

Alabama Baptist.

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EDITORS:

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DECISION.

A pastor once said that he met in the inquiry meeting a young woman whose life had been notoriously gay and worldly, but who seemed to be oppressed with serious concern for the welfare of her soul. Knowing her thoroughly, in his interviews with her, he emphasized the words, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," and made such special application of our Savior's words as her case seemed to demand. Somewhat surprised, she looked up at him and said, "But I don't think you understand my case. I don't want to be real pious; I only want to be kind of respectably pious." He urged upon her the fact that real piety was the only piety that was worth having, and that it could be had only upon the condition of absolute self-surrender to Christ. He soon found that they were hopelessly at cross purposes, and so far as he could learn, she never attained to even that low ideal of piety, that combination of worldly pleasure with a seemingly external regard for religious things, which her half-awakened nature appeared to desire.

That young woman, exceptionally candid and frank, was an exceptionally foolish inquirer? Not infrequently, we meet persons very much like her in all save the peculiarity of her thorough outspokenness. They desire piety enough to be an anchor to the soul, in the hour of death, a safe-guard from Divine wrath in the day of judgment, but not enough to interfere practically with the course of life that they have been living and propose to live; and when they are instructed that the combination they propose to effect cannot receive the sanction of the Gospel, they turn and go away, like Naaman the Syrian, or they go away sadly, like the rich young man whom Jesus beholding, loved.

In dealing with such cases, Christians ought to manifest the utmost frankness and fidelity. The eminent-ly Scriptural doctrine, that only by a perfect and entire surrender can one receive a personal interest in the great salvation, is most clearly taught. All half-way measures and half-hearted purposes are condemned as utterly futile. If there is any one thing that the inquirer is especially unwilling to be, or do, or give up, that one thing he must be, or do, or surrender, in order to secure pardon and acceptance. Whenever the awakened sinner makes a fight with the Holy Spirit—even if it be over some trivial point where no fight need have been made—there he must surrender. This is an eminently Scriptural doctrine. We are quite persuaded that if an inquirer got the notion into his head that God required him to give up anything, no matter what, he would have to come into a condition of perfect willingness, to give it up, harmlessly though it be, before he could find peace with God.

If this doctrine be sound and Scriptural for the inquirer, it is not equally sound and Scriptural for the professor? We understand Jesus to say, "Whosoever he be of you that forsaketh not all that he hath, he cannot become my disciple;" but he says he, not become. He teaches us that the same spirit of self-surrender which is essential at the beginning of the Christian life, is imperative throughout its course. Does he not emphatically condemn all compromises, all half-way measures, for the professor as for the enquirer? Nay, with experience of the grace of Christ, with that growth of Christian principle and Christian feeling which we should be able, in the case of the church member, to take for granted, is not the duty to yield himself implicitly to the guidance of the Spirit more imperative on him than on the newly-awakened soul? Does not the Master's warning, "No man can serve two masters," come to the church-member with peculiar force?

Of course, there is but one answer to these questions, and that answer has been given by faithful pastors so often that it seems but a truism to repeat it. But still it may be a serious question whether that answer has been given with sufficient clearness and emphasis by a very considerable class of professors to themselves. We do not refer now to those who have lapsed so far from the condition of self-consecration as to render it doubtful whether they ever really did give themselves to Christ; to those who have, seemingly, solved the impossibility of serving both God and Mammon, by going over to Mammon body and soul, but to those who still have evidence and still give evidence that they are the children of God, yet fail to yield themselves entirely to his

will and consecrate their talents wholly to his service. They want to be pious; they are pious after a fashion. They are regular in their attendance at the house of God; their voice is sometimes heard in prayer and exhortation; they preserve, as a rule, a respectable religious exterior before the world; but they "don't want to be real pious;" they are not "real pious;" they are not "ready to every good word and work;" their whole being does not centre, as a Christian man's should, in the cross of Christ. Occasionally, their decent, respectable, religious exterior gives place, under the assaults of vice temptation, to immoralities which they would successfully have resisted had they lived in closer communion with their Lord; their place in prayer-meeting is vacant for weeks, or filled listlessly and in an indifferent perfunctory spirit.

