

One Alabama Baptist.

"SPEAKING THE TRUTH IN LOVE."

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Alabama Baptist Directory.

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depraved. But are Christians guilty of this baseness because they accept the blessings of an institution which their great benefactor died to establish? Loyalty to the King who has erected a most beneficent government for us at the cost of his life—fidelity to the Master who bought us with his blood—is not the fraudulent substitution of an innocent person in place of a criminal.

The doctrine of non-resistance, forgiveness of injuries, reconciliation with enemies, as taught in the New Testament, is the child of weakness, degradation and unbelief. This is the whole substance of a long, rambling diatribe, as incoherent as a sick man's dream. Christianity does not forbid the necessary defense of civil society, or the proper vindication of personal rights. But to cherish animosity, to thirst for revenge, to hoard up wrongs, real or fancied, and lie in wait for the chance of paying them back to the injured party, is not only un-Christian, but it is the child of weakness, degradation and unbelief.

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Louis XIV. revoked the edict of Nantes, and banished the Waldenses under pain of confiscation and death; but this was done on the declared ground that the victims were not safe subjects. The brutal atrocities of Cromwell and the outrages of the Orange lodges against the Irish Catholics were not persecutions by religious people, but movements of purely political as those of the Kewau-Norings, Plug Uglys, and Blood-Tubs of this country. If the gospel should be blamed for these acts in opposition to its principles, why not also charge it with the cruelties of Nero, or the present persecution of the Jesuits by the infidel republic of France?

Christianity is opposed to freedom of thought. The kingdom of Christ is based upon certain principles, to which it requires the assent of every one who would enter therein. If you are unwilling to own his authority and conform your moral conduct to his laws, you cannot expect that he will admit you to the privileges of his government. But naturalization is not forced upon you if you prefer to be an alien. The gospel makes the strongest and tenderest appeal to the heart, reason, and conscience of man—entreats him to take thought for his own highest interest, and by all its moral influence provokes him to good work; but he is not constrained by any kind of duress to leave the service or relinquish the wages of sin. Is there anything that savors of tyranny in this? A man of ordinary judgment will say, no. But Mr. Ingersoll thinks it as oppressive as the refusal of Jehovah to reward the worship of demons.

The Gospel of Christ does not satisfy the hunger of the heart. That depends upon what kind of a heart it is. If it hungers after righteousness, it will surely be filled. It is probable, also, that if it hungers for the fiftieth of godless philosophy it will get what its appetite demands. That was an excessive phrase which Carlyle used when he called modern infidelity "the gospel of dirt." Those who are greedy to swallow it will doubtless be supplied satisfactorily.

Accounts of miracles are always false. Are miracles impossible? No one will say so who opens his eyes to the miracles of creation with which we are surrounded on every hand. You can not even show that they are a priori, improbable; God would be likely to reveal his will to the rational creatures who were required to obey it; he would authenticate in some way the right of prophets and apostles to speak in his name; supernatural power was the broad seal which he affixed to their commission. From this it follows, that the improbability of a miracle is no greater than the original improbability of a revelation, and that is not improbable at all. Therefore, if the miracles of the New Testament are proved by sufficient evidence, we believe them as we believe any other established fact. They become deniable only when it is shown that the great miracle of making the world was never performed. Accordingly, Mr. Ingersoll abolishes creation first, and then clears the way to his dogmatic conclusion that all miracles are "the children of mendacity."

Christianity is pernicious in its moral effect, darkens the mind, narrows the soul, arrests the progress of human society, and hinders civilization. Mr. Ingersoll, as a zealous apostle of "the gospel of dirt," must be expected to throw a good deal of mud. But this is too much; it injures himself instead of defiling the object of his assault. When I answer that all we have of virtue, justice, intellectual liberty, moral elevation, refinement, benevolence and true wisdom came to us from that source which he reviles as the fountain of evil, I am not merely putting one assertion against the other; for I have the advantage, which he has not, of speaking what every tolerably well informed man knows to be true. Reflect what kind of a world this was when the disciples of Christ undertook to reform it, and compare it with the condition in which their teachings have put it. In its mighty metropolis, the center of its intellectual and political power, the best men were addicted to vices so debasing, that I could not even allude to them without soiling the paper I write upon. All manner of unprincipled wickedness was practiced in the private life of the whole population without concealment or shame, and the magistrates were thoroughly and universally corrupt. Benevolence in any shape was almost unknown. The helpless and the weak got neither justice nor mercy. There was no relief for the poor, no succor for the sick, no refuge for the unfortunate. In all paganism there was not a hospital, asylum, almshouse, or organized charity of any sort. The indifference to human life was literally frightful. The order of a successful leader to assassinate his opponents was always obeyed by his followers with the utmost alacrity and pleasure. It was a spectacle of the most revolting kind to witness the shows at which men were compelled to kill one another, to be torn in pieces by wild beasts, or otherwise "butchered, to make a Roman holiday." In every province paganism enacted the same cold-blooded cruelties; oppression and robbery ruled supreme; murder went rampaging and red over all the earth. The church of Christ came, and her light penetrated the moral darkness like a new sun. She covered the globe with institutions of mercy, and thousands upon thousands of her disciples devoted themselves exclusively to the works of charity at the sacrifice of every earthly interest. Her earliest adherents were killed without remorse—beheaded, crucified, sawn asunder, thrown to the beasts, or covered with pitch, piled up in great heaps, and slowly burnt to death. But her faith was perfect through suffering.

to the books and working materials for the Bengali ladies. "Oh, white people are all so kind!" she exclaimed. "I said, it is not all white people that are so kind, it is only Christians. It is Jesus Christ who teaches us to love all men, and to try to do good to all, even to those we have never seen. See! it is Jesus that teaches this; your religion does not. Bengali people would not send their money away to do good to people they had never seen." She wrung her hands and looked in agony, and then said: "Oh, Bengali are very bad. Bengali women have eyes, but they can see nothing; they have hands, but they know not how, they can work nothing, they have feet, but they can go nowhere to do any good to themselves or any one else; they have tongues, but they cannot use them to teach others or make others be good." She covered her face for a few minutes, I could only pray for her. How much her words were like the prophetic words which the idols of the heathen: "They have eyes, but they see not." I have tried in all my teachings never to say anything that will make the poor creatures dissatisfied with what is impossible in their present condition, but this widow reads a great deal, and is very bright and intelligent. Would that you could have seen the look of utter hopelessness on her face; I think my heart would have never felt for the heathen before, would have felt that lost. She is anxious for all Bengali women to be taught, for she says, "When they are educated, she knows they will be free."

An eminent missionary, in watching the rapidity with which Zenanas are being opened, tells us "that education among heathen women is to the great missionary work of this age." An educated Hindoo said to Miss Brittain: "I believe, a hundred years hence, India will be a glorious country, and if it ever is, it will be owing to the kind Christian ladies who are instructing our women. When they are educated and taught to know something more than to dress and sew, then, and not till then, shall we know the meaning of that beautiful English word, 'Home.'"

Desolate Widows. (Prepared by the "Woman's Union Missionary Society.")

Sad and degraded as all heathen women are, the life of widows is most deplorable. From the time that a widow dies, they must eat only once a day, and then the coarsest food, while they fast one day each week. They are not permitted to arrange their hair tastefully, which is generally the pride of heathen women; and in whatever rank, without ornaments. Believing in the transmigration of souls, the Hindoo widow professes that the elevation of her position, in her future life, depends upon the amount of her austerities in the present. Zenana teaching provides the only method of reaching these secluded victims of superstitious custom.

Miss Brittain tells us incidents in the life of one widowed pupil, which illustrate the condition of this class of women:

I have mentioned that widows are not allowed to learn to read; but, as needle or fancy work has not been thought of, it has never been forbidden. One day, when I was teaching a child to crocheter, K— came gradually step by step into the room, having heretofore always stood at the door. At length she came close to my side, and leaning on the couch, asked if I would teach her to work. She then showed me something she had attempted on the child's work, and told me she wished to make a pair of slippers. How glad I felt that something could interest her, for she could hereafter be present and listen when the children learn.

Some time after my first instruction, K— showed me the work she had just completed, which was a beautiful bracket with flowers, worked in wool and beads. She asked for more materials, which I promised to bring the following week, when she said, "Oh, what shall I do till you come again? Since you have taught me to work, I cannot be idle." Is not this acquisition of habits of industry one good result?

I have now been able to give her instruction in religious things, and I feel she is not far from the Kingdom of God. She always lingers to recite her lesson until the last, hoping to have a private conversation with me. One day she wrote on her slate what she thought was the truth, which I fancied she had copied from a book until she assured me she had not. It was in the form of question and answer, thus: "Do we all need a new heart?" "Yes, we all need to have a new heart." "Can we have a new heart?" "Yes, God can give us clean hearts and fit us to be near him; for this Jesus died, and for this he taught his disciples the Lord's Prayer." A few weeks since, she asked me to give her a book of prayers, saying she tried to pray to the true God through Christ, but did not know how. I told her the best way was to go to God as a child would to a loving mother, and ask him what she wanted for Christ's sake. But as that did not satisfy her, I gave her a little "Manual of Prayers," with which she was delighted. A day or two after, when I went to her, I found that a little child of whom she was very fond had been ill. She brought the prayer book to me, and told me she had found a prayer in it for a sick child; and as she had prayed two or three times, she was sure God had heard her, for the child was so much better.

