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The Duty of Baptists to Teach Their
Distinctive Views.

Sermon before the American Baptist Pub-
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Birmingham, May 19, 1881. By John A.
Barnes, Professor in the Southern Bapt-
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to teach their distinctive views.

Distinctive Views of Baptist Churches.

It may be well to state briefly what
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ONLY AUTHORITY.

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MEMBERSHIP.

(2.) We hold that a Christian
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credible evidence of faith in Christ.
But in no case should infants be in-
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Christianity, not only as supported by
the New Testament, but in conflict

with its essential principles; and we
are not surprised to observe that our
Christian brethren among whom that
theory obtains are unable to carry it
out consistently—unable to decide in
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The other notion, that infants may be
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promises for them, seems to us a mere
legal fiction, devised to give some ba-
sis for a practice which arose on quite
other grounds. Maintaining that none
should be received as church mem-
bers unless they give credible evidence
of conversion, we also hold in theory,
though our practice often falls sadly
short of the theory, that none should
be retained in membership who do
not lead a godly life, that if a man
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Some of our own people appear
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OFFICERS, GOVERNMENT AND CER-
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(3.) We hold that the officers, gov-
ernment, and ceremonies of a Chris-
tian society or church ought to be
such and such only as the New Testa-
ment directs. As to ceremonies, it
enjoins the very minimum of cere-
mony, for there are but two, and both
are very simple, in nature and in
meaning. We insist that baptism ought
to be simply what Christ practised
and commended. We care nothing
for the mode of baptism, the manner
of baptizing, if only there is a real
baptism, according to the plain indi-
cations of Scripture. As to the sig-
nificance of the ceremony, we under-
stand it to involve three things. The
element employed represents purifi-
cation. The action performed repre-
sents burial and resurrection, pictur-
ing the burial and resurrection of
Christ, and symbolizing the believer's
death to sin through faith in Christ,
and his resurrection to walk in new-
ness of life. And performing the cere-
mony in the name of the Lord Jesus,
in the name of the Father and of the
Son and of the Holy Ghost, makes it
an oath of allegiance, a vow of
devotion to Jesus Christ, to the Tri-
une God. The early Roman Chris-
tians had a good word for this idea,
if only the word could have remained
unchanged in use. They called it a
sacramentum, a military oath. As the
Roman soldier in his oath bound him-
self to obey his General absolutely, so
in baptism we solemnly vow devotion
and obedience. But alas! the word
sacramentum, like many another word
in Christian history, has come to be em-
ployed in senses quite foreign to its
original use. As to the second Chris-
tian ceremony, we hold that not only
the bread, but the cup also, should be
given; urging, as all Protestants do—
and Baptists are Protestants in one
sense, though in another sense dis-
tinct from Protestants—that our Lord
commended us to do both, and no
one has a right to modify his com-
mands. And the significance of the
bread and wine are understood by us
to be, not transubstantiation, nor con-
substantiation, nor real presence in
any sense, nor even according to the
Calvinist view, that a special spiritual
blessing is by divine appointment at-
tached to the believing reception of
these elements, but simply according
to the Zwinglian view, that these are
memoratives, remembrances of Christ,
and that taking them in remembrance
of him may hope to have the nat-
ural effects of such remembrance
blessed to our spiritual good. And as
to the order of the two ceremonies,
we believe the New Testament to in-
dicate that the second should be ob-
served only by those who have pre-
viously observed the first, and are
walking orderly. This is in itself not
a distinctive view of the Baptists, for
they share it with almost the entire
Christian world in all ages. The com-
bination of this general Christian
opinion, that the New Testament re-
quires baptism to precede the Lord's
Supper with our Baptist opinion as to
what constitutes baptism, leads to a
practical restriction which many re-
gard as the most marked of all our
distinctive views, which for us it is
only an incidental, though logically
inevitable, result of that principle
which we share with nearly all of
those from whom it ceremonially sep-
arates us.

INDEPENDENCE OF THE CHURCHES.

(4.) We hold that these societies
called churches were designed, as
shown in the New Testament, to be
independent. They have no right to
control each other. Ample warrant
there is for co-operation in benevo-
lence, and for consultation as to ques-
tions of truth and duty, but without
assuming to legislate or in any sense
to rule one another. And they must
be independent of what we call the
State as to their organization, faith,
worship, and discipline, while, of
course, amenable to the State if they
violate those moralities which are es-
sential to public welfare; nor must
they suffer themselves to be depen-
dent on the State in the sense of re-
ceiving from it pecuniary support.

Now I repeat that we do not con-
sider these externals to be intrin-
sically so important as the spiritual,
or even the ethical elements of Chris-
tianity. But they are important because
they express the spiritual and react
upon it healthily or hurtfully, and be-
cause the author of Christianity in-
spired men through his inspired ap-
ostles appointed and commanded them.
And we think it a matter of great im-
portance that they should be prac-
ticed in accordance with, and contrary
to, his appointment—that, in the lan-
guage of the text, his disciples should
observe and conserve (for the word
includes both ideas) all things what-
soever he commanded us.

We are glad that as to one or an-

other of these distinctive views, some
of our fellow Christians of other per-
suasions agree with us, more or less.
We welcome all such concurrence,
and it is not now necessary to inquire
whether they hold those opinions with
logical consistency. For ourselves, we
do not claim to be fully acting upon
these views, but we aim to do so, ac-
knowledge ourselves blameworthy in
so far as we fail, and we desire not-
withstanding our shortcoming in prac-
tice to hold them up in due promi-
nence before ourselves and others.

I wish now, first, to present reasons
why Baptists ought to teach their
distinctive views, and then to remark
upon means and methods of per-
forming this duty.

1. Reasons why Baptists Ought to Teach
Their Distinctive Views.

DUTY TO OURSELVES.

1. It is a duty not only to ourselves,
but to the world.

2. It is a duty to the world.

3. It is a duty to the world.

4. It is a duty to the world.

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JNO. L. WEST & CO., PUBLISHERS.

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SELMA, ALABAMA, THURSDAY, JUNE 16, 1881.

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tions of the Christian world, and are
permeated that their own views are
more Scriptural, more in accordance
with the Savior's commands. They
must therefore feel themselves re-
quired to teach these things as well as
others. Hence, the text lays upon us
the duty of which I have been re-
quested to speak, the duty of Baptists
to teach their distinctive views.

Distinctive Views of Baptist Churches.

It may be well to state briefly what
I understand to be the leading dis-
tinctive views of the Baptist churches.
es. The fact that certain of these are
more or less shared by others, will be
remarked upon afterwards.

ONLY AUTHORITY.

(1.) We hold that the Bible alone
is a religious authority; and in regard
to Christian institutions the direct au-
thority is of course the New Testa-
ment.

MEMBERSHIP.

(2.) We hold that a Christian
church ought to consist only of per-
sons making a credible profession of
conversion, of faith in Christ. These
may include children, even compar-
atively young children, for God be-
lieved that these do often give
credible evidence of faith in Christ.
But in no case should infants be in-
cluded, because their parents are, seems
to be utterly alien to the genius of
Christianity, not only as supported by
the New Testament, but in conflict

with its essential principles; and we
are not surprised to observe that our
Christian brethren among whom that
theory obtains are unable to carry it
out consistently—unable to decide in
what sense the so-called "children of
the church" are really members of the
church, and subject to its discipline.
The other notion, that infants may be
church members because so called
"sponsors" make professions and
promises for them, seems to us a mere
legal fiction, devised to give some ba-
sis for a practice which arose on quite
other grounds. Maintaining that none
should be received as church mem-
bers unless they give credible evidence
of conversion, we also hold in theory,
though our practice often falls sadly
short of the theory, that none should
be retained in membership who do
not lead a godly life, that if a man
fails to show his faith by works, he
is no member.

Some of our own people appear
at times to forget that strict church
discipline is a necessary part of the
Baptist view as to church member-
ship.

OFFICERS, GOVERNMENT AND CER-
EMONIES.

(3.) We hold that the officers, gov-
ernment, and ceremonies of a Chris-
tian society or church ought to be
such and such only as the New Testa-
ment directs. As to ceremonies, it
en

Alabama Baptist.

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Bro. Harrison, the president, says, "The Convention meets in Troy Wednesday, July 13th."

Scarcely any theme deserves and demands more careful consideration than Christian continuity. With all my heart I believe the thought contained in this subject. It takes the religion of Christ out of the realm of the fiftieth and places it under the reign of law. It places religion among the great powers of the universe, as a force guided by law and controlled by force.

It is opposed to fitful, spasmodic efforts. It must be admitted that, for many years past, fitful efforts have been the principal forces relied upon "to lengthen the cords and strengthen the stakes" of the churches of God, and to develop the Christian graces in the soul. Eleven months of formal religious life and four weeks of earnest, continuous personal effort make a year's work in many of the churches—this too in the light of the teaching of nature and of the Master.

Look up and you find that every star has a regular, continuous motion, rolling on in its orbit day and night. It never stops for a week, a day, a moment, and then rush forward to regain the time lost.

Examine the most solid products of nature as you find them in the earth. They are the outgrowth of years of rain and sunshine, of storms and tempests, of light and darkness. The seed falls into the ground and sends up a tender stalk which may be plucked by a little child; hour by hour atom is added to atom until the mighty giant of the forest stands up bidding defiance to wind and storm, and making for the browsing herd a grateful shade in which they rest at will.