Such persons are not safe; they are not happy in their present condition. They have piety enough to spoil the world for them, and not piety enough to yield them any solid comfort. It costs them more effort to maintain the painful and unsatisfactory compromise they have arranged between God and Mammon than it would, with Divine help, to lead a consistent and earnest Christian life; and they are constantly in danger of slipping Mammonward from the path they have marked out for themselves. Meanwhile they hear the voice of Jesus whispering in their hearts, "Friend, come up higher; do not be content with this low plan of devotion, this half-hearted service." That voice may consciously call for great personal sacrifice; it may call for a measure of devotion which will fix upon one the nick-name of "saint," or the epithet, "fanatic." But, however its warning may be interpreted by him who hears it, we are quite persuaded that his only chance for happiness, safety, usefulness, lies in heeding its warning call. With the professed disciple, as with the inquirer, whatever Christ bids him do, he must do; whatever Christ bids him forego, he must forego; or he is not partaker in Christ's righteousness.

Decision, devotion, consecration is essential, in any cause, to efficiency, to happiness, to usefulness, to contentment. It is no less so in the cause of Christ.

THE ACTION of the Southern Baptist Convention at Columbus, and of the State Convention at Troy, makes it necessary for the State Mission Board to assume the work that has been done by the Home Mission Board in Alabama as soon as existing contracts expire. It is known that during the past year the Home Board has supplemented the salaries of several of our best workers, who have been working in fields which could not furnish them an adequate support. There are now several of our most efficient workers serving churches that cannot sustain them. It will be necessary for them to receive assistance. It has been made the duty of the State Mission Board to render the help needed. We call attention to this matter now, that churches may not forget it when making contributions to State Missions. Just now it cannot be determined what amount will be needed in this direction, but it is quite certain that a considerable sum can be profitably used. Applications are already being made, and it will be necessary for the Board to respond definitely before a great while. These applications come from churches whose pastors are among our very best men. Their churches cannot sustain them without help.

FIELD NOTES.

"Last Sunday I closed a series of meetings which had been in progress here for nearly two weeks. The congregations were large, attentive, and serious from the beginning to the close of the meeting—a triumph of simple, earnest preaching of the Gospel and nothing in it; for while Bro. Fountain (who was with me and did the preaching) has more real learning than any other man of his age among my acquaintances, there was no attempt at display in his pulpit efforts, but a simple, direct, earnest proclamation of the great truths of sin and salvation. The people flocked to hear, and were sorry when he had to leave. The visible results of the meeting were very access to the church."—*Bro. J. Forrester, Pleasant Hills, Aug. 30.*

"An exchange tells of a Unitarian church at Greeley, Colorado, composed of Unitarians, Universalists, Free-thinkers, Jews, negroes, and avowed atheists. A greater congregation called a church has ever before been found, we have failed to hear of it. Still, it is called 'liberalism' is a very prolific plant."—*Central Baptist.*

"A good many articles and news items reach us every week, but after the paper is closed, and have then to lie over a whole week. To insure insertion in the current issue, articles must reach us by Monday. Contributors will please note this fact."—*There are nearly a million in Presbyterians in Scotland. It really looks like the Lord gave John Knox Scotland when he prayed, 'Give me Scotland or I die.'*"—*Central Baptist.*

"Dr. Burrows, in a letter to the *Constitution* Journal, says: 'The seeds of ruin are being scattered broadcast over the prairies of Texas.' The first Baptist church, Galveston, Texas, has called Dr. Spaulding, of Atlanta, to its pastorate."—*The Baptists have in Asia 162 missionaries, 616 native preachers, 485 churches, 40,877 members. There were 3,191 baptisms last year.*"—*Dr. Fulton, says in the Examiner and Chronicle:* "A man of enterprise, of character, of faith in the church helps everything. Spurgeon said he had no minister big enough

to fill a church. No one ought to say such a man. A church must be filled with people, and to do this men of brain and heart are a necessity in the pew as well as in the pulpit. No minister can do all the work. Put strong men in the pew and the pulpit will get them. Empty the pews of brain, of energy and of heart, and the pulpit weakens."—*Bro. R. C. Burleson* is now on a visit to his old home in Alabama. He expects to spend his fifty-eighth birthday at his birthplace, by preaching at his old family church, of which his grandfather was first pastor, and of which his venerable father was a faithful deacon for forty-five years. This will certainly be an occasion of rejoicing and pleasant remembrances."—*Texas Baptist.*