Some time ago, I was showing her an English book of pictures, when a friend had given to me. As I explained them to her, she said, "How kind all the English people are." "No," I replied, "it is not all English people, it is only true Christians who love everybody." I then told her, that in America, a number of young girls met every week to sew, and that the things they made, were to be sold

to the books and working materials for the Bengali ladies. "Oh, white people are all so kind!" she exclaimed. "I said, it is not all white people that are so kind, it is only Christians. It is Jesus Christ who teaches us to love all men, and to try to do good to all, even to those we have never seen. See! it is Jesus that teaches this; your religion does not. Bengali people would not send their money away to do good to people they had never seen." She wrung her hands and looked in agony, and then said: "Oh, Bengali are very bad. Bengali women have eyes, but they can see nothing; they have hands, but they know not how, they can work nothing, they have feet, but they can go nowhere to do any good to themselves or any one else; they have tongues, but they cannot use them to teach others or make others be good." She covered her face for a few minutes, I could only pray for her. How much her words were like the prophetic words which the idols of the heathen: "They have eyes, but they see not." I have tried in all my teachings never to say anything that will make the poor creatures dissatisfied with what is impossible in their present condition, but this widow reads a great deal, and is very bright and intelligent. Would that you could have seen the look of utter hopelessness on her face; I think my heart would have never felt for the heathen before, would have felt that lost. She is anxious for all Bengali women to be taught, for she says, "When they are educated, she knows they will be free."

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I have now been

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LITTLE THINGS.

It is given to very few men to do grand things. The lives of the vast majority are made up of very small things. Little toils, little anxieties, little perplexities, little joys and sorrows, little hopes and fears, these, after all, make up the great sum of human experience. And yet, who does not sometimes feel as if more watchfulness, more self-denial, more grace, were required to enable us to perform aright our little duties, to bear aright our little trials, to exert a good influence and set a right example in the transactions and courtesies of daily intercourse, than for the larger duties and trials of life.

Those great questions upon which hang tremendous and vital issues bring with them a sense of responsibility which is gets care and conscientiousness. So, too, those weighty afflictions which bow the spirit under a sense of helplessness and crowd out for the time all the petty brood of selfish cares and ambitions, chasten and subdue the stubborn soul and thus "bring forth the peaceable fruits of righteousness." Even great worldly prosperity, which probably tries the genuineness of religious principles in most natures as scarcely anything else can try it, has much in it to beget anxious thought and to suggest warning against the power of the tempter.

But to bring the spirit of the Gospel into all the petty affairs of every day life, to have it so transfused through our inmost soul that it saturates as imperceptibly and yet as refreshingly as the falling dew, very little act and word and thought,—this is difficult indeed. And yet this is Christianity in its highest, most practical development. "Whatsoever ye do, do all in the name of the Lord Jesus." And if in his name, certainly in his spirit. This principle applies of course to all our so-called worldly business. We are too apt to put asunder what God has joined together—our secular pursuits and our religious life. We are too apt to say within ourselves: This is a religious matter; that is a worldly matter.

But I must be very careful here; I must try to get the right spirit, to apply the Gospel rule; but this is merely a secular matter; it relates to my daily bread; it belongs to this life, to *me*; and being thus a purely worldly matter, I am surely justified in acting on worldly principles.

Thus we often talk and often think and act as if religion stood related to death and the spiritual world, and our every day pursuits only to the bread which perisheth. We forget that body and soul and spirit all alike belong to him who hath bought us, and all are to be included in the complete consecration to which we stand committed by the mightiest of all motives and the most solemn of all pledges. When this consecration has wrought its perfect work the same motive which takes the Christian to the house of worship, the Sabbath school, or the prayer-meeting, will accompany him to the study, the office, the workshop, or the farm field. And more and harder even than this, it will penetrate and permeate and saturate every little act and service which opportunity puts in our power to render to those around us, with the indefinable, yet almost omnipotent, influence of true Christian courtesy. It will baptize the homeliest offices with the gentleness and the radiance of the true "higher life," which is "hid with Christ in God."

How true it is that the Christian man or woman should be the constant and highest type of the true gentleman or gentlewoman! Who of us has not to some extent at least felt the power of such a Christ-begotten gentility in some of those with whom we have to do? And who of us, on the other hand, has not often felt how sadly the lack of this quality, the failure to carry the true, loving, serving spirit of religion into the little matters of daily and hourly intercourse, has marred the beauty of a genuine character and curtailed the influence of a good and even noble life.

And so little words of patience, or of peevishness; little acts of self-denial, kindness, or of selfish disregard of the comfort of those around us; little practical applications of the "royal law," or little denials in fact of its indwelling power, make up the sum of the testimony which it is given to each every day to bear for or against practical Christianity.

On important occasions, when we are conscious that the eyes of the community are upon us, the very occasion

puts us on our guard. But in the everyday little things which make up our lives we need to watch ourselves. It is in little things that men make character; and it is in little things that men are judged. Christians are disciples of Christ, representatives of Jesus in every community where they live. Let them never forget this. Their influence for good, their usefulness, will depend upon the impression they make in the every day little transactions they have with men.

The dishonest dealings of a day sometimes blacken the reputation of a prominent professor and destroy forever his power for usefulness among men in the service of Christ. In small transactions men lay themselves open and make bare their characters, so that all who observe may know them.

COLPORTAGE.

At the meeting of the Convention in Troy the State Mission Board was instructed to attempt to secure twelve hundred dollars as a permanent fund for colportage work in the State. From every section of the State appeals come impressing the necessity of the work. In some large districts there is almost utter destitution of denominational literature, indeed of religious literature of any kind. Just where it is most needed, just where it is wanting. The fund in hand is very small, too small for anything like efficient work.

The necessity of the work is patent, pressing, important. Are there not one dozen Christian men and women who will contribute one hundred dollars each immediately, and thus establish a system of colportage that will continue indefinitely? The amount asked for will meet all demands in this direction for years to come. It is important that contributions to this fund be made before the first of November—would accomplish the results desired.

CONTRIBUTIONS WITHOUT INSTRUCTIONS.

In this connection we call attention to a suggestion made by the Convention to the churches, that all funds contributed to State Mission work be contributed without instructions as to localities in which they shall be disbursed. If this suggestion is regarded by contributors it will enable the Board to do more and better work. Having constant supervision of the entire field, and receiving appeals for help from every direction, the Board is in the best position to expend money given where it will be most profitable.

GIRLS AND BOYS—JUDSON.

Just now parents are thinking of schools, and determining where they will send their children next session. We advertise quite a number of first-rate schools and colleges and do not hesitate to recommend them. We would call the especial attention of Baptists to the

JUDSON as one of the best schools for girls on the continent. It goes without saying that Dr. Gwaltney is peculiarly fitted for the position he occupies. Gentle, firm, sensible, learned, he governs his school with the affectionate carelessness of a father and the unyielding impartiality and firmness of a Christian teacher. He is assisted by a full and competent faculty who have all the needed facilities for teaching. Judson girls all over the State bear witness to the faithfulness of their teachers and the excellence of their Alma Mater.

A boy who wants an education that will fit him for the practical business of life will find no better place than the

HOWARD. Dr. Murfee, the almost incomparable disciplinarian, still presides and manages the affairs of the College with skillful discretion, and secures the proper training of any student committed to his care. The late changes in the faculty diminish not a whit the efficiency of the experienced corps of teachers who assist the President in making the Howard one of the best schools in the State. The apparatus in the various departments of the College furnish the student with every needed facility for acquiring an education that will fit him for the practical duties of life in every chosen avocation.

MARTIN, the seat of these institutions, is healthful, quiet, moral, orderly. Its society is cultivated, refined, gentle. The society of the town in connection with the discipline of these Christian schools, throws around the girls and boys who attend the influences needed to cultivate their hearts as well as their heads. It will be just as it ought to be, if the halls of both these denominational institutions are crowded next session with young people earnestly preparing themselves for the serious work of life.

We have received from A. M. Purdy, of Palmyra, N. Y., a specimen number of our readers to the advertisement of the Greenville Male High School, which opens Sept. 12. We learn with pleasure that the prospects for a full school and a successful session in full respect are highly flattering. Prof. Jos. Callaway, of Montgomery county, has been lately added to the faculty. Of this gentleman the faculty of the A. & M. College thus speaks: "Mr. Callaway has been an earnest, faithful student, an excellent scholar and a young man of irreproachable character during his connection with this institution. We cheerfully recommend him as well qualified for the position of teacher or principal of an academy or high school, both on account of his scholarship and of his capacity, character and manly bearing."

IN THE FIELD.

Two weeks ago we left Selma for the purpose of attending the meeting of the Cedar Bluff Association at Gadsden. We stopped off two days and nights at Birmingham, where we were pleasantly entertained by Bro. R. H. Sterrett and family, formerly of Selma. Bro. Sterrett's friends will be pleased to know that he ranks among the best lawyers of the Iron City. We secured in Birmingham about twenty-five subscribers to the ALABAMA BAPTIST. If the pastor had been at home we think we could have secured a larger number, but he was at Union Springs enjoying a much needed vacation. The brethren of Birmingham mourn the death of one of their best members, Bro. J. C. Maxwell, who died a few days ago in Tuscaloosa of typhoid fever.

We stopped a day at Trussville. The pastor, Dr. B. F. Hendon, was absent, engaged in a protracted meeting at one of his churches in the mountains. We learned that he had just closed a most delightful meeting at the Trussville church, during which there were several additions to the membership. This church has a very large membership, among them some most excellent brethren and sisters.

We arrived at Gadsden on Friday before the third Sunday in August and were immediately taken charge of by "the committee" who sent us to the elegant home of Col. R. B. Kyle, where we were joined next day by the "indisputable" Cor. Sec. and Treasurer of our State Mission Board, Rev. T. M. Bailey.

