and Miss Mary Seale, of Shelby county, and Miss Sue Atchison, of Talladega county, were drowned while attempting to cross the Coosa River in an old skiff.

The Birmingham Iron Age learns that it is the intention of parties in Atlanta, engaged largely in the manufacture of plows and other agricultural implements to establish a branch concern in Birmingham at an early day.

A difficulty occurred at Birmingham Saturday morning between A. O. Lane, editor of the Iron Age, and R. Randolph, editor of the True Issue, in which the latter was shot in the neck by a pistol. It is not thought the wound will prove dangerous.

The crops in Lowndes county are not good. The seasons have been quite unfavorable. Corn will not average more than 60 per cent. of a good crop. It is not known what percentage, as good as last year, with the worms in full force on scores of plantations.

The Huntsville Independent gives an account of the murder of Mr. Arnold, of Marshall county. Four men went to his house and fired upon the old man, two balls piercing his brain. It is not known what caused them to the perpetration of the deed. Mr. Arnold is said to have been a quiet, harmless old gentleman. Three of the men are known to have been under the influence of liquor.

One of the greatest wonders of Nature, is to be found on Clear Creek, in Winston county, Ala., in the shape of a natural bridge across that stream made by a solid limestone rock. But few outside of the little town of Larissa, in that county, know anything of the existence of this most wonderful piece of architecture of Nature. It is more wonderful, and if known would attract more general attention than the famous Virginia natural bridge.

—Ironbridge Granite.

LITERARY NOTICES.

OUR LITTLE FOLKS is a nicely gotten-up illustrated paper for very little children. Published at New York by S. Wood, 253 Broadway, New York.

CATALOGUE OF AGRICULTURAL AND MECHANICAL COLLEGE OF ALABAMA, Auburn, Ala.

It is one of the best and most prosperous institutions in the South. There were 220 students in attendance last session. The next session begins Wednesday, Sept. 29th, 1880. For further information address Rev. F. T. Tichenor, D. D., President, or E. T. Glenn, Treasurer, Auburn, Ala.

DOCTOR WILL; the Boy from Down Stairs, by Jennie Harrison, Author of Up Stairs. Am. Tract Society, 150 Nassau St., N. Y.

The story is that of a noble young Doctor who has given his heart and life to God, and who finds in the society of that Friend and Helper, refreshment in the glorious sunlight and shelter in the pitiless storm. The narrative is genial and awakens sympathy and affection for the characters represented. It is a good and pleasing book.

THE INTERNATIONAL REVIEW for September, 1880, is given a permanent value by the articles upon Money, by Prof. Bonamy Price of Oxford University; The Myth of the Virgin in Painting and Sculpture, by D. G. H. Roberts; George Whitehead, by Wm. Myall; Lamentations, by Auguste Langel; Henry Timrod, by Henry Austin; The Presidential Election, by Hon. John Jay. A. S. Barnes & Co., 113 and 115 William Street, New York, Publishers.

We have from the Leonard Scott Publishing Co., 41 Barclay Street, New York, their London Quarterly Review for July. The principal contents are: The First Lord Montagu; Thomas Chatterton; he is represented as the victim of his own ill-regulated passions; Recent and Future Arctic Voyages; Marie Antoinette; The Universities and their Critics; and, Again, the World with a current, with many quotations from the work under review, with assigning to the General Assembly, comprehensiveness, timeliness, accuracy, good sense, etc. Price \$4 a year.

WESTMINSTER REVIEW for July. Articles: Scotch Peerage; The Place of Scotians in Greek Philosophy; The Pleasant Poets of Russia; full of biographical sketches and poetical extracts; Marriage with a Deceased Wife's Sister, an argument for its sanction by legislative enactment; The Life of the Prince Consort; Game Laws and Game Preserving; State Papers—Foreign Series; A New View of the Indian Exchange Difficulty; The East India Company's Empire; and Contemporary Literature. The periodicals reprinted by the Leonard Scott Publishing Co. (41 Barclay Street, N. Y.) are as follows: The London Quarterly, Edinburgh, Westminster, and British Quarterly Reviews, and Blackwood's Magazine. Price, \$4 a year for any one, or only \$1.75 for all, and the postage is prepaid by the Publishers.