"The Western Recorder says there is a prospect that Furman University, S. C., will be re-opened soon."—*Lieut. Condon*, of the Palestine Exploration, recently stayed in Edinburgh, where his survey had identified two Scriptural sites in West Palestine, so that 430 out of the 640 mentioned in the Bible were now fixed."—*Some one* has been summing up the results of Women's Work for Women, and finds that about \$800,000 were raised last year by fifteen Women's Boards. "There now gather in the Fiji Islands every Sunday 100,000 natives to hear the word of life, out of a population not exceeding 300,000 at the highest estimate."—*The attention* of the clerks of churches in the Alabama Association is respectfully called to the form of letter to the Association that is printed in our minutes. Please observe it, brethren."—*Clerk.*

"Our meeting at Providence church, Dallas county, resulted in two additions by baptism and two by letter."—*E. F. Baker.*

"Tuskegee's new and noble bishop, of the Baptist faith, has been charming the pastor and congregation of the church at Uchee, and one at Friendship. His preaching has had considerable effect upon the people, and the prospect is encouraging. We expected to reap some harvest from the meeting yesterday, but the rain interfered. Bro. Oliver is well informed and is a good, earnest worker in the cause of Christ. We love him for his goodness and faithfulness."—*G. D. Benton, Seale, Aug. 29th.*

"We have had an eight days' meeting at McKinley. Seven baptisms and the church greatly strengthened. This is the home of our dear old brother Fox. His has been a laborious life for the Master. He is now calmly waiting to be called up higher. I hope that his work is not yet done."—*W. B. Crumpton.*

The next session of the South Alabama Female Institute will commence in a very few days. Those having daughters to educate should consider the just claims of this institution, which, under the superior management of Prof. J. M. Thigpen, has taken a high stand among the schools of our State. We recommend the school as one in every way worthy of patronage. Our associate, Rev. J. L. West, attended last week the meeting of the Canaan Association, near Jonesboro. He will probably be absent for some time."—*J. R. Allons.*

"We had a good meeting recently at Wilsonville. Baptized six, as many more, perhaps, entertaining a trembling hope. All through the meeting the preachers were enabled to lay hold of the people, and the people of the preachers. The church constituted little more than two years ago, with twenty-two members, now numbers some seventy-five, added largely by baptism. We had the aid of Rev. W. Wilkes, a most vigorous and effective preacher, the driving wheel of this country. He invariably converges his whole discourse upon some main object. The church was mellow beforehand."—*E. B. T.*

"What right or propriety has a crowd of ladies, who are an hour behind hand, to enter a church where services are going on, which is full and can't seat another person, and boldly march up to a seat filled with gentlemen, who are quietly listening, and out them and take their seats?"—*As for the 'propriety' of the thing, we can't see it.*—*The Baptists of Richmond, Va., will establish a home for aged ladies.*"—*The ALABAMA BAPTIST* has an editorial explaining why it said so little at first about the action of our Board in regard to Brethren Stout and Bell. While fully approving of what has been done, it thinks no good can come from a discussion of it just now. That is the way we felt; but we could not let the *Baptist Courier* and the *New York Independent* have it all their own way."—*Religious Herald.*

Prof. W. T. Russell, of Carson College, has become editor of the *Baptist Beacon*, published at Knoxville, Tenn. There are said to be 20,000 Protestant Christians in Mexico. Dwight L. Moody, the evangelist, is a talk to ministers at the Northfield Convocation recently gave the following advice: "Don't talk by the yard." The Rev. Henry M. Dexter has found in the British Museum a long-lost tract by Roger Williams, and the Providence *Journal* regards the discovery as a literary event of importance. The title reads: "Christians Make Not Christians, or a Brief Discourse Concerning that Name Heathen Commonly Given to the Indians." It was printed in London in 1645. A building for the use of the Greenville Male High School has just been completed in the western portion of the city. The size is 30x50 feet, and it is furnished in the latest style with first-class patented furniture, which is as comfortable as it is pretty and durable."—*Greenville Advocate.*

"A new sect of religionists has sprung up in the West, who headquarters near Chicago, at the village of Lake View. They are some of the fruits of Moody and Sankey's preaching. These workers are called the 'Overcomers,' which term is referred to in the 17th, 18th and 26th verses of the 2nd chapter of Revelation, and also in one of the chapters of Hebrews."—*At our church from 19th to 28th ult. Preaching by Brother M. Finney, assisted by Bro. J. C. Vincent, and*

brethren A. G. Copeland and F. K. Hewlett, of the Methodists. We had been holding Sunday-school during summer, and having preaching twice a month by Bro. Vincent. Prayer-meeting and then two sermons daily till the continuous programme of this meeting. All things seemed against us at first, but the Lord of hosts did at length plant the right foot of his power at Macedonia. Many Christians were given to rejoicing, and the large audience was oft flooded in tears. God touched the hardest of hearts and converted many even to rejoicing. Thirteen followed our Savior in baptism, and nine were received into the church by letter. To the Lord who giveth the victory, be endless praise."—*J. Bunyan Kilpatrick.*