THE CEDAR BLUFF ASSOCIATION met in the Gadsden church at 11 a. m. Saturday, August 20th. The introductory sermon was preached by Rev. J. F. Dagg. The Association was organized by electing Rev. M. A. Cornelius, of Maple Grove, Moderator, and A. E. Goodhue, of Gadsden, Clerk. The usual routine of business was gone through with. The Association resolved to turn over its mission work to the State Mission Board, and pledges were made to the amount of \$110.00 to support the work. Rev. J. H. Glazner, of Broomtown, preached the missionary sermon, at 11 a. m. Sunday, Revs. J. F. Johnson, E. T. Read, W. H. Moon, J. R. Trotter, T. M. Bailey, Webb, and we preached during the session. Among the lay members Hon. John Lawrence, of Cedar Bluff, seems to be the leading spirit in the Association. The next session will be held with Cedar Bluff church, Cherokee county, beginning on Friday before the third Sabbath in August, 1882. All regretted that Dr. J. R. Nowlin, former Clerk of the Association, was prevented from attending the session by serious illness. We stayed at Gadsden two days after the adjournment of the Association and preached Tuesday and Wednesday nights. We have rarely enjoyed any visit so much as we did our visit to Gadsden. It was to us a grateful season of rest and recreation.

Friday, on our return to Selma, we stopped at Montevallo and spent a few hours very pleasantly with Bro. H. C. Reynolds, of that place. Bro. Reynolds is one of the most active business men we have met, and what is better, he displays the same activity in church work. We paid a visit to the new house of worship at Montevallo. It is centrally located and is one of the neatest and best arranged church buildings to be found. Dr. E. B. Teague is the beloved pastor of the church there.

We reached Selma Friday night last. We shall probably leave this week to attend the meeting of the Canaan Association at Jonesboro, Jefferson county.

FIELD NOTES.

"The Unity Association meets on Saturday before the 1st Sabbath in October, at Mulberry church, six miles east of Maplesville. Brethren over the State are invited to attend. We would be especially glad to welcome among us brethren Cleveland, West, Bailey, Renfro, Winkler, and Murfee."—A. L. Blizard, Perryville.

Bro. A. B. Couch, of Mobile, in his recent afflictions has our deepest sympathy. We have received the announcement of Union Springs Institute, which will hereafter be conducted by Profs. J. M. Dill and Sumner B. Foster, as Co-Principals. These young gentlemen are among the best educators of our State, and we predict for the Institute a successful career under their skillful guidance. —Bro. A. L. Blizard, of the Unity Association, made us a pleasant call on last Tuesday. "I have not heard of a single revival of religion in our (North River) Association. This could condition of the churches causes my heart to bleed. I will do my utmost, at the meeting of our Association, to induce my brethren to co-operate with the State Board and raise the \$175 which they ask for. I'll not forget the ALABAMA BAPTIST." —J. W. S., Arkadelphia.

"I am delighted with my pastor and our church here. We will have a new house by fall. One of our sisters gave her engagement ring, a beautiful diamond, for the benefit of the new church." —Mrs. L. G. G. Oxford, Ala.

"A brother writing from Jefferson, Ala., says: 'Since my last renewal I have lost the sight of one eye and the other is badly injured; I cannot do without the ALABAMA BAPTIST. It affords me too much pleasure. Would to God that every Baptist in the State was a subscriber.' We have given expression to that sentiment time and again. We would that all the brethren had more of the spirit of Bro. L." —The protracted meeting at the First Baptist church still continues, and under the power of the Word many sinners are being brought to a sense of their guilt and are seeking "the pearl of great price."

The Rev. Mr. Crumpton, whose ministry during last week had aroused a deep interest, was compelled to return home, much to the regret of the large congregations that filled the church each night during his stay with us. His presentation of the truth was most powerful and convincing. Dr. Renfro will continue the meeting, but we have not learned that he will have other assistance." —Talladega Mountain Home.

"The religious interest in this section of the country is ahead of what it has been for several years. Most of the churches are greatly revived, and many sinners are being converted. Milltown has had some eighteen added under the labors of Bro. Shaffer. County Line received fifteen, and the interest was on the increase when the meeting had to be closed. Brethren Moss and Blackwell assisted me in the meeting. Rock Spring has had four more added by experience since last writing. At Lafayette a work of wonderful power is in progress, numbers professing daily. The town appears stirred to its centre. Business houses are closed at the hours of service, bar-rooms included, and some of their keepers are among those who are seeking for salvation. Such a meeting has not before been known, say old citizens, at this place. God speed the work." —Geo. E. Brewer.

Bro. W. W. Maulding, of Burnsville, called in to see us on Friday, and renewed his subscription. We regret to learn that Prof. L. T. Gwaltney, of Howard College, is seriously ill at his home in Virginia. We trust he will speedily gain health and vigor for the responsible duties of the coming session. —We are constantly making new and valuable additions to our office. Send us your work, and we guarantee satisfaction. —Bro. J. H. Crumpton's visit to Talladega was a blessing. He preached several sermons of great ability and singular adaptation to the beginning of such a meeting. He had the ear of the people from the first. No Baptist minister has ever been in our community who succeeded better in getting congregations, and before he left he had won all hearts. He left too soon, but work in his own charge demanded his attention. The meeting is continued with good results." —J. J. D. R. L. A. TER.

"The meetings continued until Sabbath last. Baptized ten. Others were received for baptism—thirteen in all. Others are expected." —J. J. D. Renfro, August 30th.

Georgia Baptists have in their employment 46 missionaries, at an expense of \$17,350. —Rev. Dr. Enoch Pond, who has been connected with the Bangor Theological Seminary for nearly fifty years, celebrated his 50th birthday recently, and is still well and strong, physically and mentally." —Western Recorder.

Land Hoyt, D. D., of Brooklyn, has been called to the pastorate of the First church, Chicago. —The Text as Baptist Herald says there is more of the revival spirit in Texas than in several years past. —The Baptist Gleamer, at Martin, Tenn., and the Baptist Banner, at Ewing, Ill., are to be removed to Cairo, Ill., and consolidated. —Bro. T. H. Stout has resigned the pastorate of the First church in Troy, to take effect January 1st. Rev. M. M. Waboldt has been called as his successor. We hope some good church in need of a first-rate pastor will make arrangements to retain Bro. Stout in the State. We can't afford to lose him now.

Lately we have received several communications unaccompanied by the names of the authors. The inflexible rule of the office prevents their publication. —Rev. M. T. Yates, in a letter under date of June 15, 1881, says: "My general health is good. I preach on Sunday, but I am not allowed to move round freely, or even to sit except on a prepared cushion. This is a real trial in the flesh." —My friends must not think of me as a sick man. I am as stout as a Hercules, and as erect as a Belvedere." —Biblical Recorder. —It is announced that Dean Stanley's successor is to be Rev. Henry Montgomery Butler, since 1859 Head-master of Harrow School. His father had held the same position for twenty-four years. Dean Butler is a graduate and fellow of Trinity College, Cambridge, and has made a high reputation as an educator, but known on this side of the Atlantic. He may reasonably be supposed, however, to be a much more orthodox divine than the late Dean. His qualifications for so responsible a

post are yet to be proved." —Ex. G. Chronicle. —"The Baptist churches of central and eastern Europe have formed a union or convention, embracing Germany, Denmark, Switzerland, Holland, Russia, Poland and Turkey, and reaching into Africa. There are nearly 30,000 Baptists in this vast region, where fifty years ago there were hardly any." —Flag.

News comes of the baptism of 568 more Telugus and the ordination of eight natives to the Baptist ministry. —A young pastor once asked Dr. Lyman Beecher how a cold and lifeless church could be revived. He replied: "Get your own heart warm first by reading, meditation and prayer. Then warm another heart, then a third, and when you have seven, you will have a revival."

Rev. T. B. Craighead has removed from Tusculum to Louisville, Ky. The Moody meetings at Northfield have been largely attended, and very successful. —Give us a many, young or old, high or low, on whom we know we can thoroughly depend—who will stand firm when others fail—the faithful and true, the adviser honest and fearless, the adversary just and chivalrous in such an one there is a fragment of the Rock of Ages. —Don Stanley. —There is dew in one flower and not in another, because one opens its cup and takes in, while the other closes itself and the dew runs off. So God rains goodness and mercy as wide as the dew; and if we lack them, it is because we will not open our hearts to receive them. —Have you read the new version? —Boston Post. Yes. Have you read the old one? —Philadelphia News. —To all who are suffering from the domination of any harmful habit, we commend the words of Dr. Theo. Cuyler on the cost of serving Christ: "If you expect to follow Christ, you must deny your self-interest and take up every cross that Christ appoints. Count the cost. The simple, inexorable rule is: 'Give up nothing that is innocent and right, but give up everything that is wrong.' You now love to have your own way, you must consent gladly to let God have his way. You have favorite pleasures that are sinful. Find a higher pleasure in abandoning them. Count the cost of quitting profitable sins. Count the cost of sneers, of a great many hard knocks, and of still more hard work. Count the cost of a noble, prayerful, unselfish, godly life. It will cost dear; but thanks to God, it pays." —Mr. William Hoyt, of England, computes from the custom and excise returns of Great Britain, that the total consumption of liquors cost that country \$142,741,666 in the year 1875, and he finds a slight increase in the following years. Dr. Young, while at the head of the Bureau of Statistics in the Treasury Department, estimated the sales of liquor in the United States for the year 1871, at \$600,000,000. Some realizing sense of what these figures stand for may be gained by comparison with other expenditures at about the same time. The aggregate wages paid by all the manufacturing establishments in the country, as shown by the census of 1870, was only \$775,384,343, an excess of less than thirty per cent. over our drink bill. The same census gives us these annual values of leading manufacturing industries: Flour and grain mill products, \$444,985,143; molasses and sugar, \$119,325,279; cotton goods, \$177,489,739; woolen goods, \$155,405,358; leather and shoes, \$146,704,655. The total value of church property in the United States is \$354,485,581, or the cost of seven months' drinking. Or, again, the census states the total aggregate of State taxation in 1870, including therein all State, territorial, county, and municipal taxes, as \$280,591,521, not half the direct tax the liquor consumers lay upon themselves. —Judge Pitman.