ELECTRIC MAGAZINE.—The September number has a portrait of George Grote, the historian, and a biographical sketch by the Editor. The main features of his career. The literary contents of the number comprise articles of variety and interest, among which are Henry David Thoreau, Edgar Allan Poe, on Ants, by Ellice Hopkins; A Strange Story, by George Jacob Holyoake; The Decline of the German University System, by A. T. S. Goodrick; The Romance of Chinese Social Life; White Wings, by Wm. Black; The Migration of the Populace, by Sir George W. C. Lewis; The Future of Asiatic Turkey; Literary Notices; Foreign Literary Notes; Science and Art; and Varieties. Published by E. R. Pelton, 25 Bond Street, New York. Terms, \$5 per year, single copy, 45 cents. Trial subscription for three months, \$1.

THE SEAL OF HEAVEN; or the Impression of Divine Truth, on a Candid Mind, by Rev. J. B. Jeter, D. D. American Tract Society, 150 Nassau Street, N. Y.

The object of Dr. Jeter in the preparation of this volume was to exhibit the experimental evidences of Christianity, the adaptation of the Gospel to the necessities of human nature, the influence upon the intellect, moral and emotional nature of its subject, and over human life. The main idea, which is presented by the author, and which is illustrated by the effects of divine truth upon men in various spiritual conditions and under various external circumstances, is that the Gospel brings to the candid and docile mind, the satisfactory evidences of its divinity. The instances collected in chapter XVIII, are of the interest. The volume in style and spirit recalls the lamented author; it is one of those precious legacies of sanctified genius wherein "the being dead yet speaketh."

ANDREW'S TALES FOR SEPTEMBER.—Its illustrations and explanations of the coming fall styles are good. The perplexing question about making over old dresses receive attention. The articles on Home Dressmaking show how to save the advantage of the article. Mothers will find valuable suggestions about children's garments. In "Fashion Chit Chat" will be found many points of interest. In a pungent editorial the subject of divorce is commented on. Sent to cents for the September number, \$1 a year. W. R. Andrews, Publisher, Tribune Building, New York.

FROM HONG KONG TO THE HIMALAYAS; or Three Thousand Miles through India, By E. Warren Clark, pp. 368. American Tract Society, 150 Nassau Street, N. Y. The titles of the chapters of this pleasant record of travels suggest the variety of its topics. Hong Kong, Canton, Calcutta, Benares, Cawpore, Agm and Delhi, each dealt a chapter. Excursions in China, in the Tropics, in the Valley of Dera Doon, among the Himalayas, and on the Himalayan way, are all described. The record is full of life and picturesque description, to which the many wood-cuts taken from original photographs give livelier interest. This book will be a welcome addition to the family and Sunday-school libraries.

WESTMINSTER REVIEW for July. Articles: Scotch Peerage; The Place of Scotians in Greek Philosophy; The Pleasant Poets of Russia; full of biographical sketches and poetical extracts; Marriage with a Deceased Wife's Sister, an argument for its sanction by legislative enactment; The Life of the Prince Consort; Game Laws and Game Preserving; State Papers—Foreign Series; A New View of the Indian Exchange Difficulty; The East India Company's Empire; and Contemporary Literature. The periodicals reprinted by the Leonard Scott Publishing Co. (41 Barclay Street, N. Y.) are as follows: The London Quarterly, Edinburgh, Westminster, and British Quarterly Reviews, and Blackwood's Magazine. Price, \$4 a year for any one, or only \$1.75 for all, and the postage is prepaid by the Publishers.

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SOCIALISM, with Preludes on Current Events, Boston Monday Lectures, by Joseph Cook, Boston, Massachusetts, 1880. 32mo. 100 pages. Price, 10 cents. It is wonderful to observe the freshness and richness of Mr. Cook's contributions to current political and ethical thought. In his present series he exhibits the perils of the United States from Communism, Socialism, and shows the logical fallacies and experimental failures of these systems. He insists that the only available measure of relief for the poor is self-help rather than State help. He gives an interesting account of the co-operative enterprises which have been set on foot in Europe. He takes up the question of tenement houses and of homes for working men. He defends public schools and Sunday Laws. He pleads the cause of temperance and claims that women should have the ballot in matters that relate to temperance and education. The prelude is reasonable; the notices of the Romanists and Chinese are eloquent; and his own lectures, although they are less colorful than many of his predecessors; and we respect and admire the lecturer even when we find ourselves not convinced by his arguments.