The formation of the earth gives us another illustration of the same law. Approaching the coast of England you see rising before you the white walls which gird the island, the cliffs of chalk which more than fort or garrison bar the enemy from the land. Take a piece of this chalk, put it under the microscope and you will discover that these immense masses are made by the aggregation of the smallest insects. They lived and died and by the continual deposits of their bodies they have formed immense masses, some of which are more than a thousand feet high, and stand as barriers, beating back the furious waves which in their rage would cover the land. Rapid, fitful growth in anything is not substantial, is always unreliable.

If the religion of Christ is to conquer this world it must place itself in harmony with the laws which the Creator has instituted for the government of the universe of spirit and matter. There must be steady work, a continual personal effort, a gradual adding day by day of strength to strength, of influence to influence.

The Scriptures are full of this thought from beginning to end. This law of continuity is observed in the teachings of Jesus and of his apostles. They all teach that none can reach perfection without passing through the intermediate stages. Fully developed Christians are not made in a day or a week, or month, or a year. Solid, substantial growth must be slow, continuous. Generally men are not convinced of sin and of the need of a Savior, and of the need of a new life in an hour. Real, intelligent turning to God, in most cases, is the result of much thought and many prayers. I conceive the highest Christian work to be, to maintain this inquiring, receptive state of mind. Personal effort, continual sowing produces the blade, which at last brings forth the ear, and after that the full corn in the ear. In the parables of the sower, the grain of mustard seed, and the leaven, Jesus teaches that a gradual growth, a continual permeating is necessary before the result desired could be obtained. Paul teaches the same when he tells the Ephesians to "grow up into him," that is Christ, "in all things." We cannot spring at once into love or a holy disposition. Again, the Apostle exhorts "to run with patience the race that is set before us." Peter teaches the same thing, "Grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." Again he says, "giving all diligence add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance godliness; and to godliness brotherly kindness; and to brotherly kindness charity." It would not be difficult to multiply examples, all teaching Christian continuity.

Jesus said of those who receive the truth without thought, suddenly, and with great joy and confidence, they are like seed in stony ground.

They receive the truth with every mark of joy, but when days of trial come, they are offended and fall away, because they have no root. The truth has not taken deep hold in their hearts, it is all on the surface.

The law of continuity is the prime element of success in the life of every great man, and in the history of every grand enterprise. "Trust God and keep your powder dry" was the motto of Cromwell. He meant simply be ready to improve every opportunity. "Hard pounding, sir, hard pounding, but we will see who can pound the longer," said Wellington at Waterloo, and he kept pounding until Blucher came and Napoleon was defeated.

Examine the history of the best and strongest churches and it will verify the truth of these statements. They are not the product of an exciting season, nor the result of a single protracted effort. They represent the faith, the prayers, the sacrifices, the toils, and perhaps the life of many faithful pastors and devoted Christians. By continual effort, by line upon line, precept upon precept, here a little and there a little; by never ceasing labor they have grown to be the strong places in Zion, the gates of heaven to many weary, wandering souls.

Any church that would become stronger, more influential, better prepared for the mission upon which it is sent, must begin by laying in the hearts of the membership foundations deep and broad. The materials of these foundations must be purity, honesty, goodness and faith. Let Christians be faithful in all relations, as husbands, wives, parents and children; as true men and women let them live towards all men and towards God as He wills, and then will they be prepared to sustain the pastor, work with him and for him every day in the year, and stone by stone, plank by plank, they will build a temple to God in which he will dwell, and in which the wanderer will be reclaimed, the afflicted comforted, the weak strengthened, the sinner saved, and the glory and power of God made manifest in the face of all his people.

"As thy day may demand so shall thy strength be," is the abiding promise that will sustain us in the slow, safe process of doing solid work for the glory of Christ, and the salvation of men.

DELEGATES TO STATE CONVENTION.

"Upon what terms are delegates allowed from churches and associations in the State Convention?"—*J. H. Dickson*. Bro. Dickson requests a reply to the question above, for the benefit of many brethren. The first Art. of the constitution reads as follows:

"This body shall be known by the name of 'The Baptist State Convention of Alabama,' and shall be composed of delegates from Baptist Associations and churches, and from Missionary Societies; provided that such delegates shall be members of Baptist churches, in good standing." Art. XIV. "Any church, Association or society, as prescribed in the first article, contributing any sum through the Convention, to one or more of the objects specified in the 8th Article, may be represented in this body as follows: Each association may have ten delegates, and each Baptist church or benevolent society five."

Art. XV. "Any individual member of a Baptist church in good standing may be voted a life member by the contribution of \$100 at one time, to any of the objects of this Convention. The Convention may, at its pleasure, vote any brother a life member, in consideration of long and eminent service."

FIELD NOTES.

Want of space compels us to withhold several excellent articles for the next issue of our paper, that we would be glad to publish this week. We beg brethren to keep our columns "I have received a copy of the *Alabama Baptist*, and it pleased me to see no evidences of division or strife among the Baptists of Alabama, and no spirit of rivalry among the contributors of their organ. Alabama is my native State, and I am glad to know that the Baptists of my home State are working in harmony one with another, and doing so well. I love to know that they have such an able organ to help them on in the good work."—*O. F. Gragg, Palo Pinto, Tex.* We hope Bro. Gragg will redeem his promise and send us an occasional letter. Bro. R. A. Armstrong writes us that he has just attended a pleasant and successful district meeting of the Pine Barren Association, held with Allenton church, and that the proceedings will be furnished us at an early day. Bro. A. B. Couch, of Mobile, sends us a club of six names from Daphne, and writes: "Yesterday I received a letter from Bro. Stokes, from which I make the following extracts: 'Enclosed is a list of new subscribers for our *ALABAMA BAPTIST*. The first issue in June has arrived and read by us with much satisfaction. I am truly proud of it as our paper, and think it a credit to the Baptists and to the State. Only one of these subscribers is a member of any church. I intend to drum hard for the paper; a single copy is nearly worth the subscription price.'" Bro. Hixon has been confined to bed continuously for forty-two days. We are glad to know that he is improving. He expects to be at the Convention in Troy. While Bro. Renfro was in Mississippi he delivered forty addresses in that State. We are glad to know there was not the slightest failure in his voice. He now stands strong and well among the foremost, battling in defense of the Master's cause. We call especial attention to the grand sermon by Dr. Broadus on the first page of the paper. It is long, but will richly repay careful reading and study. Bro. Bailey made us ashore call on his return from North Ala. He has promised us an account of his tour. Those who expect to attend the State Convention in July would do well to read the notice elsewhere from Bro. Stout, and follow his instructions. Col. Wm. R. Boggs, Jr., Professor Chemistry and Natural Ph., Howard College, will please accept our thanks for several excellent views of the College building and grounds, and also of the Howard Cadet Corp. We appreciate the compliment. Rev. J. L. West, Publisher, left last week for a trip to Gadsden and other points, and will be absent until the latter part of the present week. This will account for his failure to answer certain letters requiring his personal attention. Rev. Geo. B. Eager, pastor of St. Francis Street church, Mobile, made us a most pleasant visit on his way to Marion to deliver the commencement sermon of the Judson and Howard. Rev. A. Andrews handed us twenty dollars for State Missions early Saturday morning. It is refreshing to meet this venerable man of God and to note his continued earnestness and zeal in the service of the Master. He is ready for every good work and always liberal in his contributions. He has a mission patch of four acres in high state of cultivation, the product of which will be given to the various mission enterprises. We thank Bro. Andrews for his liberal contribution. We were pleased to meet Bro. McIntosh on his return from an extended tour in the interests of the Home Mission Board. Bro. James E. Bell, Johnson City, Texas: Many thanks for your kind letter. We are glad to know that the cause of our Master is making progress in Johnson City: may it continue. We will be glad if Dr. Winkler will use the columns of the *ALABAMA BAPTIST* in reviewing Dr. Toy's articles in the *Courier*. We invite him to do so at his earliest convenience, feeling assured that none are more competent than he. "I would accept a draft on the Baptist church at P— as readily as I would on any business house in the State," is what a thriving, successful business man says. Would he say that of all our churches?—Rev. J. E. Clough, whose wonderful success among the Tulegus of Southern India we have frequently referred to, writes, under date of February 10th, to the *Baptist Missionary Magazine*: "Last Sunday over one thousand came to camp. In the afternoon we baptized 273; on Monday, 192; and on Thursday, 177." We regret that press of business prevents our attendance upon the commencement exercises in Marion. Prof. Dill will give our readers an account of them. Rev. W. S. Rogers: Your note received. Thanks for suggestion. "The hand which gives a nickel when it should give a dime or a dollar withholds from God his just due, and deprives its niggardly owner of the exceedingly great reward accorded to the 'cheerful giver.'"—*Examiner and Chronicle*. "Badeau's Life of Grant has cost the tax payers of North American republic about a thousand dollars a page. It therefore takes the shape of a luxury."—*Sun*. "Rev. G. M. Boynton insists very properly that it is the duty of the people to call on their minister at times publicly arranged for the purpose; and also to call for him, instead of waiting and complaining of his inattention when they are ill. It is a fatal mistake to neglect the mutual and responsive element in pastoral relations."—*Secretary*. The new church at Decatur will be covered next week if nothing prevents. Bro. Ballard, the boss workman, will get ready for the shingles by Monday. It will then have to be ceiled, floored, and seated. We want to go right on with the work. Who will send us a contribution?—*F. C. David*. Bro. Reeves, of Eufula, passed through on Monday, on his way to Marion, where he will deliver the oration before the Alumni Society of Howard College. We enjoyed a most pleasant visit from Bro. Renfro. He remained with us Sabbath night, and Monday went on his way to the commencement in Marion.