The Queen commanded the withdrawal of her patronage from the International Medical Congress, recently held in London, unless the forty-three female physicians, who applied for admission, were excluded. —Of the 3,590 graduates of Yale now alive, 334 are in the South, 311 in States and Territories west of the Mississippi, 636 in Connecticut, and 821 in New York. Yale is under Congressional control, and its denominational influence is felt in every part of New England. It has a Theological Department, with ninety-four students and seven professors. I notice that, in a late publication, special mention is made of the fact that the South is again patronizing Yale College; and the same document tells how liberal the College authorities are, and how many of them are not Congregationalists. Still it is just as denominational as is Rochester University, or any other of our leading Baptist Colleges. Yale has been a mighty educational power, and yet, as I looked upon its new buildings and talked with some of its younger professors, I felt that it had but fairly entered upon its great mission. —That for 120 years it has been simply getting ready for the work of coming centuries. —Religious Herald.

Baron Liebig, the famous chemist, has proved to a certainty that as much flour as can lie on the point of a table-knife is more nutritious than eight grains of Bavarian beer," counted the best made. Also, that the man who drinks two gallons of beer a day, for a year, gets only as much nutriment from his 730 gallons as he would from one five-pound loaf of bread, or three pounds of flesh. This is not the statement of a fanatic, but that of a scientific temperance man, but that of one of the ablest chemists in Europe. —Just think of drinking nearly twenty-three barrels of beer, to get as much nutriment as you could get from a loaf of bread or a cut of steak. There stands the twenty-three barrels of beer. Here are the bread and beef. Which will you take? There is alcohol enough in the twenty-three barrels of beer to start half a dozen Yankees well on the road to drunkenness. And beside, how do you like the cost of the beer-nutrient in money? The bread or meat, at present prices, would be a mere trifle, but the beer would be quite an expense. 11,776 drinks at 5 cents, a cost of \$588.80.

Not Neutral.

"In reply to our notice of its apparent neutral position respecting the action of the Foreign Mission Board in withdrawing the appointments of two missionaries, the ALABAMA BAPTIST says: —"

"The Board will have our most earnest support. * * * As to the inspiration of the Scriptures, we are as fixed in the belief that the Bible is inspired of God, and therefore infallible as the redeemer of men. * * * It was not tenderness nor timidity that prevented an earlier expression, but an honest conviction that silence was best for the cause of Christ. If the publication of the above is necessary to guard our soundness from suspicion, and the Board from discredit, and will accomplish good, we thank the Central Baptist and the Baptist Reflector for the occasion. We are glad the Reflector has no reason to doubt our soundness; we hope it will have no cause to question our courage."

"Our remarks, which called forth the above explanation, were conceived in the kindest and most brotherly spirit, for there are but few with whom our personal acquaintance is no greater, for whom we have a higher regard than the amiable and able editor of the ALABAMA BAPTIST. We had no doubt of the soundness of the BAPTIST, but thought silence was a grave mistake, and the prompt announcement of its position, when reminded of its importance, is amply satisfactory, as are its reasons for its former silence. We regret that we wrote that word 'timidity,' and promptly withdrew it, and shall not doubt the ability and courage of the ALABAMA BAPTIST to defend the truth whenever it thinks proper to do so. We admire and appreciate the Christian spirit of the BAPTIST, and commend it to our readers as a journal worthy of their support, if they desire a paper from that direction." —M. H. in Reflector.

"As to the inspiration of the Scriptures, we are as fixed in the belief that the Bible is inspired of God, and therefore infallible, as we are that the blessed Christ is the redeemer of men." —ALABAMA BAPTIST. That is plain enough. It affords us great pleasure to see a paper we prize so highly stand squarely up on the right side of that great question. We are satisfied our contemporary's editorial on the Stout-Bell case will do good." —Central Baptist.

"The ALABAMA BAPTIST has this to say about the discussion of the Stout-Bell case: We are persuaded, that just now, under existing circumstances, a calm, satisfactory discussion cannot be had, and that its continuance will result in bitterness of feeling, alienations, if not divisions, which will cripple the Board in its work for years. The Record does not share these fears. The shaking of an oak causes it to take deeper root; winds play havoc with rotten timber, but the sound trees are generally not hurt. As to the bitterness, etc., sensible people can discuss such subjects without anything of the sort, though they differ entirely, and we have to get along without the other class for the most part any way." —Baptist Record.

We shall be glad if our fears are not well founded. We will await developments hopefully, since so many wise, discreet brethren, who have the best interests of the cause of Christ at heart, differ with us in opinion.

"Prohibition" in Talladega.

The readers of the ALABAMA BAPTIST will have learned that the prohibition of the liquor traffic in Talladega county was defeated in the election of August the 22nd. The Legislature at its last term gave our county the authority to vote on the subject of prohibition. The election was ordered and held, and whisky triumphed. For the information of those who may be interested on the subject in other parts of the State, I desire to state some of the influences which led to this result:

1. First of all, whisky is always strong, and especially so in a community where it has run riot, unwhipped by justice, until it has become an outlaw; and this is true of Talladega.

2. Many other counties and parts of counties contiguous to Talladega, have, by election or by direct acts of the Legislature, prohibited the traffic. This makes Talladega county the liquor market for a vast district of country; and hence the whisky men abroad are understood to have taken a deep and expensive interest in the election. "Free whisky" was the order of the day, and to the shame of the people "free whisky" bribed many a vote.

3. Those men in the Democratic party who have been accustomed to address the people and give direction to the voting of the party, without exception, lay in the background and exerted no influence; some of them quietly and some not so quietly exerted their influence against prohibition. These men will hereafter expect men of virtue and sobriety to vote for them for office!

4. One single man, a leading Republican, controlled the colored vote of the county and turned it almost solid on the side of whisky. He failed to make the colored vote solid in town where the Talladega College is located, a Congregational school, the whole of whose influences were exerted on the side of prohibition, to the honor be it said, Captain N. S. McAfee, a Republican, did more for prohibition than any other man in the county, and doubtless controlled some of the colored votes, but the great body of them followed Mr. Arthur Bingham on the side of whisky. And the leading Democrats of the county have the satisfaction to know that, with the powerful aid of this leading Republican, they conquered their life-long friends and established whisky and immorality in the county. The virtue of the county should let them remain precisely where they have placed themselves; and it will. But prohibition is a cat which catches on its feet and will be ready

to renew the contest at the first opportunity.

While speaking on this subject, Mr. Editor, there is one view as to results which I desire to confront. It is said that prohibition does not prohibit; that it does no good; that it is not effective. Now, sir, this marks an ignorance on the subject which is inexcusable. Laws against stealing or murder do not entirely stop these great crimes, but they certainly hold them in check. Nothing in the form of law against crime has succeeded better than prohibition. There is too much evidence in our own State and in other States as to the success of prohibition, for men to talk as some so-called intelligent men do on this subject. Any man who denies the beneficial results of prohibition is an ignoramus or something worse; for no man can give expression to such a sentiment who has a knowledge of one of a thousand of the facts, unless he means to speak in the interest of the evil.

I am gratified to be able to say that the great majority of the colored ministers of the county were, on the side of prohibition; but in this case they had almost no power with their people. I am pained to say that the only exceptions of whom I have heard were Baptist ministers; and still more grieved to know that one while Baptist minister exerted his influence in favor of liquor!

But enough. I only intended to let interested parties in the State know something of the agencies which worked our defeat. J. J. D. RENFRO.

Appeal for Micanopy.

To the lady readers of the Alabama Baptist: Dear Sisters: Six years ago I appealed to you through the columns of the ALABAMA BAPTIST to aid the Baptist ladies of South Carolina in their laudable efforts to raise funds for the building of a home in Canton, China, for our missionary sisters, Mrs. Williams and Miss Lula Whilden. That appeal was not in vain. Your contributions, together with many of your words of cheer, are fresh in my memory, and will ever be fondly cherished.

In the providence of God the lines of life have fallen to me in Micanopy, Florida. Here I find an important work to be done for the Master, and I desire your co-operation in its management. In asking this of you, I am but presenting you another opportunity of ministering unto Jesus. In as much as ye have done it unto the least of these, my brethren, ye have done it unto me.

When I came here last January I found a small band of Baptists—sixteen in number—of whom I was one. In six months previous, but discouraged in their work on account of lack of funds, they felt unable to give more themselves; they would not ask their Presbyterian and Methodist friends to aid them, as the former were building a new church, and the latter a parsonage. Knowing the Baptist churches of Florida to be generally small and financially weak, they deemed it useless to apply to them for assistance. I was requested to solicit help from Baptists out of the State.

As I listened to the recital of some of the many difficulties under which the Baptist banner was kept aloft here for eleven years by eight ladies, my soul went heavenward, the prayer that the Lord would spare my life, although one of suffering, until I saw those faithful ones rewarded with a finished house of worship. Two of these sisters have entered upon the twilight of life; ere the shades of night gather around them they greatly desire to see the cherished object of their prayers accomplished, viz, the dedication to the Lord of a Baptist church unencumbered with debt.