"I am ashamed of the amount asked for by the Board from the P. B. Association. We must do more than that." This is what one of the prominent ministers in the P. B. Association says in a private note. We shall be glad if the Association will double the amount asked for.

Straitened.

This word, perhaps, describes the condition, much of the time, of many earnest men. What shall I do, in order to higher efficiency? How shall I labor to effect the salvation of souls? are the oft-recurring questions that agitate the soul. Confident, some, for times, that the way is open and easy, the experiment made, fails, and the despondency follows. The preacher, the pious laborer, cannot get hold of the people, the people do not lay hold of him. Each party feels the other slip out of his hands—the chain between the two is broken.

The theological views of some straitened men. A strong hold on divine sovereignty excludes the hope of going beyond certain limits. They read, "As many as were ordained to eternal life believed." They see that, in a given community, only a certain proportion ever believe. The average limit reached, they ask themselves what more can be done? They seem to be straitened in God. Paradoxes come up as between divine purpose, and the injunction to "preach the Gospel to every creature."

It is hard to "grasp that key to interpretation that enables the ingenious spirit to receive and heartily believe propositions, the logical consistency of which has never been laid open."

Let us see to what St. Paul's statement, 2 Cor. 6: 12, "ye are not straitened in us, ye are straitened in your own bowels," (heart), comes.

1. There was nothing in the deficiency of the apostolic character and work that straitened the co-workers in the church. That is the distinct import of the passage as relating to the matter or matters in hand, and the principle applies to every Christian concernment.

2. And if they were not straitened in God's servant—instrument—then not in God himself.

Wherefore, there is nothing to stamp or discourage in all God's plans. They show up, but they do not show down.

There is no inadequacy in the fullness of God's revelation to man, to secure the salvation of any, of all. No insufficiency in the gift of the Spirit. Husbanded in every case and everywhere, unresisted, his influences have reached everybody. His influences have been circumscribed, the streams dried up, in their onward flow, by the power of resistance left to man. It will be no part of the cause, to be pleaded in excuse for this, impotence, that the spirit was not vouchsafed, albeit, as ever, the consequences of one man's dereliction come upon others, descending to the "thousandth generation." One sower, another reaper, in the harvest of righteousness, as well as of that of unrighteousness; of unbelief as well as of faith.

"Speak to the people, that they go forward."—*E. B. T.*

"Propriety" at the Convention.

In a recent article, by Bro. B. H. Crumpton, on the late session of our State Convention, he intimates very plainly that some of our best men are intimidated into silence by the criticisms of some persons upon the frequent appearance of the aforesaid brethren upon the floor of the Convention; that is to say, that some good and intelligent members do not now take as active part in the work of the body as they would like to take, because somebody says, or might say, "They make too many speeches."

Now, I like modesty in any one. I exemplify that virtue myself, whenever I think of my own modesty or modestness ought to keep him behind the curtain, or force him out of the path of duty, either at our Convention or anywhere else. Nor would I say that one ought not to be influenced by "a decent regard" for the opinions of others; but surely, when a brother goes as a delegate to our State assembly, he ought to feel that it is as much his Convention as any body else's, and that, being sent there to assist in its deliberations, he has the right, and is in duty bound, to say and do whatever, in his judgment, the good of the cause of Christ suggests or demands.

There are frequently, if not always, some one or more captious critics at our Conventions, who seldom take part in the real work of the body. They make a speech now and then, but in either case they have a poor opinion of the efforts of others. I suppose it is they of whom our modest or timid brethren are afraid.

This ought not to be so. Every member ought to take such part in the proceedings of the Convention as his zeal and good judgment may prompt. If everything that he says and does is not in accordance with the most critical notions of propriety, what is the use of his being there? Nobody is offended, but the critics, and who are the critics? And suppose every delegate should endeavor to please himself on the point of personal propriety, wouldn't we have a pompously and dolefully dull Convention?