Dear Bro. Roby: The field you planted with so much good seed has ripened in many places, and the saying has been again fulfilled, One sown and another reaps. Last evening, the past eight, it was my blessed privilege to baptize eighteen rejoicing converts. Our church—yours and mine—is greatly refreshed, and many indifferent ones are now become zealous for the Master. Here again is proof of that precious truth, God forgetteth not the prayers and the tears of his saints. I know how you loved this people. It may be, your soul is asking, My Father, why didst thou postpone the blessing I had so yearned to welcome? One sown with tears and heaviness of heart; another reaped with exclamations and exultations. It would not do for us to know how much good we are doing; therefore does God put a veil over our work. Permit me thus publicly to thank you for the lustre you threw about the name of the Baptist minister in Tuskegee. It is a privilege sad experience has taught me to appreciate, this privilege of being successor to one who illustrated the truths he preached.

HUGH F. OLIVER, Tuskegee, Ala.

Woman's Mission to Woman.

The article on this subject in last week's issue, from the pen of Brother Forrester, was timely. Within the last few years there has been an increase of missionary spirit and enterprise among Alabama Baptists inexpressibly gratifying. Their contributions to missions during the current conventional year will probably reach a larger sum than has been reached in any year since the war. But in the matter of woman's work for woman, we are far behind our brethren of other States. It is high time for us to put ourselves abreast of them. In most of our sister States there are Central Committees appointed by the Foreign Mission Board, recognized and encouraged by the State Convention, and numerous societies in the churches formed with the specific design of giving the Gospel to woman through woman. These societies have proved wonderfully efficient, not only in securing contributions to the specific object they have in hand, but in engendering healthy missionary sentiment in the churches. One church is known to the writer whose annual contribution, after the formation of a Woman's Society, was four or five times as large as it had previously been.

In South Carolina, there are, probably, as few "Omissionary Baptists," in proportion to numbers, as in any other State. During the last conventional year, the contributions of South Carolina Baptists to Foreign Missions were in advance (absolutely) of those of far larger and wealthier States. It cannot reasonably be doubted that this fact is largely due to the influence of the woman's societies which have there become an established institution.

Through the courtesy of Miss McIntosh, the accomplished and zealous Corresponding Secretary of the Central Committee in that State, the writer was recently permitted to peruse letters from women in rural districts, where, until recently, the people were in comparative ignorance on the subject of missions. Some of the writers were very illiterate but they were actually flaming with the mission spirit. By means of correspondence they had been put in possession of such intelligence, and plied with such appeals as served to arouse them to the most zealous activity in the great cause. And so it will be wherever these societies are fostered.

Our Baptist people are not meaner and stinger than others. In a majority of instances in which they do nothing for missions, it is due to a lack of proper information and instruction on the subject. As Bro. Forrester wisely suggests, these woman's societies are destined to become a mighty agency in the work of instructing and arousing our churches. Let us at once begin to make use of it. Some of the women of the First Baptist church in Montgomery have recently organized a society with encouraging prospects.

Let there be a general movement in our churches. In all of them there are pious women who are ready for every good word and work. Their hearts will warmly respond to any appeal on behalf of their enslaved and suffering sisters of heathenism. There is not a pastor in the State who cannot easily organize a society in his church. In this matter may all our pastors be of one heart and one mind.

A. B. W.

Montgomery, Ala.

Colportage.

I wish to call the attention of the denomination in Alabama to the following facts:

1. In many places we are very destitute of Baptist literature.

2. Contributions to this very important work are so small that colporteurs exhaust their stock of books before getting far from home, and are obliged to leave many places unsupplied.

3. Colporteurs, preaching as they go, get only a per cent. on the books sold. And wherever they go they find persons to whom they feel obliged to donate books: even when they rob them of part of their scanty pay.

Bro. Pritchett has just left us. His solid conversation, his preaching, his books, all did good. He is in his proper work, and has given away since the Convention twenty-five dollars worth of books.

I write now to urge brethren to mature plans before the meeting of the Convention, by which this work may be placed on a broader and better basis, and donations refunded to the colporteurs. Cannot some arrangements be made by which they will receive some remuneration for preaching in destitute places?

D. ROGERS.

The first cotton mill in California is in process of erection.

Knowledge is not wisdom; it is only the raw material from which the beautiful fabric of wisdom is produced.

Prof. Huxley declares the supply of herring in the sea to be practically inexhaustible, and that nothing which man can do in the ordinary way of destruction will ever appreciably diminish the stock.

Term of Communion at the Lord's Supper. An Argument.

BY E. H. T.

PREFATORY.—Our people are not well informed as to the Baptist position on this subject, much less other denominations. Hence the apologetic attitude of the former, and the hard thoughts of the latter. It is even true that many of our people apprehend something justifiable in the criticisms so common.

The apologetic attitude of our people in social and Christian intercourse, but coincides, as it seems to us, with the tone of the pulpit and of many of the publications by Baptist authors; so that our terms of communion are not only regarded our weak point, but it is widely believed we feel it to be such.

While feeling unfeigned respect, and entertaining unfeigned regard, for the earnest people around us, we shall not, in these communications, ask pardon, in manner or spirit, for anything we have to say. So much is deemed due to Christian manliness, much more, to fidelity and the honor of the Master.

It may be well in these preliminary remarks, to dispose, once for all, of the argumentum ad hominem, sometimes figuring in the discussion (an argument which is really no argument at all), by saying that the Prayer Book of the Episcopalians, the Presbyterian Directory, the Methodist Discipline, and every other creed or confession known, lay down the exact terms of communion for which Baptists are so severely held to account, namely: they require baptism before communion. To be sure, they treat sprinkling or pouring, even in the case of infants, as well as immersion, as baptism. But for so doing, they have the authority of no scholar, living or dead. The lexicons are all against them. Even Webster merely means to give the use of the term as employed in common parlance where sprinkling and pouring obtain in practice. It is very easy to test the fact. Look into any of all of the lexicons at hand; consult the comments of Luther, Calvin, Wesley, Campbell, Ellicott, Plumptre, and as many more as you choose.

It will all the while, therefore, be assumed that the baptismal question is not in dispute. It is not designed to reason with those who have not—who cannot—summarily satisfy themselves on that subject. The much more plausible position, that mere Christian character, without baptism, not hitherto generally insisted upon, entitles to the privileges of the eucharist, will receive due attention.

It is also necessary, in the beginning, to lay down one great principle about which if there be not entire agreement, every argument will be thrown away:—the ascertained teaching of God's word, especially when illustrated by example from the word, ought to be an end of all controversy. In language familiar to old time Baptists, "The word of God is the only rule of faith and practice." If we are at liberty to modify any precept to suit convenience, then all discussion is vain. "To the law and the testimony," exclusively, will be the appeal in these observations.

For the sake of babes in Christ Jesus, we append some illustrations of the great principle: Of all the structure, curtains, implements, altars and furniture of the Tabernacle, though but types of nobler things to be, it was said, "Look, that thou make them after their pattern, which was showed thee in the mount."—Exod. 25:40, 9. When Saul, instructed to exterminate the Amalekites with all they had, saved the king alive, and some of the best of the flocks and herds for a great sacrifice by way of thank-offering, it was said, "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—1 Sam. 15:22.

Remember me in all things, and keep the ordinances as I delivered them unto you."—1 Cor. 11:2. Any one earnest to know the whole of the matter, will take a reference Bible and find all that the Spirit has communicated on the subject. Some fearful things are said toward the end of Revelations about adding to or taking from the Word of God. This certainly may be done in practice, as well as in theory of teaching. Of course, necessary ignorance is "winked at," but not unnecessary, much less willful.

Desiring readers to remember the great principle laid down, and to deal with the whole subject in utmost frankness, ingeniously using hints where the argument is defective, we address ourselves in succeeding papers to the views that control our own mind.

If thou neglectest thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God the love to thy neighbor is begotten, and by the love to thy neighbor thy love to God is nourished.—*Francis Quarles*.

Woman, Through Woman, to Woman.

BY E. H. T.

The above expresses the idea insisted upon by Bro. Forrester in his article upon "Woman's Mission to Woman," in which he makes a call for the organization of the Baptist women of Alabama under the direction of a Central Committee, or Board, for the purpose of carrying the Gospel to the women of heathen lands.

We have found ourselves unable to sympathize with any of the modern movements which tend to conflict with the divine order, and to disturb well established relations in society, State or church.

The relation of woman to man as expressed in the creative design, and detailed in the divine law by which their lives are to be governed, is too plain to be misunderstood, too wise to need amendment, and too productive of good results to justify complaint.

Woman has no duty here, or reward there, that will necessitate or justify her divorce from man. "What God has joined together let not man put asunder."