Will not each of you, my sisters, send me ten cents for the completion of this house for the Lord? The gift asked for is small, yet it will not fail of being observed by Jesus, and the amounts will aggregate a sum sufficient to pay for the putting up of the ceiling, which has been purchased and paid for (with the exception of six dollars sent me by the Baptist church of Winchester, Kentucky, for that special purpose, by a noble Baptist lady of Greensboro, Georgia).

To have the privilege of presenting the little band of the necessary funds for the ceiling of this church building will be a great pleasure, and a source of profound gratitude to God. I would like to write fully of the importance of having our building finished at an early day, but for fear of occupying too much space in the paper, and of trespassing upon your time, I forbear doing so. I will, however, add, we have assurances that the immigration to this county and immediate vicinity will be large this fall. We realize that now is the time for the Baptists to secure an influence, and that to do so it is necessary to

We appeal to you in our need, promising that the amounts already given, will be returned in a few years to the boards of our Convention, to be used in helping others. There is that scattered, and yet increased.

MRS. A. A. BAILEY.

Bethel Baptist Association.

A note from Bro. Geo. M. Parker informs us that the next session of this Association will be held with "Canaan" church, six miles west of Clifton, on the Alabama River, beginning on Thursday before the first Sunday in October, at 10 a. m. If visitors wishing to attend will notify Bro. T. M. Danaway or Bro. J. R. Holloman, Clifton, they will find conveyance. Bro. Parker says: "These brethren are obliging and will not think it an imposition if a dozen of you brethren who are interested in our denominational enterprises should notify them of their intention to come. If as many as a dozen come, we will then let fifteen or twenty come. We would be glad to see you all the same." If possible we will be there. —Ed.

Home Mission Board of the Southern Baptist Convention. The Situation.

California Mission. Brother Hartwell writes, August 11: "The clerk of our little Chinese church has just called on me to bring a contribution of twenty dollars (\$20.00) from the church to the Home Mission Board of the Southern Baptist Convention. It is entirely voluntary. I did not know of it at all till he brought me the money. We have now only eleven Chinese members and several of them are away from the city, so that this has really come from about six or seven of the brethren." They appreciate the Gospel. "By their fruits ye shall know them."

LEVYING MISSION SCHOOL. The buildings are rapidly approaching completion. Rev. J. A. Trenchard, Superintendent, is now in St. Louis purchasing the necessary outfit for the accommodation of one hundred pupils. It is expected that the school will be opened early in September.

NEW ORLEANS. Rev. J. O'B. Lowry has resigned the pastorate of the Coliseum Place church. More than ever laborers are needed in that interesting and growing field. The Board anxiously awaits the response of the churches to their appeal for the means to carry out the instructions of the Convention, to send as soon as practicable two or more missionaries to New Orleans. Let it be remembered that in a population of 225,000 the number of white Baptists is less than 400, and that they are struggling for life.

WM. H. MCINTOSH, Cor. Sec. Marion, Ala., Aug. 26th. Coosa River Baptist Association. The forty-eighth annual session of this body will be held with Macedonia Baptist church, St. Clair county, Ala., commencing Saturday preceding the third Sabbath in September next. Macedonia church is about eighteen to twenty miles north of Wilsonville on the Coosa Valley road, leading from Wilsonville via Harpersville to Ferryville on the Coosa River. Messengers and visitors attending this session will be expected to furnish their own conveyance to and from Macedonia, as this church is to remove from Wilsonville to be expected to furnish conveyances to meet any one at Wilsonville.

The following named Chairmen of Standing Committees will be expected to have their reports prepared prior to the meeting of the Association: Revs. S. Henderson, J. J. D. Renfro, E. T. Smyth, W. Wilcox, W. P. Kidd, and Bro. J. L. Wilcox, W. P. McKellar, E. A. Dean, J. W. Bishop, and C. R. Cross. It is very desirable that each church should embody in its letter to the Association full statistical report of all money contributed the past association year for pastor's salary, State, Home and Foreign Missions, Ministerial Education, church repairs, etc.; state whether it has a Sunday-school or not, and in making report of Sunday-schools conform to the plan recommended at last Association. See page ten (10) minutes of last year.

It is also earnestly desired that pastors, messengers, and the membership of all the churches composing this body, read carefully the article in the ALABAMA BAPTIST of August 4th, headed, "A Sketch of Work done by the State Mission Board," and also in the issue of that paper, Aug. 11th, the address "to the Baptists of Alabama," by the State Mission Board, and let all go to the Association with grateful hearts for what has been accomplished, and a determination to co-operate cordially, cheerfully, and liberally with the Board in the work proposed for the ensuing convention year. Why may not the "Coosa River" be the Banner Association in the State in liberal contributions, in supporting the pastors of churches in its bounds, and sending the Gospel to those who have it not in our own State, and to the destitute and perishing millions everywhere? Baptists need only to be educated by the ministry, that giving as the "Lord has prospered them," is as much a duty enjoined in the Scriptures, as preaching or any other act of worship, and that the earthly possessions they claim to own, are only entrusted to them for the purpose of honoring and glorifying him to whom all belong; and then liberal contributions to the Lord's treasury would not be spasmodic, or grudgingly bestowed.

AMNER WILLIAMS, Mod. Coosa River Bapt. Association.

Rev. J. C. Porter.

This brother, pastor of the Baptist church in Tallahassee, Fla., has been enjoying a vacation. He labored with the church in Eufaula, and at the close of the meeting between twenty and thirty were added to the church. At Ramah, a church in Barbour county, he preached for several days, and Brother Patterson, pastor of the church, baptized more than twenty persons. At Kynon

Minutes of the State Convention, 1881.

These were mailed some days since to all in attendance on the last session in Troy, as also to many others, and to all the Associations, to the address of their church clerk or moderator, except to the following Associations which were not mailed for want of knowledge of any to whom to send them, viz: Indian Creek, East Harmony, Carey, Big Bear Creek, and Arabachoochee. I will mail them if the address is furnished me.

BENJ. B. DAVIS, Secretary.
Enfauila, Aug. 23rd.

FIRST BAPTIST CHURCH, TROY.—Whereas, our beloved brother, Rev. T. H. Stout, has resigned his pastorate of this church, which resignation has been accepted, we therefore, the members of the First Baptist church, Troy, Ala., take great pleasure in testifying to the ability and fidelity of Brother Stout in the discharge of his pastoral duties during the whole time he has served us as pastor for the past three years. And we hereby affectionately recommend him as a pious, upright and faithful Christian minister.

B. W. STARKES, Chairman.
E. H. LOCKE, JAMES YATES, M. N. CARLISLE, Committee.
Done in conference August 20, 1881.

POLK HARRIS, HALL TALBOT, Clerk; Mod. Protem.

To the Baptists of Alabama.

The time is at hand for the meetings of your annual associations. Your earnest attention is invited to the circular issued under the direction of the State Mission Board. You have undertaken a great work—greater than you now realize—far greater than you contemplated in the beginning. The magnitude and scope of the work has developed, and will develop as progress is made. You have undertaken intelligent methods of evangelization of the people of Alabama. The means to this end are necessarily imperfect. The plan of operations can only be improved in the working. However perfect, a plan is worth nothing unless vitalized by energetic and intelligent work. To you the State Mission Board appeals for the money and the cordial, prayerful co-operation necessary to success.

Examine thoroughly into the religious condition of your people. If it is well with you, send to the Corresponding Secretary all you can, to give the Gospel to those of our brethren who are less favored. If it is not well with you let us know your condition and wants, how far you can help ourselves and how the Board can help you. If missionary work is not needed in your associations, give thanks to God and make your contributions abundant to help the Board to send the Gospel to the destitute. Impress upon the churches the importance of systematic and prompt collections; and upon the treasurers of the churches and associations to remit promptly all moneys received by them for any of the enterprises committed to the Board. Our laborers are dependent on their salaries, and may be expected to render more effective service if promptly paid.

As far as possible, let your contributions be made without restrictions or conditions, leaving the Board free to expend the money where work is most needed. Remember that the fields were most work ought to be done, are the fields from which the least money can now be gleaned. We must now that others hereafter may reap. "There is that scattereth, and there is that withholdeth more than is meet, but it tendeth to poverty."

WM. C. WYNN, Pres. State Mission Board.

Clerical Oration.

Why do our preachers study oratory? As preachers, not pastors, their business is to work a certain effect, and all help to its production should be a part of the education to learn. I presume I shall not be misunderstood to mean the effect of displaying self, and winning admiration for personal gifts. What the true preacher seeks to do is to inform the intellect with Christian truth; to stir the heart, and thereby influence the will of his hearers. Hall the solemn announcements heared are, so far as human insight goes, a waste of labor and breath. Two things, partly account for this: one is that a majority of the men set to preach are out of their real vocation—good persons they may be, but fit preachers they are not; another is that those with more aptitude for preaching do not yet understand the means to be employed to attain their object.

Sometimes the preacher has some conception of the needs of human nature, and knows that the truest truth fails to move when put before men in a dull, dry way; perhaps he does his best to acquire a good style, and succeeds in making an ably-written discourse. But when he comes into his pulpit to give it to his people, where is the impression it should produce? What becomes of his choice words, his considered sentences? There they lie upon the page he holds; he proceeds to read them. Why do they fail of any result? It is for want of delivery, of the oratorical art of making mere words "tell." His faithful effort goes for little; he seems to his hearers to be reading something to them, as he is—not to speaking to them from the heart.—August Atlantic.