Yes, my brethren, who are sensitive,

brothers A. G. Copeland and F. K. Hewlett, of the Methodists. We had been holding Sunday-school during summer, and having preaching twice a month by Bro. Vincent. Prayer-meeting and then two sermons daily till the continuous programme of this meeting. All things seemed against us at first, but the Lord of hosts did at length plant the right foot of his power at Macedonia. Many Christians were given to rejoicing, and the large audience was oft flooded in tears. God touched the hardest of hearts and converted many even to rejoicing. Thirteen followed our Savior in baptism, and nine were received into the church by letter. To the Lord who giveth the victory, be endless praise."—*J. Bunyan Kilpatrick.*

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Again, a recent issue of the ALABAMA BAPTIST contained an editorial on the propriety of applauding speakers at our Conventions. For one, I think the practice is in bad taste; in other words, that it is a violation of sound propriety in a religious assembly. If such demonstrations wound or shock any of the brethren, of course they ought not to be indulged in. And then our speakers are not supposed to be speaking to gain the open applause of their hearers. If they are, then they certainly should not have him do so; if he wants to say "Amen," let him say it; but that appears to me to be sufficient, unless some one really wants to shout in good old style, in which case let him shout. Maybe some of us will join him.

In conclusion, the brother who occupied a seat in the choir loft at the Convention (to whom allusion was made in the editorial referred to) begs to say that he did not vote on the motion on which he rose to offer "a few thin and broken remarks" after its adoption. When the vote was taken he was busy selecting three certain notes from a number that were made during the speaking on the subject, and so did not notice that the report itself, as well as the supplementary resolution, was voted upon. But the whole thing was quite ludicrous, and the editor and all others have full permission to laugh. E. F. BAKER, Collinsville, Louisa county.

Meetings.

Bro. Editors: I desire to give you a brief account of our meeting at Blue Spring church. We commenced a meeting there on the second Sunday, which continued eight days and eight nights, and resulted in twenty-five conversions; twenty-three accessions to the church, seventeen by experience, six by letter and restoration. I think we will get others. The church was greatly revived. I was assisted by Elders Weaver, Herring and young Charles Hare, of Trinity; they all did good service. Bro. Hare is a young man of fine promise; he is an earnest worker. I was with him in a meeting at Russellville. He made a favorable impression there. Well, brother editors, if you have any more young men like Bro. Hare that you wish to dispose of, please send them to North Alabama, and we will work them, for we need just such young men up here.

I assisted Bro. Wear at Russellville fifth week in July. Permit me to say through your columns, that I never met a finer people in my life. They treated me very kindly. Indeed, it is an evidence of the fact they paid me \$5 for my services. I love the pastor and his kind people.

S. R. C. ADAMS, Danville, Ala. Aug. 29.

Dear Baptist: We have just closed a meeting of days with the Concord church, a constituent member of the Bethel Association, and located on the extreme northern boundary of said association. Brethren P. C. Drew and C. J. Miles were with during the meeting, and did efficient work in the word of faith and labor of love. Bro. Drew, a student of Howard College, and pastor of several churches, has been preaching to this church one Sunday in each month this year; he is known to be a man of much promise and a good preacher. Bro. Miles is the evangelist of the Bethel Association. He is a man of many years, and full of good works; and although he has never had the advantages of the schools, he is an intelligent minister of the Gospel of our Lord Jesus Christ and a man sound in the faith.

As a result of the labors of these beloved brethren, in connection with our zealous and indefatigable under shepherd, Bro. Elijah Bell, the church, we trust, was much revived and strengthened in the faith. And, as an addition to our cup of rejoicing, eight precious converts were added to the church, one an intelligent Presbyterian, and son of a Presbyterian preacher. Let gratitude fill our hearts in view of the goodness and mercy of God.

UNCLE FRED, Liberty Hill, Aug. 30.