Christianity is the great conservator of the divine order, and the churches of Christ are the exponents of Christianity, and they have as their constituents men and women, male and female. To these churches are given the great commission, "Go ye into all the world and preach the Gospel to every creature."

It is the church of Christ in its present organization is at all competent to meet the religious necessities of its members, it seems to be eminently proper for some one to say so just now. If there is anything in the Baptist idea of local church organization worth preserving; if there is any work which their members may do, any object to which they may contribute their money, any cause for the success of which they may pray; any means for the cultivation of personal piety, or opportunity afforded earnest, loving hearts for securing the great reward, let us think on these things and teach them to the people.

The disposition to depart from the land marks seems to be on the increase—the religious condition of our young men is thought to be so peculiar and so far beyond the remedial agents of our churches as to necessitate a separate general organization for their culture and development, and notwithstanding the disclaimer, thousands of our young brethren are giving their time, talent and money to the support of this institution, and are practically lost to our churches.

Disintegration is destruction begun, and having gone thus far, the next prize claimed is the brightest jewel in the precious casket—woman. If she has her State Board, she will need a State Convention, a state organ, a general Board, etc., etc., and in the end will be transferred from the channels through which our local churches operate.

While our chief joy at the results of the last Convention was in the fact that for the first time in the history of the denomination the Baptists of Alabama were united, shall we have, as the chief aim of the next Convention, the most unnatural and ruinous division of the denomination the mind of man could conceive?

This class division of the one work harmonizes most beautifully in the churches, and serves there an important end, diversity in unity, made to subserve the ends of local church organization; but what pastor has not realized the difficulty of inculcating the idea that missions are one, when he has to speak of State Missions, Home Missions, and Foreign Missions as separately claiming the support of his congregation?

Nowhere is woman so useful and so happy as when at the side of man, as hand in hand with him she is engaged in the prosecution of the great and good works of life. If the curious should ask me why she was made woman, I would answer, Because he was made man. If she is made more than woman, he will be less than man.

Heavenly women do not, to my mind, furnish an argument which will justify our departure from the very idea upon which all human society is formed. Who is willing to assume the responsibility of throwing woman out of the orbit of man? What Southern Christian is willing? What Alabama pastor is willing to aid in ingrafting upon our civilization the disgusting doctrine, woman disordered?

I love by church, O God,

Her walls before the stand;

Dear as the apple of thine eye,

And graven on thy hand.

W. E. L.

Auburn, Ala.

"Square Dancing."

In a certain ecclesiastical "court" the question of dancing was discussed warmly and at length. Finally it was proposed that the square dance be sanctioned and the round dance be forbidden. At this juncture a member of the convocation arose and said: "Ah! brethren, I mightily fear, if we authoritatively permit the square dance, that some people may soon pinch off the corners and make it the round dance. The proposed compromise was not carried."

Charlotteville, Va. W. H. W.

Miscellaneous Notes.

Our Sunday-school at Deep Creek

has, and is, still increasing in numbers and interest. We number about sixty in all. This is the church in the school and the school in the church. We have two young brethren who are studying for the ministry in our school.—*C. J. Miles*.

I am just home from a four weeks' tour in my field of labor. I met with some encouraging signs in my Sunday meetings at school houses. There are three Sunday schools in neighborhood school houses. I visited eight churches, two of them colored, in my last tour—the colored church at night. They expressed their gratitude for the visit and expressed great desire for a monthly appointment. I have been always heartily received by them as a minister. What do you think of the request?—*C. J. Miles, Hoboken*.

We request the ALABAMA BAPTIST to be one of the most efficient means for good that the Lord has provided for his people. My churches are in a better condition spiritually than for some time past. Ebenezer especially is awakening. I will baptize two or three there next Sabbath. I believe we are to have a revival of religion there very soon. I know I have never before seen more interest manifested among the unconverted of that congregation. I am also greatly encouraged with the prospects of my other churches.—*T. Greenville*.

The ministers' and deacons' meeting of the Tennessee River Association convened with Friendship church on last Friday, 27th ult. The attendance was very good—and the meeting was harmonious and interesting. The time was principally spent in the discussion of subjects relating to missions and the duty of contributing for their support. It was determined by the brethren present to keep Brethren Brown and Roach in the field as missionaries, and to see that they were sustained; that is, that they were paid. The meeting adjourned for next at Stevenson, Jackson county, Ala., on Friday before the 5th Sunday in July next. I found the delegates, every one I think, taking and reading a Baptist paper. Some were taking the *Baptist*, Memphis; some, the *Reflector*, Nashville; some, the *Kansas Evangelist*; some, the *Index*, Atlanta, and some our own paper. I got you one more subscriber—an I hope of the brethren present to subscribe before long.—*Jno. J. Benson, Piquah*.

Bro. Bailey and myself have just concluded a visit among the churches of North Liberty Association. We met the leading spirits of the Association, all of whom, with very few exceptions, seemed to realize the importance of our State Mission work; and I think we may depend upon their hearty co-operation as soon as they can be reached by the proper influence. Our great need is some strong man to go among the people, to make known to them the wants of the work and the plans to effect it. As a general thing our people are ready to do their duty when they see it. But they are just what their preachers have made them. Many of our people have not heard a mission sermon for years, and, not reading any paper, they know nothing about what the denomination is doing, and have no impression of what their own duty is. I hope those brethren who are aroused will give us their influence, come and see us and lend us their spirit, that we too may be enthused with this great work, till, like a mighty host, we may go forth to the conquest of the world for the Master who has redeemed us by his blood and who requires this service at our hands.—*T. J. McCallister, New Market, Ala.*

The beautiful and commodious new Baptist church at Fort Deposit was formally dedicated to the service of God Sunday last, June 5th. The day opened clear and beautiful. A delightful breeze from the northeast made the day quite pleasant. Indeed, everything seemed to indicate that heaven was smiling on the occasion. Long before the hour for services to begin the large house was filled to overflowing, and many turned away for want of room. At 11 o'clock the services began by singing and the reading of appropriate Scriptures. Rev. M. Bishop offered prayer. Then followed the dedication sermon by Rev. A. B. Woodfin, D.D., pastor of the First Baptist church of Montgomery. The text was taken from Psalms xx. 5: "In the name of our God we will set up our banners." I wish I could give your readers a report of this masterly sermon. But, to be appreciated as it deserves, it would have to be heard as we heard it delivered by this eminent minister. The people expected much of Dr. Woodfin, and his thoughts are sublime and eminently practical, while his every expression and gesture show that he is intensely earnest. Rev. J. M. Fortt gave a brief history of the beginning, progress and completion of the building; then, requesting the people to rise, he offered the dedication prayer, and dismissed the congregation. Again at night Dr. Woodfin preached an able sermon to a large and appreciative audience, and thus closed a delightful and doubtless profitably spent day, that will never be forgotten by the people of Fort Deposit.—*Marcellus, in Greenville Advocate*.

Mail dogs are still being killed all over the State.

Wool is selling in Troy for 27½ to 28 cents.

Mr. Farrell, near Marion, had his house burned.

Mules are dying in large numbers in Butler county.

Shelby county is infested with crazy negroes and mad dogs.

About a dozen new residences are in course of erection in Troy.

Various localities in Fulton county are suffering from rain.

Crops in Conecuh county are in a very encouraging condition.

Alabama News.

Over 50 dogs have been killed by the Greenville policemen.

The crop prospects in Pike are good, and the seasons propitious.

The oat crop of Autauga county was injured by frequent rains.

Thomas Westbrook of Dallas county, was drowned in a mill pond.

A chicken recently hatched in Selma has two heads and three legs.

Harry Blackerby, an old citizen of Shelby county, committed suicide.

The wheat crop in Shelby has turned out better than for many years.

Hon. F. S. Lyon, of Demopolis, fell down stairs, receiving painful injuries.

A negro woman died recently in Sumter county at the advanced age of 115.

Mrs. Dr. Lee, of Mt. Willing, was thrown from a buggy, the fall breaking her leg.

The citizens of Selma will soon organize a company for the manufacture of cars.

Mr. Harbour, of Tuscaloosa, was painfully injured at the cotton mill in that place.

Johnnie Trammell, of Cusseta, was instantly killed by the accidental discharge of a gun.

It is reported that some capitalists of Selma have bought the Selby Springs property.

P. F. Bradford, of Murphree's Valley, recently sold a bale of cotton weighing 80lbs.

Mr. Whately, of Northport, was seriously burned by the explosion of a kerosene oil can.

Crops in Murphree's Valley, Blount county, were never more promising than at present.

J. W. Kellam, of Milltown, was stricken with paralysis, and is yet in a critical condition.

Several horses and oxen in Perry county showed symptoms of hydrophobia and were shot.

The crops in the canebrake region are looking finely; both corn and cotton growing rapidly.

About one-half John Williams' residence, in Lowndes county, was demolished by a severe storm.

Joseph Ashley, of Gadsden, fell from a scaffold, breaking an arm and knocking out several teeth.

A gentleman in Gainesville is buying up dried berries for shipment to the North.

A new industry.

Eleven applications under the act for the relief of maimed soldiers have been filed in Lowndes county.

Alabama Baptist Convention.

Please send on Your Names!

Visitors and delegates will confer a favor upon the Committee by attending to the above request immediately.

Address,
T. H. Stout, Chairman Com.,
Box 102, Troy, Ala.

Railroad Rates to the Alabama State Convention.