Captain Ebenezer Morgan, of Grotton, president of the American and Foreign Bible Society (a Baptist organization), has engaged Dr. Thomas J. Conant, of Brooklyn, to make a complete revision of the Old Testament. Dr. Conant, one of the American revisers of the new version recently completed, has already revised the Psalms and the Pentateuch, and has four years more in which to complete the Old Testament. For this work he receives \$25,000 from Captain Morgan.

Major W. E. Penn, of Texas.

[Published by request.—ED. ALA. BAPTIST.]

Editor Herald.—You have information in regard to the work of the late Major W. E. Penn, of Texas, who has been successful in every meeting he has held in Texas.

1. His services attracted and held the largest audiences for weeks, and sometimes for months.

2. The converts are numbered by thousands, and among them all classes and ages are represented.

3. Some of the most active, liberal, reliable workers in our churches were converted under the labors of Major Penn.

4. His work stands as well as that of any other, and is in some respects, more desirable.

5. Usually, churches that have had him desire him again.

6. Dr. F. M. Law, who preceded me at Bryan, and who has served in that place for observing the character and effect of his meetings, informed me more than two years ago that a small proportion of his converts renounced their profession of faith in Christ.

7. It followed by a sensible and industrious pastor, a church will be greatly benefited by one of his meetings.

8. I have found converts to be just as sincere in their profession of faith as those in the church under Dr. Eadie, and even during meetings conducted by pastors.

9. I had him at Bryan a year ago—heard him three times a day for nearly a week, and while he says and does things in his own peculiar way that cut across the grain of our feelings, I am compelled to say, that he is not only one of the most successful but successful evangelists I have ever known.

10. I had him at Bryan, and would be glad to have him any other time.

11. There are objections to Bro. Penn's manner and methods, and so there are to pastors and missionaries. Who cares to stop to notice them, when a man is reaching and inspiring thousands of sinners, and doing the strongest and most influential men in the State every year?

12. The objections that were made to him three or four years ago do not now exist. The Major is still the same, but the effect of his preaching is now to the exclusion of the Gospel; but by the manipulation of the truth, he has made himself to the consciences of men more than any man I have ever known.

13. He preaches the Law to the exclusion of the Gospel; but by the manipulation of the truth, he has made himself to the consciences of men more than any man I have ever known.

14. "How about pastors?" Well, he does not ignore them, but he seldom has them preach except in passing. He is a great help to a pastor, who has to do outside of the meeting to care for the anxious and the "new babes in Christ."

15. "How will he do in Virginia?" Unless the Virginia of to-day differs more radically from the Virginia of twenty years ago, I think that he will succeed admirably. He is a man of power, who can do outside of the meeting to care for the anxious and the "new babes in Christ."

16. "What is the secret of his power?" I do not know of anything in his life that he has, unless it be his knowledge of the worst parts of human nature, and his power of applying it to all classes of sinners. He is a man of power, who can do outside of the meeting to care for the anxious and the "new babes in Christ."

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THE THREE STATES REVIEW. J. F. Shaw & Co., Publishers, Texas, Ark. Price, per annum, \$2. Single copy 20 cents.

The September number of this Review is before us. It opens with the sermon of Dr. Broadus, delivered at Indianapolis. This is followed by a number of interesting articles, among them are the Revised New Testament, Thoughts on Ritualistic Services, The Christian Soldier, The Bible in America, History of Bible, and Mineral resources of Arkansas and Texas.

Alabama News.

New corn sold last week in Greensboro for 60 cents per bushel. Mrs. E. T. Hutchison, of Greensboro, in jumping from a sugar was painfully hurt. At 11:30 a. m. the cotton was 2.50, and the production 600,654 bales. The cotton crop on the prairie lands of Bullock county will be much larger than last year. There are 46 doctors in Bullock county. The crops in Coffee county have not suffered greatly for rain, and are therefore promising.

Geo. S. Strange, of Limestone county, was killed by the explosion of a boiler. The treasurer of Perry county says that by the 15th of January next, the county will be out of debt. The cotton crop in Winston county will be short, but the corn crop is about average. The cotton crop in September 1-2, rain; 3-4, thunder storms, variable weather; 5-7, fair or variable; 8-10, fair, thunder; 11-12, cooler, fair, perhaps thunder showers; or rain; 13-14, fair, haze; 15-16, fair, warm; 17, rain or thunder storms; 17-19, heavy dew, clearing after rains. Cotton is falling into Montgomery at a rapid rate.

Mr. Henry Spivey, of Aurora, in jumping from an apple tree sprained his ankle severely. The Governor's Democrat quotes good peaches at only fifty cents per bushel in that locality. The Governor has appointed John B. Hughes Circuit Clerk of Wilcox county, vice C. C. Scott.

The dry and hot weather has had a very unfavorable effect on the vegetable market. Ben Perkins, colored, was hanged in Livingston for the murder of Gil. Robert. The prohibitionists of Calhoun county are in a bad way. The tax collector in Tallapoosa county by a large majority.

Mr. W. P. Bell, of Montgomery, is suffering from a stroke of paralysis. Provisions of all kinds have advanced heavily within the last week. The new corn is now visible to the naked eye. It may be seen in the northern sky.

The residence of J. F. Irwin, of Conecuh county, was burned. Loss, about \$1,500. No insurance. The post office, and the stores belonging to Taylor Chisolm, J. and J. D. Jones and Mr. Morgane, were burned at Atalla. An artillery company is being organized in Birmingham.

Eddie Wilson, a small boy, was killed by a train at the crossing of the Alabama and Gulf Coast railroads, near Whiteburg. The dwelling house of Jas. B. Barrow, near Whiteburg, was burned, together with its entire contents. There are now twenty-eight prisoners in the Huntsville jail.

In Tallapoosa county, 3.88 1/2 per cent for lands improved and unimproved. Total value of real estate, \$1,937,800, and of personal property, \$1,094,760. Since the 1st day of January there have been twenty-one divorces granted in Tallapoosa county. The Tax Collector of Jefferson, in his final settlement with the State, did not return a single piece of property sold for taxes.

In Autauga county there are 319,106 acres of land assessed for taxation at \$15,541. The personal property is valued at \$714,751. There is a great demand for dwelling houses in Union Springs now than has been known for years.

David Spivey, a colored man, died at Newton from the effects of morphia unintentionally administered for quinine. A telegraph line will be built from Fort Gaines, Ga., to Abbeville, S. C. A branch United States signal office will be established at Fort Morgan for the benefit of the shipping interest.

The dwelling house of Mr. Thomas Blakely, near Louisa, was struck by lightning and considerably damaged. A collision occurred on the Alabama Central railroad near Fausdale, causing the death of English Charles Crane, and of the fireman. The damage to the cars will amount to about \$3,000.

The hide made by Fred. Wolfe, representing the Elfringer syndicate, for the lease of the Cincinnati Southern Railroad for a term of years, was the highest, and the road will be leased to that system. This makes connection from Cincinnati over the Alabama Great Southern to Meridian and over the Mobile and Ohio to Vicksburg, Mississippi, and will, by January 1st, run through to Shreveport, La., to connect with the Texas Pacific.

The Atlanta Convention said that already 300,000 feet of space at the Exposition has been taken, and still further demands come in at the rate of 5,000 square feet a day. The Cincinnati Commercial says that opium kills 160,000 Chinese every year. Cotton seed is now being used for cooking purposes in place of lard or butter.

It is said that Hartmann, the Russian nihilist who attempted to blow up a railroad train in order to murder the Czar and family, will locate in Chicago. "Broadstreet" reports 86 failures during the past week in the United States and Canada. Green Lake, in Colorado, has the highest elevation of any in the world. Its surface is 10,222 feet above the level of the sea. Congressmen Dandorf, of Va., who is a straight Republican, expresses the opinion that not over fifty per cent of the entire Republican vote of the State will be polled for the Mahone re-election.

Judge Lawrence, First Commissioner of the Treasury, in a recent decision maintains that if a contract with the Government is sold by the contracting party, the contract itself is annulled, and that the party selling the contract runs the risk of receiving no pay. If added to, will rectify to a considerable extent, the pernicious system under which the Government has been operating.

Statement is made that the Mississippi river is rapidly rising. It is reported that the city of New Orleans will some day find itself some distance from the main stream. The death rate per 1,000 in New Orleans was 17.4 in 1880, and 17.4 in 1879. The death rate in 1878 was 17.4. The death rate in 1877 was 17.4. The death rate in 1876 was 17.4. The death rate in 1875 was 17.4. The death rate in 1874 was 17.4. The death rate in 1873 was 17.4. The death rate in 1872 was 17.4. The death rate in 1871 was 17.4. The death rate in 1870 was 17.4. The death rate in 1869 was 17.4. The death rate in 1868 was 17.4. The death rate in 1867 was 17.4. The death rate in 1866 was 17.4. The death rate in 1865 was 17.4. The death rate in 1864 was 17.4. The death rate in 1863 was 17.4. The death rate in 1862 was 17.4. The death rate in 1861 was 17.4. The death rate in 1860 was 17.4. The death rate in 1859 was 17.4. The death rate in 1858 was 17.4. The death rate in 1857 was 17.4. 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THE FAMILY CIRCLE.

An Evening with Laura Bridgman.

BY WARREN RANDOLPH, D. D.

In glancing at the marine items in our daily paper last week, I noticed the arrival in our harbor of the brig of the famous Laura Bridgman. I was more interested, however, about the same time, in learning from a friend that the remarkable woman for whom the brig is named was in town. She was here for the purpose of visiting some of her former associates in the Boston Institution for the blind. One of these, Oliver Caswell, like herself, has lost the senses of hearing, sight and speech. Like her, he has learned to do a great variety of handicrafts, also to read and write, and by means of the manual language, to converse. They were together in the Boston Institution for several years.