OBITUARY.

Bro. Francis Gordon died at his home near Gardenville, Lowndes county, Ala., on Wednesday morning, August 4th, in the 57th year of his age.

He suffered for a long time from cancer on the neck, which finally affected his throat so that he could neither eat nor drink anything to sustain life. But his many heroic and Christian fortitude did not forsake him, and a martyr escaped his life during all the time that he was passing through the terrible ordeal. He died to me that he had come to his situation carefully, and had arrived at the conclusion that as men must die and leave their families, he could see no reason why he should be permitted to remain in preference to any one else. He therefore felt entirely resigned to the will of God. And as to the prospect before him in the other world, he had no fear, feeling that he could safely commit himself to the hands of God. A few hours before his death he wrote that he was free from pain, and was perfectly happy, and added with evident joy, that it is with a lifetime of service to be able thus to die. Then turning to me he spoke of the additional help he had received from his illness upon one important point—that man cannot trust to his own goodness for salvation, "but let him do the best he can and trust in the Lord." It was in this happy frame of mind that he passed away. Many were there, both white and black, to mingle their tears with his bereaved family, for he had many friends, and not an enemy, so far as I ever heard. Honest, kind-hearted and true, he exemplified the religion which he professed. He was for many years a member of Ash Creek church. —E. F. DABER, Calhoun, Lowndes Co., Ala.

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Contributions to be sent to the Cor. Secretary, at Marion. All Evangelists of the State Board are authorized agents for the ALABAMA BAPTIST.

Appointments.

REV. W. B. CRUMPTON, Will fill the following appointments in the Alabama and Centennial Associations: Montgomery, (Adam's St.) Thursday and Friday nights, September 2 and 3. Elim, Saturday and Sunday, Sept. 4 and 5. Salem, Monday, September 6. Liberty, Tuesday, September 7.

CENTENNIAL ASSOCIATION, Midway, Wed., Thurs and Fri., September 8, 9 and 10. Greenville, Saturday, September 11. Mt. Carmel, Sunday, September 12. Macedonia, Tuesday, September 14. Mt. Zion, Wed. and Thurs, Sept. 15 & 16. Sardis, Friday, September 17. Union Springs, Fri. night, September 17. Abbeville, Sat. and Sunday, Sept. 18 & 19. Perote, Tuesday and Wed., Sept. 21 & 22. Indian Creek, Thursday, September 23. Fairview, to attend the Association.

REV. J. M. FORTUNE, Will fill the following appointments in the Alabama Association for Bro. W. B. Crumpton: New Ebenezer, Thurs. and Fri., September 16 & 17. Philadelphia, Sat. and Sun., Sept. 18 & 19. Bethesda, Monday, September 20. Raleigh, Monday night, September 20. Pine Level, Tuesday, September 21. Edwards' Academy, Tuesday night and Wednesday night, September 21 & 22. He will be present at Fairview at the session of the Centennial Association.

Time and Place of Associational Meetings.

Alabama.—Stony Creek church, Lowndes county, 6 miles east of Hayneville, Friday, October 8th.

Big Bear Creek.—Friendship church, Saturday, October 9th.

Belling Springs.—Mt. Moriah church, 3 miles east of Delta, Clay county, Friday, September 24th.

Bethel.—Deep Creek church, near Hoboken, Marengo county, Friday, October 15th.

Bigger.—Gainesville church, Sumter county, Friday, September 10th.

Bethlehem.—Clallome church, Monroe county, Saturday, September 25th.

Cedar Grove.—St. Williams church, Fayetteville, Talladega county, Thursday, September 16th.

Cherokee.—Union church, Etowah county, Friday, September 17th.

Centennial.—Fairview church, Bullock Co., Friday, September 24th.

Carey.—Providence church, Coosa county, Friday, October 8th.

Cahaba Valley.—Cedar Grove church, St. Clair county, Friday, September 25th.

Canaan.—Pleasant Ridge church, Jefferson county, Friday, October 1st.