The following railroads give the rates indicated below:

Mobile & Girard.—Round trip, 6 cts. per mile.

E. T. V. & G. & Ala. Central.—Round trip, 5 cts. per mile.

Western Railroad of Alabama.—Full fare going and a rate of 1 1/2 cts. per mile returning, obtainable from ticket agent on certificate of Secretary of Convention that delegate has attended and paid full fare going.

Louisville & Nashville, including Selma and Montgomery and Selma and Pensacola Divisions.—Round trip at 6 cts. per mile.

Columbus and Western Railroad of Alabama.—Full fare going, and conductors will pass free returning on certificate that party was a delegate, and paid going.

THE MEMPHIS AND CHARLESTON, Selma and Greensboro, Montgomery and Eufaula are yet to hear from.

Baptist General Association of Virginia.

The Baptist General Association of Virginia met Wednesday night, June 1st, in its fifty-eighth annual session at the Grace Street Baptist church in Richmond.

The meeting was large, harmonious, pleasant.

STATE MISSIONS.

Mr. H. K. Ellison, Corresponding Secretary, next read the annual report of the State Mission Board.

"Thirty-four missionaries had been employed in Virginia the past year, who supplied 115 stations. They preached 3,251 sermons; baptized 431 converts; aided pastors in their 803 others professed faith in Christ; made 6,117 visits to families for religious conversation and prayer; organized 12 new Sunday-schools and 4 new churches; completed 3 houses of worship, and are engaged in building 12 others, and sustained 84 Sunday-schools at their mission stations.

The income of the Board was \$7,581.02, and the expenditures \$7,267.15—leaving a balance in the treasury to the credit of this Board of \$313.87. There was due the missionaries on the 1st of June \$5,466.67. It is hoped that the receipts at this meeting will pay this indebtedness.

It has been questioned whether, recently, our evangelical and general denominational work has been as prosperous as in former years, and whether as many churches are contributing to the General Association. Those who believe otherwise will be glad to learn that in no decade, for half a century, can there be found such evidence of the divine favor on our missions, such marked Christian growth in our churches, and so large an increase in the membership, as in the last ten years. During this time the average number of missionaries employed was 40. Under their ministry 21,733 persons professed faith in Christ; 7,648 of whom were baptized by the missionaries, and most of the others by our pastors. Within these ten years 83 new churches and 218 Sunday-schools were organized at the mission stations and 40 houses of worship built. Besides, there was a larger net increase in the membership of the Baptist churches of Virginia, and more houses of worship were erected, than in any ten years of our history. Ten years ago only 375 churches contributed to your treasury, now there are 532; and the contributions to the General Association exceed the receipts of any other ten years. And in them are not included the large memorial gifts to Richmond College, nor the donations to the Southern Baptist Theological Seminary, and but a small part of what was given to the Rome Chapel and other foreign mission buildings."

—*Religious Herald*.

DISTRICT MEETINGS.

UNION CHURCH.

Delegates from a number of churches of the 3rd district of the Cahaba Association met with Union church, Hale county, Ala., on Friday before the 5th Sabbath in May, 1881. The introductory sermon was preached by Eld. W. A. Bishop, from the 8th verse of the 8th Psalm, "I will hear what God the Lord will speak, for he will speak peace unto his people and to his saints." Bro. R. V. Wood was chosen moderator, and John W. May, clerk.

The first subject, the Price of Redemption, was discussed by Elders W. A. Bishop, J. S. Ford and Bro. Y. Wood. The second subject, The glory of God as manifested in man's redemption, by J. W. May, J. S. Ford, A. D. Layton and W. A. Bishop.

Third subject, The knowledge of Jesus, opened by R. V. Wood, followed by A. D. Layton and Elders W. A. Bishop and J. S. Ford. It was agreed that the next meeting be held with Antioch church, Perry county, beginning on Friday before the 5th Sabbath in July next; Elders J. S. Ford to preach the introductory sermon, O. Stephens, alternate. Elders S. Anderson to preach at 11 o'clock on Sabbath. The committee on programme for the next meeting made the following report, which was adopted: First subject, Self-examination, W. Jenkins and O. Stephens. Second subject, Woman's mission in the church, R. V. Wood and James Davis. Third subject, Should we forgive a trespassing brother without evidence of repentance? J. W. May and James Ford.

At 1 o'clock Sabbath, Rev. W. A. Bishop preached a very interesting sermon from Deuteronomy 20:20 "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Adjourned to meet, above.

JOHN W. MAY, Clerk.

HOME CHURCH.

The second district of the Bethel Association met with Home church on Saturday and Sunday, 28th and 29th of May, 1881. A. After organizing, the subject of Systematic giving was discussed by Elders M. P. Whatley, E. M. Parker, J. W. Dickinson, J. H. Fendley, David Hudson, W. H. DeWitt, also remarks by Brethren W. N. Nichols, J. T. Hart and the writer. What are the pre-

Time and Place of Meeting of Alabama Baptist Associations for 1881.

Some are left blank because I have failed to receive a copy of their minutes. Any brother having such minutes will greatly oblige me by sending a copy of them for a few days only, for the use of the Convention.

BENJ. B. DAVIS,
Secretary of B. S. C. A.

Eufaula Association.—Rev. David Lee, moderator, Mr. Williams, Rev. E. F. Baber, clerk, Collinsville, Mo. Church on 5th Sabbath in May, 1881. Meets with Adams State Baptist church, Montgomery, Thursday before the second Sabbath in October (Oct. 6th).

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Rock Mills Association.—moderator, clerk, Meets with

Salem Association.—Rev. J. P. Nall, moderator, Troy, Rev. W. A. Cumber, clerk, Troy. Meets with China Grove church, Pike county, on Thursday before the first Sabbath in October (Oct. 1st).

Sandy Creek Association.—Rev. W. H. Alford, moderator, Geneva, Rev. J. C. Coleman, clerk, Geneva. Meets with Limestone church on Saturday before the fourth Sabbath in October (Oct. 2nd).

Shady Association.—Rev. T. P. Holcomb, moderator, Columbus, Rev. C. W. O'Hara, clerk, Columbus. Meets with Helena church on Saturday before the second Sabbath in September (Sept. 10th).

South-East Association.—Rev. T. G. Griffith, moderator, Churchville, K. Powell, clerk, Churchville. Meets with Spring Bank church, Washington county, Saturday before third Sabbath in October (Oct. 15th).

Sulphur Springs Association.—moderator, clerk, Meets with

Tallapoosa River Association.—Rev. G. W. Gregory, moderator, Daleville, Charles Henderson, clerk, Jackson's Gap. Meets with Tallapoosa church on Friday before the fourth Sabbath in October (Oct. 21st).

Tallapoosa and Ten Island Association.—Rev. J. E. Foster, moderator, White Plains, Rev. W. H. Burton, clerk, Pleasant Gap. Meets with Pilgrim's Rest church, twelve miles west of Jacksonville, on Friday before the first Sabbath in October (Sept. 30th).

Tennessee River Association.—Rev. P. Brown, moderator, Fackler, Ala.; R. A. Caffey, clerk, Stevenson. Meets with Mount Ararat church, Jackson county, Friday before the fourth Sabbath in September (Sept. 24th).

Tuscaloosa Association.—J. B. Edens, moderator, Tuscaloosa; J. T. Verby, clerk, Tuscaloosa. Meets with Mount Moriah church, two and one-half miles from Vance's Station, A. G. S. R. R., on Saturday before the third Sabbath in September (Sept. 17th).

Tuskegee Association.—Rev. F. C. David, moderator, Opelika; Rev. C. W. Buck, clerk, Columbus. Meets with Cubahatchee church, Macon county, on Friday before the first Sabbath in October (Sept. 30th).

Union Association.—J. C. Foster, moderator, Foster's; H. B. Chappell, clerk, Carrollton. Meets with Spring Hill church, Pickens county, on Saturday before the fourth Sabbath in September (Sept. 24th).

Union Association.—Rev. J. E. Falkner, moderator, Mountain Creek, H. E. Loner, clerk, Randolph. Meets with Mulberry church, Chilton county, six miles east of Maplesville, S. R. & D. R. R., on Saturday before the first Sabbath in October (Oct. 1st).

Warrior River Association.—Rev. James Fields, moderator, Brooksville; W. V. Adams, clerk, Gum Spring. Meets with Pine Bluff church, 14 miles south of Blountsville, Friday before the second Sabbath in October (Oct. 7th).

Yellow Creek Association.—Rev. A. Markham, moderator, Pekinville; Rev. J. W. Peters, clerk, Pekinville. Meets with Shiloh church, six miles north of Vernon, on Saturday before the first Sabbath in October (Oct. 1st).

Zion Association.—moderator, clerk, Meets with Indian Creek church on Saturday before the third Sabbath in October (Oct. 15th).

Farmer and Threshermen look out for the "Starved Rotten Threshers" in next week's paper.

A MATTER OF FACT STATEMENT.—With-out resorting to such stereotyped phrases as, "the following speaks for itself," "greatest wonder of the age," "millions in it," &c., we desire to call your attention, in a straightforward, business-like way to the Seven Springs Iron and Alum Mine, made from the natural mineral waters in Washington county, Va., which is prescribed by the best medical authorities, and is extensively used by the poor, for indigestion, dyspepsia, scrofula, disorders of the liver, kidney affections, and especially in the treatment of diseases peculiar to females. If your druggist does not keep it, address Landrum & Litchfield, Abingdon, Va., the manufacturers, for circulars, &c. For sale by D.uggists.