Dear Baptist: Thinking a few items from this section might be of interest to your readers, I have concluded to give a short sketch of some meetings lately held in the second district of the Cherokee Association. A meeting commenced with Mr. Verpon church Saturday before the second Sabbath in July, and closed the third Sabbath. Results, 15 baptized and 5 received by letter. The pastors, Elds. W. H. Larkey and A. A. Jolly were aided by Elds. R. A. Pinkerton and the writer. Eld. R. A. Pinkerton began a meeting at Pleasant Valley church Saturday before third Sabbath in July, and closed the third Sabbath. Results, 15 baptized and 5 received by letter. The pastors, Elds. W. H. Larkey and A. A. Jolly were aided by Elds. R. A. Pinkerton and the writer. Eld. R. A. Pinkerton began a meeting at Pleasant Valley church Saturday before third Sabbath in July, and closed the third Sabbath. Results, 15 baptized and 5 received by letter. The pastors, Elds. W. H. Larkey and A. A. 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97, Ohio and New York 603. The
determined to accept application for
after September 10. Large numbers
have to be made to the buildings to ac-
modate those already accepted. Late
fishers' operations are being curtailed
the coast. At some places the progre-
very gloomy. At Esquimaux Bay the wa-
approach storms prevail. Starvation is feared
during the winter. The Government
has been appealed to for assistance.
telegram from St. Petersburg says it is
officially announced that at the end of Septem-
ber the Government will begin to re-
Russian provinces, will be summoned to
sent their views to the Council of State
the regulation of peasant migration when
the Government has no press, and of assist-
sufferers to acquire fresh clothing and
mail steamer Teuton, with 200 souls
mail, including passengers and crew, was
overboard near Quin Point. Only twenty
seven persons were rescued. The ship
Hilo, Sandwich Islands, is in danger of
being overwhelmed by lava from the volcano
Hilo. The lava is moving at the rate
of one-sixteenth of a mile an hour.

steration prevailed, and the people were fleeing from the approaching destruction. "A severe tornado visited Charleston on the morning of the 10th of September. Considerable damage was done to the wharves and many buildings were unroofed. The only building on Sullivan's Island will exceed \$50,000 in cost to rebuild. There were no deaths. The State Convention of New York has been called to meet in the city of New York on the 14th of October, for the purpose of nominating delegates to the National Convention. Mr. Arthur as Chairman of the Executive Committee. "An entire family in Dubuque, Iowa, lost two daughters and a son, have become insane. "A severe storm visited the coast of Georgia last week. In the vicinity of Savannah one hundred lives were lost, most negroes. Great damage done to the houses, churches, and warehouses. "Boston Corbett, formerly of the Eighteenth Michigan Volunteer Infantry—the man who shot J. Wilkes Booth—has been discharged from the army, due to exposure in the army. "Cyrus W. Field grew facetious when interviewed the other day. He tried to give a parody in the following words: "The reporter said by saying that his latest report was 'the same old story'."

streets along the elevated railroad with cologne water, using a tank at the rear of every train. . . . There are grave fears," says the *Post*, "that the people of New York will be beaten, not because a majority of the party do not favor his re-election, but by its virulence and a prostitution of power within its ranks." The *Post* also says that the "electoral" said to devise very much the construction of an underground railroad in New York City from the Battery to Harlem river. . . . Grant is so popular in Mexico that the people there would be glad to have him reside permanently in their midst. He says that the "electoral" is a "very bad fellow." According to the *Vicksburg Register*, "Herald Col. Wm. H. McCawley, of the State," has accepted a leading editorial position on a new Democratic journal in Washington. . . . The *Post* says that the "electoral" will appear about the 15th of September. The new journal is to be established as the exponent of "the National Democracy." . . . General Sherman, chief of the Great Northern Pacific Railway, has returned to Winnipeg from a visit in the end of the spring. He says that the distance with a train, the longest journey that he has ever made, is not

The reporter at the air line between Winnipeg and Portage la Prairie, is all under contract, and it will be open for traffic by the end of the week. The Canadian Pacific is to take a special train to Portage la Prairie, and back, of Ex-Speaker M. C. Kerr, now lives in Louisville, Ky. She was a close friend of Mrs. Garfield, and remembers that General Garfield was very kind to her in regard to the length of his life. She says that "Mrs. Kerr would frequently laugh at his fears and tell him that he would live to be an old man. Mrs. Garfield would shake his head and solemnly say, "No! I am not," she would tell him how many years." Mrs. Garfield's portrait is the frame for the portrait of Mrs. Hayes, said: "It is carved entirely by women. The oak represents strength of woman. The iron, Mrs. Hayes; the bunches of grapes denote the fruit of her life. The lilies along the sides indicate purity. The Egyptian sunflower, also expressive of purity. The Christian faith, the basalt, victory, water lilies, and the lotus flower, are also there." Archibald Forbes is coming to America on a farewell lecture tour. Senator Vorhees thinks that Gen. Hancock will be re-elected President of the United States. San Francisco, announces that he will turn