Central.—Alexander City church, Tallapoosa county, Friday, October 1st.

Cahaba.—Union church, 8 miles northwest of Greenville, Hale Co., Friday, Oct. 15th.

Clear Creek.—Rock Creek church, Winston county, Friday, September 22nd.

Elim.—Elim church, Escambia county, Ala., Saturday, October 2nd.

Eufaula.—Midway church, Bullock county, Friday, October 22nd.

Harmon.—West—Enon church, 5 miles east of Centerville, Bibb county, Saturday, October 3rd.

Indian Creek.—New Providence church, Tennessee, Saturday, September 25th.

Jacksonville.—Stony county, Friday, October 1st.

Liberty, North.—Kellie's Creek church, Lincoln county, Tenn., Friday, Sept. 27th.

Liberty, East.—La Fayette, Chambers Co., Friday, September 24th.

Liberty, West.—Ebenezer church, Lowndes county, Miss., Saturday, October 2nd.

Muscle Shoals.—Pleasant Hill church, Morgan county, Friday, October 1st.

Mulberry.—Macedonia church, Chilton county, 5 miles east of Randolph, Saturday, September 25th.

Mt. Carmel.—Cedar Point church, Madison county, 7 miles from Vienna, Saturday, September 11th.

Neaton.—Daleville church, Saturday, October 9th.

North River.—New Hope church, Tuscaloosa county, Saturday, September 25th.

New River.—Concord church, 15 miles south of Fayette C. H., Saturday, Oct. 9th.

Pine Barron.—Bear Creek church, Wilcox county, Wednesday, September 15th.

Rock Mills.—New Hope church, Heard county, Ga., Saturday, October 2nd.

Salem.—Hephzibah church, 4 miles south of Troy, Saturday, October 2nd.

Shelby.—Bethesda church, Shelby county, Saturday, September 11th.

Lyons' Patent Heel Stiffener is the only invention that will make old boots straight as new.

ADVERTISEMENTS.

ELGIN WATCHES. All kinds of watches, gold, silver and steel, at wholesale and retail prices. Also, all kinds of jewelry, watches, and gold and silver work. Send for Catalogue. J. D. VICKERY, Augusta, Maine.

The New Testament.

WITH EXPLANATORY NOTES. With 50 full-page Maps and Engravings, 13 of which represent the Parables. Agents wanted. Send for Catalogue and Terms. SPENCER C. ROGERS, Nashville, Tenn.

\$177. A YEAR and expenses to agents. Overt Price. Address: J. D. VICKERY, Augusta, Maine.

Greenville Male High School, GREENVILLE, ALA.

G. W. THOMPSON, Principal. Rev. B. CRUMPTON, Assistant. The Next Session Begins Sept. 13th, 1880.

RATES OF TUITION: Preparatory Dept. per term (20 weeks), \$17.50. Academic, 22.50. Tuition bills payable in monthly installments, and charged from date of entrance to close of term. No deduction except in case of protracted sickness.

Board can be obtained in private families at \$10 per month. Arrangements are being made to board young men of limited means at \$7 to \$8 per month. For further particulars address the Principals.

UNION FEMALE COLLEGE. Refounded, Alas. Reorganized, New Regime, New Faculty, New Rooms, New Apparatus, New Professors, new and improved plans and methods of teaching, A PRACTICAL course to follow the Library. Girls may learn here to be independent and "useful as well as ornamental." For beauty, healthfulness, culture, religious advantages (Excellence is unsurpassed). Boarding pupils have parental watch and care. Terms moderate. Address: F. B. MOORE, President.

AGRICULTURAL AND MECHANICAL COLLEGE OF ALABAMA. The 17th session begins Sept. 20th, 1880, and closes last Wednesday in June, 1881. TUITION FREE. College fees for the entire year, \$20.00. For full information apply for catalogue to: T. TICHENOR, Pres't., or E. T. GLENN, Treas., Auburn, Ala., Aug., 1880.

Protect Home Industry Against Monopoly! R. W. B. MERRITT, Pioneer of Low Price in Alabama, and General Dealer in Standard Sewing Machines, owns territory for the new improved Silent Remington, the Wilson

THE FAMILY CIRCLE.