Something That Will Do to Try
The Shakerwell Cough Mixture and Diarrhoea and Cholera Mixture.

The Cough Mixture is the great remedy for the cure of Coughs, Colds, Asthma, and diseases of the Lungs, Throat and Voice. It has a happy influence over the pulmonary organs. By its use the worst cases of coughs have been cured. It never has failed to bring relief. Call for SHAKERWELL COUGH MIXTURE, and shun everything else until it is tried. It has *M.B.R.*

The Diarrhoea and Cholera Mixture will do its work quickly, and annihilate every symptom of Cholera-morbus, Diarrhoea, cramps and pain. A small bottle of these remedies will only cost 25 cents, and they are worth a trial. Ask for them.

SHAKERWELL MEDICINE COMPANY, Selma, Ala.

MARRIED.

At Shiloh church, Dallas county, on Monday, June 5th, by Rev. E. F. Baber, Mr. J. C. Small and Miss L. D. Simmons.

At the bride's residence, June 1st, 1881, by Elder J. K. Ryan, R. M. Cain, of South Carolina, and Miss Emma C. Watters, of Chocoma county, Ala.

"Peace be around them wherever they go; May life be to them one summer's day." J. K. R.

NOAH MOORE.

Bro. Noah Moore died in Perry county, Ala., April 1, 1881. He and his wife were members of the Ocmulgee church in July, 1880, and was a devoted Christian. He was conscious that death was fast approaching. The day before he died he said, "I know not what I was put here for, unless it was to testify to the truth of the Gospel. I am willing to go. My only regret is that I may die easy; and my only prayer is leaving sister." At the hour of midnight God's messenger came and took him from a quiet sleep, to join the angels in Heaven.

A FRIEND.

On the 15th of May, 1881, our beloved sister, Emily Littleton, died her children and friends farewell. She died as she had lived, a consistent Christian. Her name was first on the new Salem church book, and dying at the age of 65, she could look back upon a connection with that church of 45 years. We can all say to her children, cheer up, and try to meet your sainted mother in the home above. To Mrs. Maddox, who attended her mother during her last illness, our warmest sympathies.

JAMES HILL.

Appointments.

I will fill the following appointments in the Union Association:

Plattersville, Sun. June 19 7:15 p.m.
Altoona, Mon. 20 11 a.m.
Ephraim, Tues. 21 11 a.m.
Hamblin, Wed. 22 11 a.m.
Mulberry, Sat. 25 11 a.m.
Shiloh, Mon. 26 11 a.m.
Clinton, Tues. 27 7:15 p.m.
Mt. Zion, Wed. 28 11 a.m.
Chastnut Creek, Wed. 29 11 a.m.
Verdena, Thurs. 30 7:15 p.m.
Mountain Creek, Thurs. 1 11 a.m.
Liberty, Fri. 2 11 a.m.
Big Spring, Sat. 3 11 a.m.
Griffin's Rest, Sat. 4 11 a.m.
Beckel, Sunday, 5 11 a.m.
Cave's School H., Bethesda, Wed. 6 11 a.m.
Harbony, Thursday, 7 11 a.m.
Fox's (Meth.), Friday, 8 11 a.m.
Shady Grove, Saturday, 9 11 a.m.
Sunday, 10 11 a.m.

Bro. G. W. Mills will accompany me on a portion of this trip. Pastors and brethren are requested to give publicity to the above appointments.

A. L. REAGAN.

Rev. Andrew Jay, evangelist for Zion Association will fill appointments in said association as follows:

Yellow River, Sat. & Sun. June 18, 19
Ephraim, Monday, 20
Shady Hill, Tues. night, 21
Chapel Hill, Wednesday, 22
New Hope, Thursday, 23
Andalusia, Sat. & Sun. 25, 26

I will fill the following appointments in the Pine Barren Association in June: New Providence, Saturday, Sunday, Monday and Tuesday, June 18, 19, 20 and 21. Gravel Creek, Wednesday and Thursday, June 22 and 23.

Rock West, Friday, Saturday and Sunday, 24, 25, and 26.
Eld. W. A. Locke will accompany me on this tour.

J. G. McCASKRY.

ADVERTISEMENTS.

NOVELLO.

DITSON & CO. are the sole agents for the United States for the magnificent Novello List of Oratorios, Operas, Glee, Songs, &c. The separate Anthems, Choruses or Glee, cost but 6 cents to 10 cents each, and are very largely used for occasional singing. The following are excellent and practical instructive works, and are called "primers," but are really a great deal more:

1. *Rules of Music*, by Cummings, 50
2. *Art of Piano Playing*, by Pauer, 1 00
3. *The Organ*, by Stainer, 1 00
4. *Singing*, by Randerger, 2 00
5. *Musical Form*, by Pauer, 1 00
6. *Harmonization*, by Froude, 1 00
7. *Music*, by Tours, 1 00
8. *Musical Terms*, by Stainer, 50
9. *Composition*, by Stainer, 1 00

LIGHT AND LIFE.

A new Sunday-school Song Book, By R. M. McIntosh. Price 35 cents. Liberal reduction for quantities.

"Light and Life to all he brings, Risen with healing on his wings. Hail, thou heaven born Prince of Peace! From the attractive title to the last page, outside and inside, the whole book is full of Life, and full of Light. Send stamps for specimen copy. Specimen pages free.

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THE FAMILY CIRCLE.

A Noble Character and a lofty Aim in Life.

A Father's Letter to His Son.

As you are now in a formative period of your life, I feel exceedingly anxious that you may improve your present advantages to the utmost, that you may set your standard of character very high, and may choose a lofty aim in life.

You are now beginning to emerge from boyhood. In a very few short years you will be a man. We have the comfort and a great comfort in it is of believing that it is your purpose to be a good Christian man, and that you are showing a reasonable diligence in your studies and in your other duties.

But it rests with you to be either a mere common man or a true nobleman. I hope that you may determine to be a nobleman, not in rank and wealth merely, but in true nobility of character. Wealth, if it is acquired and used for selfish ends, is only a great toy, a splendid bubble. It may be secured and used as a mighty organ to sound forth the high praises of God.

But, after all, it is of the first importance that the wealth should be secured which will enrich one's own soul. Above all, we should be "rich toward God." Luke xii.

Times of financial disaster have strikingly illustrated one feature of the "deceitfulness of riches." Men who imagined themselves rich, and who counted their dollars by tens or hundreds of thousands, or even millions, have suddenly found themselves very poor. And it has been a mercy, if their eyes have thus been opened, to see how poor they were toward God, and if they have been led to seek, and to use the true riches.

We should regard God's estimate of riches, and not man's, as the true standard. And whether we be poor or rich according to the world's standard, if we have enriched and rendered sacred our little all by consecrating it to God, we shall be rich in His sight, and therefore truly rich. "A little that a righteous man hath is better than the riches of many wicked." Job.

What I desire for you is that you should be rich in all noble qualities; "rich in faith," rich in honor, and purity, and charity, and generosity, and patience, and gentleness, and courage and fortitude, and in many superlative qualities that mean, and selfish, and base.

Let me commend to you, as the true ideal of a manly character, what the apostle says in Ephesians iv. 13, and also in Philippians iv. 8. I would like to have you carefully and prayerfully ponder each chapter, but especially to treasure up these verses in your mind and heart.

And then as to your aim in life. Let it not be a low, selfish or worldly one. Consider what a notorious failure was made by him to whom God said, "Thou fool" (Luke xii). The same failure is continually repeated at the present time. We may read it in our daily papers.

Let it be your principal aim to serve God, and to find your highest pleasure in His service. In so doing, failure is impossible. Ask, as Paul did (and that most prayerfully and earnestly), "Lord, what wilt thou have me do?" and how can I serve thee most and best?"

God will pay you good wages. You need not be greatly concerned about that. He is a "good paymaster." And as to this world, if He enables you to pay your way through it, and at the same time to enjoy the pleasures He will provide, you may well be content.

You need not bargain too closely, but be sure, even in this world, that "whatsoever is right shall you receive," (Matt. xx. 3), and "in the world to come life everlasting." (Luke xviii. 30).—Y. M. C. A. Watchman.

Never Let Go.

A son of pious parents grew up to be virtuous and wicked. One of the unanswerable arguments in support of the doctrine of the inherent depravity of human nature, is to be found in the fact that, in spite of precept and example, even children so frequently swing off into reckless and vicious courses of sin.

The boy we refer to furnished sad illustration of the truth of this general principle.

The father admonished him faithfully and sternly, while the mother prayed for him constantly and tenderly. But the admonitions were unheeded, and the prayers unanswered; for the boy's brow was brass, his heart was flint, and his steps fast tended to the fountains of the deep.

Becoming, at length, not only debauched in habit, but defiant in spirit, the father lost all patience, and forbade him the house, and a quenchless love, such as only beats in a mother's heart, followed him up, and told him how he might be fallen; there was one that would never cease to love him, and to pray for him.

At length, her patient solicitude seemed likely to be rewarded; for the dissipated son, roused to desperate struggle by the consciousness of degradation, shook off his shackles and reformed his life.