The story of Laura Bridgman has been often told, but will never lose its interest. She was born in Hanover, N. H., the seat of Dartmouth College. Her father is dead, but her mother, now quite aged, still lives in Hanover. Laura had all her faculties till she was two years of age, when scarlet fever brought its withering blight upon her. The acuteness of intellect which she still possesses shows that she must have been a child of fully average brightness.

The loss of her faculties seemed to doom her to being well nigh a blank in the world. But, at the age of eight, she entered the Institution for the Blind in South Boston. There, under the skillful training of the late Dr. Samuel G. Howe, her latent intellectual powers were awakened. When Dr. Howe began his efforts with her, she seemed little more than animated flesh and blood. As he saw her intellectual life responding to his touch, his interest in her was constantly increasing. He studied, with an unflinching interest, the rare phenomena which her case presented. At length he saw his efforts crowned with a success which at the outset he could not possibly have expected. He did not bring back their lost powers to the eye and ear and tongue, but he awakened the slumbering intellect, and by methods before unknown, he enabled it to give expression to thought and feeling. He aroused the moral faculties also, and brought sunshine to a life which, without him, would have been wretched in itself, and would have made wretched every one who came in contact with it.

Laura is now fifty-one years old, and seems to be as happy as a child. She is a Christian and a Baptist, having been baptized some years ago in her native town, and with the Baptist church there she still holds her membership. She told me she was baptized on the 5th of July, but she could not remember the year.

After remaining at the Institution till she was about eighteen years of age, she went back to New Hampshire, but she was not happy there. So she finally returned to the Institution in South Boston, and Dr. Howe, at his death, left a bequest of \$2,000, which is to be used in paying her board at the Institution, whenever she wishes to be there. She now comes and goes at pleasure, usually spending the winter in Boston and the summer with her friends in New Hampshire.

She showed me some of her work, which would have been creditable to any lady having the use of two eyes. Most of what I saw, she had done while visiting here in Newport. Not being able, if so disposed, to spend her time in gossip, she begins her work early in the morning, and usually continues it till late in the evening. She was diligently using her needles a part of the time while I was sitting with her. One of the ladies in the family where she was staying told me she found her seated in her room and at work at five o'clock in the morning.

Among the specimens of work which I saw, was a mat for a vase, or lampstand. Around the edge of it was a succession of finely wrought pannels, presenting not only the form, but the exquisite coloring of the flowers. She called it a mat with the "pansies in bloom." Another specimen of her work, which I saw, was a piece of lace, about three inches wide and three quarters of a yard long. There were alternate figures in the pattern, which made it quite beautiful. One of the ladies in the house told me she only dropped one stitch in knitting it.

She is a great lover of the Bible, and one day last week she expressed to the friend whom she was visiting, a regret that she had not that day read a single verse in the Scriptures. But it was still early in the day, and her friend did not doubt that before night she found time for her accustomed reading.

She is very vivacious and loves a little fun. In answer to her question, told her my daughter's name is Belle. "And does the ring?" Laura instantly asked. An eminent clergyman, whose name need not be given, called on her once in Boston, just after a Boston lady of the same name had sent her a new dress. Naturally enough, Laura thought this gentleman must be the lady's husband, so she thanked him for his wife's present. But he had to tell her she was a bachelor, though if he had a wife he did not doubt she would be Laura. Laura knew he was a minister, so she asked him if he was a Baptist minister. "No," he replied, "but an Episcopalian." "Ah, well," she said, "that may be almost as good as being a Baptist! But I have a brother in New Hampshire who is neither a Baptist nor an Episcopalian. He's a Democrat." When an express wagon was going by the other day, she tapped on the window, and then cunningly turned away, asking, "Did he look round?" While she has no use of her ears, she perceives the movement of a passing body, like a carriage on the street, or the entrance of a person into the room where she may be. This she does, it is thought, by the vibrations of the atmosphere, and so she "hears" as it is said, "through her feet."

Unable as I am to converse in the manual language, my communication with her was through the medium of another. In this way the conversation was easy and pleasant. She has a fresh and grateful memory of the friends of other days. For Dr. Howe, her great benefactor, she has an undying affection. The day after I saw her, she was to visit his widow, Mrs. Julia Ward Howe, who has a summer home at Newport. Cordially as she received me at first, it gave a new glow to her feelings, when I told her of the warm friendship which for many years existed between some of her former associates in the Boston Institution for the blind. One of these, Oliver Caswell, like herself, has lost the senses of hearing, sight and speech. Like her, he has learned to do a great variety of handicrafts, also to read and write, and by means of the manual language, to converse. They were together in the Boston Institution for several years.

Laura kindly gave me her autograph. But before writing her name, she wrote a passage from that book which is the solace of her silent, dark and otherwise lonely hours: "God is our refuge and strength, very present help in time of trouble." When she thought of what she once was and now is, without thanking God for the achievements of enlightened, Christian philanthropy.

The Turkish Esop.
When Tamerlane was performing his great exploits of conquest there dwelt at Neapolis a certain wise man, named Nasruddin, full of fables, parables, and shrewd sayings. When tidings came to Neapolis of the dreadful conqueror's approach, every citizen was beside himself with fear. "What are we to do now?" was the question uppermost on every lip. The more warlike citizens said, "Let us strengthen our walls, victual our city with sheep and oxen, sharpen our swords, and fling abroad the blood-red banner of defiance from the highest turret." "Not so," argued the eloquent Nasruddin. "Greater cities than Neapolis have fallen before Tamerlane, like mellow pears in a gale of wind. Let us not resist the hurricane that is sweeping away whole kingdoms, but our dear old city be made a heap of stones. If you will trust this delicate matter to me, I pledge my life that I can and will save Neapolis." And so the man of witty sayings was deputed to save Neapolis, if he could.

Soon after these consultations a great cloud of dust heralded the approach of Tamerlane's army. After a pause, to allow time for the tents being pitched and so forth, there seemed the chance of an audience, and Nasruddin prepared to put his head in the lion's mouth on behalf of his fellow citizens.

No one in the East thinks of going before a king without a present, and Nasruddin, therefore, did not venture to approach Tamerlane without one. But the question arose, what was the offering to be? At length he decided that it should be a gift of fruit, but he could not determine whether figs or quinces would be most acceptable to the great man, after his dry and thirsty march. In his perplexity he sought his wife's advice on the knotty point.

"What do you say, my dear wife?" asked the ambassador. "Should it be figs or quinces?" "Oh, quinces," replied she in a moment; "for they are finer and more beautiful."

Nasruddin, however, did not like his wife's advice. "It is shallow, and not good," said he to himself, "I will present figs, not quinces." He therefore chose a basketful of fine figs, and went forth with a flag of truce, into the presence of the barbarian chief, who happened to be in a very ill-humor.

Nasruddin had a very bald head, which offered a sort of target to the malice of Tamerlane, who, despising the ambassador and his gift, scornfully ordered his officers to throw the figs at Nasruddin's head. He took it very calmly; and whenever a fig fell on his bald pate he cried out loudly, "God be praised!"

Tamerlane, who thought it strange that a man should praise God because he was pelted with his own figs, called Nasruddin nearer to him, and inquired into the reason.

"Mighty conqueror," he replied, "I bless God that I did not follow my wife's advice."

"What advice was that?" asked Tamerlane.

"Great king," replied Nasruddin, "she advised me to offer you quinces instead of figs. If I had taken her advice my head would have been broken ere this."

The good humor of Nasruddin amused Tamerlane that he entered further into conversation with him, and now the Turkish Esop, having found his chance, made the most of it. For three days the jaded conqueror was enchanted by his amusing guest, and so pleased with Nasruddin's eloquence and wisdom that he left the city of Neapolis unharmed and free.

When Tamerlane was again in the neighborhood of Neapolis, the Turkish Esop sent him a present of ten cucumbers, the finest his garden produced. Tamerlane was so gratified with these cool and juicy vegetables, that he ordered his treasurer to pay the donor ten golden crowns. This seemed such profitable way of selling, that Nasruddin resolved to turn grocer on a large scale. In a few days time he was able to fill a cart with five hundred cucumbers, and no doubt chuckled at the prospect of five hundred golden crowns. But the suspicions of Tamerlane were aroused at the cartload of cucumbers. "Ah!" thought he, "this man intends to take gold crowns." So the hapless Nasruddin was ordered to receive five hundred stripes.

The porter of Tamerlane's residence, remembering how well the former present of cucumbers was acknowledged, would not allow Nasruddin and his cart to pass the gate until he promised half of what he received. So when the unfortunate cucumber seller had received two hundred and fifty thumps, he roared out, "Enough for me! Now let the porter have his share."

Tamerlane, who stood by, asked what he meant.

"Great lord," said Nasruddin, "I received one half of my expected present. Send for him, and if he is a true man he will tell you it is so."

The porter was summoned, and he had forced such an agreement on Nasruddin, and he was therefore prepared to receive his due, which was payable, he grieved to find, in stripes, not in crowns.

So the porter had his two hundred and fifty strokes, and as they fell, it rapid succession, he most likely resolved he would be more careful in future how he used his power of the keys.

FARM AND HOUSEHOLD.

Special and General Farming.