The Ministry of Song.

BY FRANCES RIDLEY HAYWARD.

In God's great field of labor,
All work is not the same.
He hath a service for each one
Who loves his holy name.
And you to whom the secrets
Of all sweet truths are known,
Rise up! for he hath called you
To a mission of your own.
And rightly to fulfill it,
His grace can make you strong.
Who to your charge hath given
The Ministry of Song.

Sing at the cottage bedside;
They have no music there.
And the voice of prayer is silent
After the voice of praise.
Sing of the gentle Savior,
In the pained lament you know,
And the pain-dimmed eye will brighten
At the soothing voice flow.
Better than loudest plaudits
The murmured words of such,
For the King will stoop to crown them
With his gracious "Inasmuch."

Sing, where the full-toned organ
Resounds through aisle and nave,
And the choir's praise accompaniment
In concord sweet and grave.
Sing, where the village voices
Fall harshly on your ear,
And while more earnestly you join,
Less discord you will hear.
The noblest and the humblest,
Alike are "common praise,"
And not for human praise alone,
The psalm and hymn are raised.

Sing! that your song may gladden;
Sing like the happy rill,
Leaping in sparkling blessing
Fresh from the breezy hills.
Sing! that your song may silence
The folly and the jest,
And the "idle dream" be banished
As an unwelcome guest.
Sing! that your song may echo
After the strain is past,
A link of the love-voiced cable
That holds some vessel fast.

Sing to the tired and anxious;
It is yours to fling a ray,
Pleading, indeed, but cheering,
Across the rugged way.
Sing to God's holy servants,
Weary with loving toil,
Spent with their faithful labor,
On off ungrateful soil.
The chalice of your music
All reverently bare,
For with the blessed angels,
Such ministry you share.

Sing when his mighty "Inasmuch,"
And marvelous love you feel,
And the deep joy of gratitude
Springs freshly as you kneel.
When words, like morning light,
Melt powerless—rise and sing,
And bring your sweetest music
To him, your gracious King.
Pour out your song before him
To whom our best is due,
Remember, he who hears your prayer
Will hear your praises too.

Sing on in grateful gladness!
Rejoice in this good thing,
Which the Lord thy God hath given thee,
But yield to him the Sovereign,
Whom all gifts belong,
In fullest consecration,
Your ministry of song,
Until his mercy grant you
That resurrection voice,
Whose only ministry shall be
To praise him and rejoice.

—Christian Secretary.

The Buoyancy of Water.

Another terrible steamboat slaughter! Presence of mind and a slight knowledge of the specific gravity of the human body would have saved much of this frightful loss of life. There was loose wood enough about the boat to have floated ten times the number of passengers on the ill-fated vessel if it had been used with judgment. The human body weighs about a pound in the water, and a single chair will carry two grown persons. That is, it would keep their heads above water, which is all that is necessary when it is a question of life or death. The burning vessel was close to shore, the water was calm and warm, and all of these passengers might easily have jumped overboard and paddled up the river, where they had only possessed and used the simple knowledge that one finger placed upon a stool or a chair, or a small box, or a piece of board, would easily keep the head above the water, while the two feet and the other hand might be used as paddles to propel towards the shore. It is not at all necessary to know how to swim to keep from drowning in this way. A little experience of the buoyant power of water, and faith in it, is all that is required. We have seen a small boy who could not swim a stroke propel himself back and forth across a deep, wide pond by means of a board that would not sustain five pounds weight. In fact, that same small boy is now writing this, and Children and all others should have practice in the sustaining power of water. In nine cases out of ten the knowledge that what will sustain a pound weight is all that is necessary to keep one's head above water, will serve better in emergencies than the greatest expertness as a swimmer. A person unfamiliar with the buoyant power of water will naturally try to climb on top of the floating object on which he tries to save himself. It is generally not large enough, and half of a struggling group is often drowned in the desperate scramble of a life-and-death struggle to climb on top of a piece of wreck or other floating object, not large enough to keep them all entirely above the water. This often happens when pleasure boats capsize. All immediately want to get out of the water on top of the overturned or half-filled boat, and all are drowned except those whom the wrecked craft will wholly bear up. If they would simply hold the water to sustain ninety-nine hundredths of the weight of their bodies, and the disabled boat the other hundredth, they might all be saved under most circumstances. An overturned or water-filled wooden boat will sustain more people in this way than it will carry. It would keep the heads above water of as many people as could get their hands on the gunwale. These are simple facts, easily learned, and may save your life.