At the mother's entreaty, the father relented; and the prodigal was not only restored to family life, but was set up in business by funds which his father (tired, and for a while, was exemplary in his habits, and successful in his undertakings.

But, little by little, his step grew unsteady, his hours irregular, his associates doubtful, and his business involved.

The father protested, scolded and stormed, until the dissipated and exasperated son flung himself out into the world again, to wander up and down a homeless, hopeless vagabond—*—A Tramp.* He lived on the refuse of cook shops, and slept in hay-ricks and station-houses.

He seemed abandoned of God and man. But there was one human being that cared for him, wept over

him, and desperately clung to God and her boy.

And when the father would say: "It is of no use to worry about John. He has tried to do our duty by him, but he is utterly incorrigible, and there is no power on earth that can save him," she would tearfully, yet hopefully, reply: "I know it; but there is one in heaven who can save him, and I will never let go my Father in heaven, or my child upon earth." And that child was saved. Saved at last, after long years of weary waiting. Saved as by fire. And saved instrumentally by the prayers and patience of the faithful mother, who was determined "never to let him go."

Now, this is a lesson, not for parents only, but for Sunday-school teachers, and for Christian workers in every possible relation of life. Never give up anybody that God has put in your way and lays upon your heart. Never let go a boy no matter how sore, by he may try your patience by apparently incorrigible habits of wickedness. His case may seem to be desperate; but who can tell whether God may be gracious to you, that the child may live? We have seen, time and again, so many brands plucked from the burning—so many seemingly hopeless cases snatched from the very mouth of the pit—that we have learned not to despair of anybody who is not absolutely dead and damned.

Cases become hopeless, simply because we cease to hope. If we believed in the possibility of saving them, they might be saved; for "all things are possible to him that believeth."

There is a sad significance in that word "abandoned"—an "abandoned" man, an "abandoned" woman—and they go to utter ruin just because they are abandoned.

In conclusion, then, we wish to urge, with all the emphasis we can command—Never eject a boy from your Sunday-school; never drive him out into the reckless night.

If one teacher cannot manage him, give him another. Compass him about with prayers and sympathies. Let him never suspect that you have lost hope of him; and for the Lord's sake and his own, never let go while life lasts.—Baptist Teacher.

Polly's First Half-Dollar.

"I never had a whole half-dollar in my life. I suppose it is because grandma is so poor, and I ain't got any father and mother only just her."

Polly, the little six-years-old miss who made this remark, was quite horrified to see Aggie Bond toss up a four-bit piece on her way to the store. "I know your grandma is poor, but I like you all the same," and the affectionate girl put her arms lovingly around the forsaken-looking girl.

"What be you going to do with all that money, Aggie?"

"Oh, I don't know yet. Buy walnuts, perhaps, or oranges. What would you do with it, Polly, if it was yours?"

"I'd buy grandma a new dress, and some new shoes, and some flour, and some butter, and some candy, and some—"

"Stop, Polly, you could not buy so many things. You might get some butter, or the candy, but dresses cost lots of money. You sit right still on the grass until I get back."

Aggie ran home as fast as she could go, and soon returned in a happy state of excitement, and all out of breath.

"Here, Polly; ma says you may have my half-dollar, and buy what you please."

"Oh my!" cried Polly, in great glee. "Let me kiss you, and I'll go and buy my things before grandma comes. She's up to Miss Holley's cleaning up the house, and I guess she'll be surprised."

The little friends parted very happily. Aggie for home without walnuts, and the young financier to the store, her head filled with shoes, dresses and groceries. She tip-toed to look over the counter in Mr. Jones' store, and found that gentleman sitting at his desk.

"What will my little girl have to-day?" he asked, tenderly, thinking of his own darling, who but a month ago had closed her blue eyes, never to awaken.

"I want grandma a dress, because she is so awful ragged, and some shoes, so she can go to church, and some molasses."

"How much money have you, my dear?"

"I've got a whole half-dollar that Aggie Bond gave me."

"Aggie Bond is a precious child," said Mr. Jones, recalling the sweet flowers she had so often sent to his sick Maggie.

"When will you get my things?" said Polly, tired of standing so long on her tiptoes.

"Mr. Jones thought the matter over. 'A dress and shoes—the original cost could be but three dollars and a half. He'd give to the poor lender to the Lord.' I am afraid I haven't lent to the Lord as much as I ought."

"I'll wait on you in just one minute, Polly. Come right around here and pick out grandma's dress, yourself. Anything in this pile," said he, touching a lot of gingham as he passed.

"I'll buy this," and she laid her hand on the only piece she could reach.

After trying up a bundle of gingham and shoes, and making a strong loop of twine to carry it by, he put the half-dollar in his pocket and Polly laughed with joy as she turned to go.

The trader thought of his own little daughter again.

"Look here, Polly, I've made a mistake; I forgot to give you the change."

"I forgot, too," said Polly and she turned back to receive from Mr. Jones two half-dollars. "Are we all square now?" asked Polly.

"I think we are. Why didn't you buy something for yourself with your money?"

"Why, I just forgot myself. And I don't know as I want anything."

Polly's grandmother could not understand what it all meant, as she examined her nice presents and the two half-dollars.

"Aggie gave me half-dollar and I bought the dress and shoes, and had this left."

"But this is more than you had at first." It looked a little mysterious to Polly, but she concluded that it was because he did not give her the flour, and butter, and molasses.

It was made clear to the grateful woman when Mr. and Mrs. Jones called that evening with dresses, aprons and shoes that their little girl had worn, and gave them to Polly. She clasped her hands for joy.

"Everybody is so good to me, and I'll trade with Mr. Jones every time I go to buy things. He never cheats one bit."—Selected.

Husbands and Wives.

A good husband makes a good wife. Some men can neither do without wives nor without them; they are wretched alone in what is called single blessedness, and they make their homes miserable when they get married; they are like Tompkins' dog, which could not bear to be loose and howled when it was tied up. Happy bachelors are likely to be happy husbands, and a happy husband is the happiest of men. A well-matched couple, carry a joyful life between them, as two spics carry the cluster of paradise. They are a brace of birds of joy, by sharing them, and lessening their troubles by dividing them. This is fine arithmetic. The wagon of care rolls lightly along as they pull together, and when it drops a little heavily, or there is a hitch anywhere, they love each other so much the more, and so lighten the labor.—John Ploughman.

The great difficulty with Christian manhood is, that it is too much deformed. Some are without arms; they have never helped any one over the rugged places in life. Some are without feet; they have never gone an inch out of their own way to serve others. Some are voiceless; they have never, even by a word, encouraged any one who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without hearts; they do not know what sympathy and generous feeling are. What an appearance a procession of such characters would make, if they could be seen as they are on the street. What an appearance a cripple Christian makes in the light of heaven.—Golden Rule.

A writer in *Blackwood's Magazine* shows that liquor drinking is probably the prolific cause of Ireland's poverty and distress. More than twice as many persons are committed in Ireland for drunkenness than in England and Wales. Liquor is for sale in stores of every kind. The estimated value of spirits and beer consumed in Ireland during the famine year of 1879 was about \$47,000,000, a sum exceeding half the annual rental of all Ireland. Sobriety would do more for Ireland than Home Rule or any other political device in which the people are interested.

Two eyeless species of snails, living in sluggish underground streams of water, have been found in Austria.

FARM AND HOUSEHOLD.

Preserving Harness.

The first point to be observed is to keep the leather soft and pliable. This can be done only by keeping it well charged with oil and grease. Water is a destroyer of each of these; but mud and saline moisture from the animal are even more destructive. Mud, in drying, absorbs the grease and opens the pores of the leather, making it a ready prey to water; while the salty character of the perspiration from the animal injures the leather, stitching and mounting. It, therefore, follows that, to preserve a harness, the straps should be washed and oiled at intervals as required. To do this effectually, the straps should be all unbuckled and detached, and washed with warm soft water and crown soap, and hung by a slow fire or in the sun until nearly dry, then coated with a mixture of neatfoot oil and tallow and allowed to remain in a warm room for several hours, and when perfectly dry rub thoroughly with a woollen rag. The rubbing is important, as it, in addition to removing the surplus oil and grease, tends to close pores and give a finish to the leather.

In hanging harness, care should be taken to allow all the straps to hang their full length. Light is essential to the care of leather, and when the harness closet is dark the door should be left open at least half the time during the day. All closets should be well ventilated, and clean platted mountings, use a camoils with a little tripoli or rotten stone. But they should be scoured as little as possible.—Harness Journal.

Fried Salt Pork Three Times a Day.

The *Herald* reports: "A New York journalist, who has for many years been afflicted with dyspepsia so that he could not eat even the most delicate fruits, recently visited Arizona, and found that he could eat fried salt pork three times a day."

Had he tried the same diet before going, possibly he would have fared quite well. He might have required a few trips to Coney Island or Long Beach and back, or a daily walk before dinner from Printing House Square to his up-town home, to stimulate his appetite, when he would have found the same good effects from fried salt pork in New York as in Arizona. By "fried salt pork" we would be understood as recommending it or some other kind of food containing a sufficient amount of digestible fat. The difference between salt pork and bacon, in this respect, is equally well prepared, is a matter of taste, and with either one properly cooked and well made hot griddle cakes, daily, for breakfast, journalists would rarely find it necessary to seek within easy access to New York; or a diet which will better fortify them against the common dangers of city life.