Landowners who give but little personal attention to the management of their land, or only at particular seasons of the year, sometimes devote it wholly to some particular crops. But the land must soon become exhausted unless fertilizers are purchased or green crops plowed in. Better success attends the practice of making special animals prominent, as for example all cattle, or all sheep, as the owners may deem most profitable. These, consuming the vegetable products, furnish manure enough to keep the farm in a sufficient state of fertility. But those who wish to make farming a regular business, and who do not desire the annoyance of an excessive crowd of work at certain periods, and the hiring of many day hands to carry the extra work through such emergencies, may so arrange their crops, and the work that attends their management, as to distribute the labor evenly through the year, giving them the advantages of hired men who continue through the season, and who understand the requirements of the farm much better than temporary day laborers. Regular and continued labor is cheaper and more profitable than transient and broken supplies; the operations of the year move on more uniformly and with less constant care in superintendence, and the teams which do the work are more regularly supplied. This matter is well understood by many managers, but others having given it less attention, a few general hints on the subject are offered by way of suggestions to them.

The work of the year begins in winter, a part of which time may be occupied in threshing the crops in the well stored barns, instead of hurrying them to market early in autumn. To avoid the labor of drawing out manure in spring when other work is pressing, and to prevent cutting up and poaching the soft ground at that season, the teams may be employed to draw it out and spread it on the fields in winter as it accumulates and while the ground is frozen hard. We have shown on former occasions that winter spread manure for sod corn land gives a larger return in the crop than by spreading in spring. Other winter work consists in preparing tools for the opening of the season, and in numerous other preparations which will occur to every observant owner. In the sixth volume of *Rural Affairs*, page 117, is a full and illustrated description of the mode of ditching in winter, which may be performed at any time in freezing weather where the snow is not deep, and furnish winter work to laborers.

For a regular movement of operations as soon as spring opens, nothing is more important than well underdrained fields, so that heavy rains may not render the land so wet that it cannot be plowed or cultivated. Oats and barley go in at the earliest preparation, and then the ground is put in shape for corn. If a part of the corn field is planted with an early sort, and a part with a later variety, or else with a space of two weeks between the two portions of the field, the labor of cutting up and securing in autumn will not be all required at once. After corn, the thicker fodder crops are sown at intervals. Between the planting of these crops and harvest, the attention must be largely given to keeping them perfectly clear of weeds.

The earliest cutting of crops will begin with clover for hay; then harvesting wheat; then cutting barley and oats; and if an undue proportion of either grain crop has not been sown, but little hiring of day hands will be required. Some persons who it is advantageous to keep a sort of oats, rye, or a week apart—as, for example, the common sort, which ripens first, and the White Russian, which matures a week later.

It will be seen that if the preceding crops are properly distributed as to quantity, a nearly uniform amount of labor will be furnished to the teams.

As soon as the sown grain crops are harvested, all the manure left over from spring, and too coarse to be intended for corn the coming year. Then will follow the preparation of land for winter grain; then the cutting of the corn crop, and the corn fodder before or afterwards; the gathering of fruit, and hushing and securing of crops generally.

We have given a brief outline of some of the work in connection with tillage/crops; the care of domestic animals will require more time in winter than in summer, but at all times they must of course receive careful attention. By a proper arrangement and adjustment of the labors of the farm, which a few years of experience will enable any observant manager to adopt, the yearly operations may be made to move on like a regularly running machine, with a fair amount of

satisfaction to the owner as well as for his ultimate profit, and without the annoyances, losses and fluctuations incident to a badly arranged system. —Country Gentleman.

A Word for Girls on the Farm.

A great deal has been said and written concerning the rights of farmers' boys, but nothing about the girls. It is a common thing for farmers to pay their sons far wages for their work; yet the daughters do not receive a dollar from month to month. Why should the difference exist between the farmer's girl and boy? The former is quite as much entitled to reward for services as the latter. In truth the farmer's girl frequently is the more valuable of the two. She is expected in many cases to arise very early, get breakfast, clean up the house and prepare the other meals required through the day, or if not, to at least largely aid in all these household duties. In addition she is looked upon by father, mother and brother to entertain company, to act as hostess at least as a creditable second to the mother. While she may be the pride of the family, and regarded as a sort of a privileged character, yet much is expected of her in ten thousand smaller features of home life. Why, then, should she not be encouraged with at least as much pay as the boy? In addition to that, the farm house should be as attractive as possible—with a piano, plenty of books, newspapers and pictures, cultivate a taste in the girls for flowers, etc. These features, with a moderate amount of work, should produce a happy home life.—Ex.

A Fixture for a Kicking Horse.

Mr. "H. W. S." New Hanover, Pa., writes: "I will give you my method of treating a kicking horse. Procure a heavy bit and a strong strap; fasten one end of the strap to one ring of the bit and pass it between the front legs until it reaches back of the belly-band. Put on a strong ring, and bring the other end of the strap back again, and fasten it at the other ring of the bit. Another strong strap is fastened, one end to the leg just above the hoof, and then brought through the ring and back again and fastened in the same manner to the other hind leg. The strap should be made tight enough to prevent the horse from being entangled. By this method the horse can be worked without worrying him, except when he wishes to kick."

WHEAT FOR LAYING HENS.—The

Mark Lane Express (London) says that an American writer says that as chemical analysis proves wheat to contain more albumen than any other grain, it should be the foundation of egg production. If the white of a hen's egg contains 12 per cent. of albumen, it is certain she cannot produce so many eggs from food which is deficient in albumen. On the other hand, it is not so useful as maize for flesh and fat-forming—thus, while one food is useful for laying fowls the other would appear to be more valuable for fattening for market. It is, however, something else to be considered, viz, cost. Wheat may be better than maize, but the question is—Is it better at the price? If wheat is 50 per cent. dearer than maize, weight for weight, does it contain 50 per cent. more in feeding value? If not, it is not so cheap.

We find the following in *London Truth*:—"One of the strangest farms in the world is the gigantic terrapin farm of Mr. Dorton, in Alabama, which is stocked at present with 20,000 head of turtle, that are reared and fattened for the New York market. They eat nothing in winter, and they can be fattened on crabs in Summer, at a cost of a dollar a dozen. Mr. Dorton sells them at a dollar each in New York. Yet we have to pay a guinea a quart for turtle soup!"

LONG CAKE.—When making bread into loaves, set aside a mass of dough till, say, one hour before the next meal. Then knead it a little, roll it into cakes a half inch thick, and bake on a griddle on both sides. This will be far better and more wholesome than any kind of soda cakes ever made, and a surprise to those who never ate them. To be eaten hot.

OUR PUZZLE CORNER.

Composed of eleven letters.
My 11, 8, 6, 7 is an article used in every household.
My 9, 2, 4, 5 is a calcareous earth.
My 3, 10, 4, 5, is a number.
My whole is a Western city.

HENRIETTA.

Entire, I am part of a building; curtain me, I am the seat of life; transpire, I am the dwelling place of a creature; and I am a troublesome animal.

Diamond.

1. A letter.

2. A doll.

3. A bird.

4. To winnow.

5. A letter.

PETER.

Fill the blanks in each sentence with words pronounced alike, but spelled differently:

1. He broke the — of glass with his hand, causing him great —

2. He — greatly enjoyed the —

3. He came — to — the song.

4. He sang to — a beautiful —

5. The — of the tree will — before the gale.

6. It was — that brought the man to his —

7. "We cannot — the — at all, no earthly power — s'er it."

COUSIN KITTIE

ANSWERS TO LAST PUZZLES.

WORD SQUARE.—

S W A N

W I N E

A N T S

N E S T

CROSS-WORD ENIGMA.—BARBARA.

ENIGMA.—Independence Day.

CHARADE.—Captain.

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IMPROVED
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ago at Columbus, Ga. It is compact, of
simple construction, gas fast, and cleans the
seed well; has an iron frame, is of the very
best material, unsurpassed in finish and work-
manship, and is low priced.
N. J. Bussey, Esq., President of the Eagle
& Phenix Manufacturing Company of Col-
umbus, Ga., says: "The two 40 saw Lum-
mus Taylor Gins I have used, I highly re-
commend. They do more work in less
time than any other Gins I have ever used.
They each turn out four bushels of clean
seed, using horse-power. I have used my
Gins as you see, and I am very glad to
say, Messrs. Askew Bros., of Dayton, Ala.,
say: "We have sold your Gins to practicing
planters, and they give perfect satisfaction."
Messrs. Howard & Woodruff, Columbus, Ga.,
say: "We have finished ginning our crop of
250 bales of cotton on the 'Lummus' Taylor
Gin purchased of you. We think it superior
to other Gins from the following facts: It
runs very light; 2. It cleans the seed
thoroughly and free from dirt or trash; 3.
Gives no trouble in chokins; 4. It gives a
uniform, straight, silky staple; no 'cut' lint
or 'gin napped.' The Feeder is perfect.
The Condenser is superior to any in use."
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order, makes a good simple, cleans the seed
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man can operate it."

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The Condenser is superior to any in use."

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3:47 Vernon ... 11:18
3:50 Brown ... 11:08
4:14 Taylor ... 10:46
4:21 Union ... 10:36
4:40 Fausdale ... 10:17
5:01 Macon ... 9:57
5:12 Van Dorn ... 9:47
5:24 McJannet ... 9:35
5:45 Clayton ... 9:12
6:55 Clayton ... 8:22
7:10 Lee's ... 8:06
7:30 York ... 7:46
8:05 Taylor ... 7:20
8:20 Bell's ... 6:45
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No. 3, West. Stations. No. 4, East.
2:30 a. m. 11:58 a. m.
2:50 Junction ... 11:55
6:55 Junction ... 11:55
7:25 Vernon ... 11:35
7:53 Brown ... 11:08
8:05 Union ... 10:36
8:10 Fausdale ... 10