—Trenton State Gazette.

The Plain Path.

BY FRANCES RIDLEY HAYWARD.

"Show me a plain path," Nettie Ellis repeated again and again, as she sat steadily looking into the bright fire that glowed in the evening.
But the fire never made a word of reply, and so turning to her sister Mary, who was just laying aside her books, she asked:
"Mary, if God shows us a plain path, ought we not to walk in it?"
"Certainly, Nettie."

"Miss Alice says we shouldn't stop to ask whether the path is rough or smooth, but go right along it and trust God to help us through. But—"
"But what, Nettie?"
"Why, sometimes it is so rough and hard, it seems as if I couldn't walk in it. Yesterday, Abby Wallace was vexed, because I wouldn't tell in the class, and told Miss Alice a falsehood about me. I couldn't help feeling angry about it, and so would not speak to her all day."

"Was that the plain path, Nettie?"
"No, I knew it wasn't, all the time. But it seemed very hard to treat her kindly, when she had been so unkind to me."

"Did you forget, my sister, how much your Savior has done for you, a poor sinful child—forgive you, as you hope, and made you one of his flock, all through his own blood?"
"Yes," said Nettie, tearfully, "I hope I never shall forget that."

"But when he has forgiven you so much, and done so much for you, even before you asked, can you not treat kindly a poor little girl like Abby, who has had so little instruction, even though she has wronged you?"
"I did do very wrong," said Nettie, and I mean in the future to ask God, not only to show me a plain path, but to help me to walk in it, too."

Monday came, and Nettie did not forget to pray for strength to walk in the plain path.
Oh! how cold it was that morning as Nettie lightly tripped to school in her warm clothing and over shoes. The snow was nothing to her; and that happy face, peeping out from her blue hood, bade defiance to Jack Frost.

But there was another, not quite so happy, going in the same direction. No nice over shoes or warm mittens make her comfortable—only an old worn hood and shawl.
"Why, Abby, how cold you look!" said Nettie, as they met at the school-door.
"Let me warm your hands for you." And so, throwing down her satchel, she took the chilled hands between her own, and held and rubbed them until they were quite warm again.

"Are you very cold now?" said Nettie, as she saw the tears were still chasing each other down her face.
"No, I am quite warm now," she said; but the tears came faster and faster.

"Can I do anything more for you, Abby?"

"O, Nettie, how can you be so kind when I told that lie about you?" she said, trying to check her tears.

FARM AND HOUSEHOLD.

Fancy Farmers.

No class of men have been ridiculed so much, and there are none that have done so much good, as those who are denominated fancy farmers. They have been, in all times and countries, the benefactors of the men who have treated them with derision. They have been to farmers what inventors have been to manufacturers. They have experimented for the good of the world, while others have simply worked for their own good. They tested theories while others have raised crops for market. They have given dignity and glory to the occupation of farming it never had before.

Fancy farmers have changed the wild boar into the Suffolk and Berkshire; the wild bull of Britain into its lean body and hair fleece, into the Southdown and Merino. They have brought up the milk of cows from points to gallons. They have lengthened the udder of the bullock, deepened the udder of the cow, enlarged the shoulder of the ox, rendered finer the wool of the sheep, and made beautiful every animal that is kept in the service of man. They have improved and hastened the development of all domestic animals, till from which they sprang.

Attention to Fruit Trees.
There are a few operations, small in themselves, which are often overlooked in summer, the neglect of which results in positive harm. Trees which were recently set out, and are making their first growth in the orchard this year, should have the soil kept clean and mellow about them for a few feet on each side. Their success and thrifty growth depend largely on this care. When the hot, dry days of midsummer make their appearance, newly set cherry trees are greatly benefited, and often saved from destruction, by a copious mulching. Where grafts have been set on young or old trees, examine them and rub off all shoots springing up below the grafts. The present is the best time to remove suckers from the trunk of orchard trees—not by cutting them away and leaving stumps, which will send up new suckers, but by pulling them off with a brisk jerk downwards, setting the foot first on them if they are strong. If low down, remove the earth about the tree. A gauge or mallet may be needed for large suckers. By timely rubbing off young superfluous shoots on young orchard trees, the tops may be brought into good shape without the necessity of heavy pruning in the future. Register newly set trees in a book before the labels or names are lost.—Country Gentleman.