Fried salt pork or bacon, to be good, should be first simmered or

parboiled in a sufficient quantity of water to dissolve out the excess of salt, and to make it tender, and then fried brown and to a crisp. For some persons, a more delicate way is, after the parboiling, to turn the slices in wheaten flour batter, and then fry them.

"Delicate fruits" diet, particularly for breakfast, which ordinarily means abstinence from substantial fats, is the death of many journalists as well as other persons, whom journalists should teach to know better. Restore the old fashioned "hog and hominy" to its wonted place, and there would be such a falling off in the death rate hereabouts, as would even astonish the keeper of the streets—so much better would people be able to withstand their vile emanations. In short, editors should teach the people in these latitudes that, in one way or another, every full grown man and woman, and every young, requires about two ounces of some kind of fat daily, as a portion of his or her diet, and if not taken as food, the time is hastened when it has to be as medicine, to simply prolong—it may be for a year or two—a miserable existence with consumption or other fatal disease in consequence. "Dyspepsia" and loss of fat being commonly the first admonitions. A journalist, or any other person in this latitude, who long neglects to take a due proportion of fatty food to maintain bodily temperature, will soon find himself growing lean, his system will live upon its interstitial fat—that which is distributed throughout the bodily tissues of healthy persons—and he will shortly begin to have dyspeptic symptoms, on account of the deficiency in his food of fat to maintain healthy nutrition. And for this condition, it is unfortunately too often the case, medicine or moonshine is given in promotion of the danger. Fortunately, indeed, is it, if such persons can be dissuaded of their infatuations by a trip to Arizona, or anywhere else to restore them to the cultivation of a vitiated taste for delicacies, or under the influence of bad advice, have lost the power of assimilating the fat of meats, may do much towards regaining the lost power by the use of well made "shortened" bread—bread made of dough to which lard or butter is added; or some of the preparations of ground wheat or Indian meal. Of this latter, *Johnny Cake* and *Cake* are particularly commendable.

Johnny Cake is made of coarse corn meal, mixed with boiling water and sufficient salt, shortened by the addition of lard. It should be well beaten or thoroughly stirred, and of such consistency as to be easily spread on a smooth board. Thus prepared, place it upright against proper supports on the hearth before the fire and bake it; when one side is baked, turn it on the board and bake the other, and when well done on both sides, serve it hot.

Cush is coarse corn meal stirred in hot water to the consistency of a stiff paste with sufficient salt, and shortened with lard, the same as *Johnny Cake*, but instead of tossing before the fire, put the dough in a skillet over a hot fire, and stir constantly till done—about forty minutes serve hot.

The use of butter and olive oil, both at table and in cookery, should be encouraged, especially for young persons, whose taste for fat should be assiduously cultivated.—*The Sanitarian for May.*

Use of Lemons.

For all people, in sickness or in health, lemonade is a safe drink. It corrects biliousness. It is a specific against worms and skin complaints. The pippins, crushed, may also be mixed with water and sugar, and used as a drink. Lemon juice is the best anti-scorbutic remedy known. It not only cures the disease, but prevents it. Sailors make a daily use of it for this purpose. A physician suggests rubbing of the gums daily with lemon juice to keep them in health. The hands and nails are also kept clean, white, soft and supple by the daily use of lemon instead of soap. It also prevents chilblains. Lemon is used in intermittent fevers mixed with strong, hot black tea or coffee without sugar. Neuralgia may be cured by rubbing the part affected with a lemon. It is valuable also to cure warts, and to destroy dandruff on the head, by rubbing the roots of the hair with it.

How to Feed Bran.

Bran or ground feed is best fed to cows upon moistened hay; it being mixed with the hay, all will be eaten together and raised and masticated. But if it is not fed with wet hay it should be fed dry and in a small quantity each time, for if fed alone it is not raised and re-masticated, but goes on to the third and fourth stomachs. If fed in slop, it is swallowed without any mastication, and mixed with the slop, it is swallowed and it can not be swallowed until it is mixed with saliva, and the saliva assists in digestion. When food is masticated the act of rumination causes the saliva to flow and mix with food. We have experimented and find that when fed alone dry ground feed is better digested than when fed wet.—*National Live Stock Journal.*

Fruit Trees.

Orchard trees thrive best where the roots are kept cool. A writer in the *German Town Telegraph* gives his experience, showing the great benefit his apple orchard received from mulching of salt hay. It is stated that a Mr. Morse, who has been manuring his pear orchard for some time, has now concluded to sow it down to grass. Pears delight to grow in deep, cool soil, hence it is that nurserymen in States, having hot dry summers, can not raise pear seedlings as well as those living where the summers are cooler. A good mulch is excellent for trees; it keeps the ground cool, moist and soft, and with these conditions trees do well. The pear, which requires more attention than any other kind of fruit trees, especially likes this treatment.

OUR PUZZLE CORNER.

My first you will find 'neath the sparkling rill,
Where it floweth day by day,
Away through the woods at the foot of the hill,
Far, far through the meadows away.

In my second I'll sit at starry eve,
With my dear ones close by my side,
And sing the songs of our dearly loved home,

As o'er the bright waters we glide.

My whole is an article very much used,
By farmers, while clearing their land.

Of a pest good farmers alike abhor.
What is it, ye nut-cracking band?

N. C. M.

Half Word-Square.

1. There comes Harry with a message from home.

2. The theme is ever new.

3. When I leave town I will let you know.

4. Tell Typo Tom accepts his offer.

COUSIN KITTY.

Half Word-Square.

1. A Western city.

2. An Eastern city.

3. An animal.

4. A preposition.

5. A consonant.

HENRIETTA.

ANSWERS TO LAST PUZZLES.

PROBLEM.—Ten days.

ENIGMA.—Where nothing is to be had, the king loses his right.

ANAGRAMS.—

1. Revolution.

2. Reception.

3. Restoration.

4. Transaction.

5. Interesting.

6. Sensational.

7. Fermentable.

8. Metalliferous.

HUMOR.

"None of your gaudy colors for me," she said; "give me plain red and yellow."

Inattention: "Ye pays no more attention to me," said Patrick, "than if I was a dumb baste talking to yez."—*Texas Siftings.*

"You see how bald I am, and I don't wear a wig." "True, sir," replied the servant, "an empty barn requires no thatch!"

"My wife," remarked Fitznoodle, "is fairly crazy over the spring fashions. She's got the delirium trimmings."—*Nycum Advertiser.*

"Brilliant and impulsive people," said a lecturer on physiognomy, "have black eyes, or if they don't have 'em, they're apt to get 'em if they're too impulsive."

Scene at a stable.—Fanny Freshman (to hostler, who is rubbing down his horse): "Pat, I'm afraid you are currying favor with that horse." "Faith, no. I'm merely scrapin' an acquaintance."

The following advertisement appeared in an Irish newspaper: "This is to notify Patrick O'Flanerty, who lately left his lodging, that if he does not return soon and pay for the same, he shall be advertised."

The doctor's daughter: "I declare, you are a dreadful fanatic, Mrs. McCizzom. I do believe you think nobody will be saved but you and your minister!" Old lady: "Awel, my dear, I wiles hae ny doubts about the minister."

Theatrical: Fenderson was at the theatre the other night. "It was a burlesque, a take-off, wasn't it?" asked Smith. "Yes," said Fenderson, "that's what it was, I guess. They had taken off about everything they dared to."—*Boston Transcript.*

Human nature: When a boy sees a big hornet's nest depending from the branch of a tree he is not satisfied that it is loaded until he hits it with a stone. He would rather have a rock at it than to have five dollars. In a few seconds he would rather five dollars than he hadn't heaved the rock.—*Norristown Herald.*

Latest for male mourners: "What's the matter, Bob? You used to take such pride in having a clean shaven face and now it looks as if it had been dragged through a coal pit." Bob brushed a tear from the end of his nose and answered: "I lost my mother-in-law last week and as mourning clothes cost too much I thought I'd let my beard grow."—*Brooklyn Eagle.*

Chronological: Miss Lomenaiden has been a wonderful child. She is but twenty—this upon her own authority—and yet, while speaking of war times the other evening, she got quite excited while relating the first troops that left Massachusetts marching through the cities when she could see she had arrived at that distinction. It is wonderful, wonderful!—*Boston Transcript.*

Politeness: Gilhooley tied his pony to a fence railing on Austin avenue. The owner of the premises came up to him and said: "You freckle-faced fraud, if you don't untie that horse I'll fan the air with your ungainly carcass." "The air must excuse me, sir," responded Gilhooley, "but I am a stranger and do not know there would be any objection." "You added-pate outcast, don't you suppose I know you are a stranger? That's why I talk politely to you, you goggle-eyed outcast; that's why I don't talk rough to you."—*Texas Siftings.*

Saratoga incident: She sat at the table of a fashionable watering place, and she wore a crimson satin dress, cut as close to the shoulder as law and shoulders allow, and as her fingers were covered with rings, she seemed to bring down the stars every time. She plunged her fingers into one dish after another and wiped her mouth on the back of her hand. One of her neighbors quietly passed her a napkin and she picked it up as quietly and said: "Here! quick! somebody has lost a handkerchief. I never carry anything as coarse as that."—*Galveston News.*

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