Cultivate More Turnips.
We all know the value of the turnip crop to England. It has been ascertained that the interest of their immense debt is annually paid by the product of this crop. As to the United States, we do not make half the use of the turnip we might do, by increasing the consumption of the root and improvement in the manner of its cultivation. The great want of our winter feed for cattle is in succulence. We somewhat obviate this want by using cut feed moistened, but as a general thing hay and oats and corn and water, form the bulk of cattle food. Carrots, potatoes, rutabagas and turnips are used at times, but to a very limited extent to what they might be.

One reason of this limited use may be in our enemy, dear labor. In the culture of the carrot, for instance, there is a great amount of hand-work. As soon as the seeds are up, the plants must be thinned; and after every hoe-harrowing between the rows, hands must go over again to keep the rank weeds from smothering out the carrot plants. Carrots are excellent horse-feed; but few of us have this hand-labor to spare. It is so much easier to hoe corn in the hills both ways; although we know how nice it is to have carrots with corn, corn alone has to do the work.

Here is the same trouble with the turnip, though in a less degree to be sure. Every single turnip has to be handled in pulling; and every one has to be gone over again and handled to do the tops off. If we could manage to do this by machinery, as we do so many other things, so as to get rid of this hand-labor business, no doubt the production would soon be doubled and use be found for an immense number more than is dreamed of. This may come in time.

City Bee Culture.
Under this head the Scientific American has the following statement:
A manufacturer of a summer drink, taking the present heated weather, has taken a store in the neighborhood of our office, and placed in the window the crowd which constantly gathers, which, it is asserted, make the honey cooling beverage. The window is open at the top and the bees are allowed to collect their materials from the street refuse. The honey seems to be of excellent quality, and the store requires no further care nor attention than foraging among their fair fields.

At the fall of the American Institute, last fall, a very fine case of honey, which we are informed, had been obtained by the bees entirely from willow flowers in the public parks, and the store requires no further care nor attention than foraging among their fair fields.

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The lady sat kindly down by his side and talked of heaven, the bright, beautiful home beyond. He felt that he was not fit for that home. Then she comforted him with the assurance that though our sins be as scarlet they shall be white as snow.

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"Say it again"—in the Sunday-school. There is nothing that comes so close to children's hearts as the cross. "The Man on the Cross," as a little one said to me when looking at a picture of the crucifixion, how he wins the children!

The quantity of such honey-yielding

THE ALABAMA BAPTIST, SEPTEMBER 2, 1880.

FARM AND HOUSEHOLD.

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Under this head the Scientific American has the following statement:
A manufacturer of a summer drink, taking the present heated weather, has taken a store in the neighborhood of our office, and placed in the window the crowd which constantly gathers, which, it is asserted, make the honey cooling beverage. The window is open at the top and the bees are allowed to collect their materials from the street refuse. The honey seems to be of excellent quality, and the store requires no further care nor attention than foraging among their fair fields.

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At the fall of the American Institute, last fall, a very fine case of honey, which we are informed, had been obtained by the bees entirely from willow flowers in the public parks, and the store requires no further care nor attention than foraging among their fair fields.

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"Say it Again."
A lady called upon a young man wasting away in consumption. The shadows of death were already darkening his face. He was not a Christian. Like a poor wanderer, he was about journeying into eternity with no House of Refuge for his soul.

The lady sat kindly down by his side and talked of heaven, the bright, beautiful home beyond. He felt that he was not fit for that home. Then she comforted him with the assurance that though our sins be as scarlet they shall be white as snow.

"Say it again," he said. It was the cry of a soul in its fever-thirst that eagerly clutches at the cool, cool water offered him. The lady repeated Calvary's sweet, sweet invitation and assurance. That night, while the death shadow was creeping nearer and nearer, covering him at last, he repeatedly referred to the subject, saying, "The lady told me so," dying in peace and hope.

"Say it again," of those words, stay with me, echoing repeatedly in my ears as a ringing motto of duty, as a stirring battle-cry with which God's hosts may fittingly go into the fight against sin.

"Say it again"—in the pulpit, in an old truth with a constantly new power. No doctrine so wins men as that of Calvary. No gospel so comforts and cheers as this gospel of the cross. It is the string of a harp that rests the weary with its gentle music, and yet a bugle, whose clear, ringing blast, stirs the flagging columns again to battle. Let it come out clear, distinct, strong, this blessed truth that Jesus Christ died as the Savior of sinners.

"Say it again"—in the Sunday-school. There is nothing that comes so close to children's hearts as the cross. "The Man on the Cross," as a little one said to me when looking at a picture of the crucifixion, how he wins the children!

The quantity of such honey-yielding

THE ALABAMA BAPTIST, SEPTEMBER 2, 1880.

FARM AND HOUSEHOLD.

Fancy Farmers.

No class of men have been ridiculed so much, and there are none that have done so much good, as those who are denominated fancy farmers. They have been, in all times and countries, the benefactors of the men who have treated them with derision. They have been to farmers what inventors have been to manufacturers. They have experimented for the good of the world, while others have simply worked for their own good. They tested theories while others have raised crops for market. They have given dignity and glory to the occupation of farming it never had before.

Fancy farmers have changed the wild boar into the Suffolk and Berkshire; the wild bull of Britain into its lean body and hair fleece, into the Southdown and Merino. They have brought up the milk of cows from points to gallons. They have lengthened the udder of the bullock, deepened the udder of the cow, enlarged the shoulder of the ox, rendered finer the wool of the sheep, and made beautiful every animal that is kept in the service of man. They have improved and hastened the development of all domestic animals, till from which they sprang.

Attention to Fruit Trees.
There are a few operations, small in themselves, which are often overlooked in summer, the neglect of which results in positive harm. Trees which were recently set out, and are making their first growth in the orchard this year, should have the soil kept clean and mellow about them for a few feet on each side. Their success and thrifty growth depend largely on this care. When the hot, dry days of midsummer make their appearance, newly set cherry trees are greatly benefited, and often saved from destruction, by a copious mulching. Where grafts have been set on young or old trees, examine them and rub off all shoots springing up below the grafts. The present is the best time to remove suckers from the trunk of orchard trees—not by cutting them away and leaving stumps, which will send up new suckers, but by pulling them off with a brisk jerk downwards, setting the foot first on them if they are strong. If low down, remove the earth about the tree. A gauge or mallet may be needed for large suckers. By timely rubbing off young superfluous shoots on young orchard trees, the tops may be brought into good shape without the necessity of heavy pruning in the future. Register newly set trees in a book before the labels or names are lost.—Country Gentleman.

Cultivate More Turnips.
We all know the value of the turnip crop to England. It has been ascertained that the interest of their immense debt is annually paid by the product of this crop. As to the United States, we do not make half the use of the turnip we might do, by increasing the consumption of the root and improvement in the manner of its cultivation. The great want of our winter feed for cattle is in succulence. We somewhat obviate this want by using cut feed moistened, but as a general thing hay and oats and corn and water, form the bulk of cattle food. Carrots, potatoes, rutabagas and turnips are used at times, but to a very limited extent to what they might be.

One reason of this limited use may be in our enemy, dear labor. In the culture of the carrot, for instance, there is a great amount of hand-work. As soon as the seeds are up, the plants must be thinned; and after every hoe-harrowing between the rows, hands must go over again to keep the rank weeds from smothering out the carrot plants. Carrots are excellent horse-feed; but few of us have this hand-labor to spare. It is so much easier to hoe corn in the hills both ways; although we know how nice it is to have carrots with corn, corn alone has to do the work.

Here is the same trouble with the turnip, though in a less degree to be sure. Every single turnip has to be handled in pulling; and every one has to be gone over again and handled to do the tops off. If we could manage to do this by machinery, as we do so many other things, so as to get rid of this hand-labor business, no doubt the production would soon be doubled and use be found for an immense number more than is dreamed of. This may come in time.

City Bee Culture.
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