owned by the late John Burnside, of New Orleans, were worth from \$40,000 to \$50,000. The late John Burnside, who was killed by the late surgical operation in his mouth, has bequeathed to Dr. Koram, who is now staying at the York Hotel, Prince Bismarck has received a letter from the Pope, in which the Bishop of Treves, ex-Governor Warmuth, of Louisiana, says that Gov. Wila, the President of the Republic of Louisiana, is expected to arrive in Quebec during the latter part of September. The British Parliament was prorogued on Saturday, the 10th inst., and the Queen will leave for the Queen and that it was her earnest hope that the new land act may be productive of benefits commensurate with the care given to the land question. The Government of the condition of the country will so improve that the use of extraordinary powers may be dispensed with or abated. The English Government has been very liberal in its aid to Gambetta has written a letter to the Italian state-men deprecating an alliance between Italy, Germany and Austria. Lieutenant Commander B. P. Eades and Lieutenant Commander C. G. Eades, of the U. S. S. Albatross, are expected to arrive in New York.

ally, by the forcible explosion of a torpedo. The loss by the burning of John Hately's pork packing establishment in Chicago, Sept. 1, 1870, was \$150,000. Later in the same year the Chinese soldiers of the West Point, the only colored officer in army in China is a West Point graduate, has been arrested for embezzlement, as Acting Commissioner of the Customs, Mr. H. C. Allen, has reported that the Chinese students are not covered home on account of any dissipation of their course by the Imperial Government, but in order to put them to some useful employment in the United States, the Chinese Government are so long they have forgotten their own language and it is likely they will be replaced by a new delegation. The Chinese Government have been asked to send a military school on the West Point. Chinese there are 700 branches throughout the United States in harmony with the general course of the Chinese Government, of which 100 are in Massachusetts. The Chinese of the six months ending July 1907 they numbered 297,559,494 in Chinese organizations. The Chinese educational institutions in Galveston, Texas, proves conclusively the rapid development of Texas. It shows that 1,634 Chinese of Galveston were reported in 1907, of which 100 were Chinese.

value of commercial importance have been shipped by rail, or have sprang into existence since the value of the State's production increased from \$25,800,141 in 1879-80 to \$100,000,000 in 1880-81. The cotton crop of the State, its chief staple, reached the value of \$25,800,141 in 1879-80, and \$100,000,000 in 1880-81. The following is an exhibit based on census figures and calculations of the amount and value of State staples for the years 1879-80, 1880-81, 1881-82, 1882-83, 1883-84, 1884-85, 1885-86, 1886-87, 1887-88, 1888-89, 1889-90, 1890-91, 1891-92, 1892-93, 1893-94, 1894-95, 1895-96, 1896-97, 1897-98, 1898-99, 1899-00, 1900-01, 1901-02, 1902-03, 1903-04, 1904-05, 1905-06, 1906-07, 1907-08, 1908-09, 1909-10, 1910-11, 1911-12, 1912-13, 1913-14, 1914-15, 1915-16, 1916-17, 1917-18, 1918-19, 1919-20, 1920-21, 1921-22, 1922-23, 1923-24, 1924-25, 1925-26, 1926-27, 1927-28, 1928-29, 1929-30, 1930-31, 1931-32, 1932-33, 1933-34, 1934-35, 1935-36, 1936-37, 1937-38, 1938-39, 1939-40, 1940-41, 1941-42, 1942-43, 1943-44, 1944-45, 1945-46, 1946-47, 1947-48, 1948-49, 1949-50, 1950-51, 1951-52, 1952-53, 1953-54, 1954-55, 1955-56, 1956-57, 1957-58, 1958-59, 1959-60, 1960-61, 1961-62, 1962-63, 1963-64, 1964-65, 1965-66, 1966-67, 1967-68, 1968-69, 1969-70, 1970-71, 1971-72, 1972-73, 1973-74, 1974-75, 1975-76, 1976-77, 1977-78, 1978-79, 1979-80, 1980-81, 1981-82, 1982-83, 1983-84, 1984-85, 1985-86, 1986-87, 1987-88, 1988-89, 1989-90, 1990-91, 1991-92, 1992-93, 1993-94, 1994-95, 1995-96, 1996-97, 1997-98, 1998-99, 1999-00, 2000-01, 2001-02, 2002-03, 2003-04, 2004-05, 2005-06, 2006-07, 2007-08, 2008-09, 2009-10, 2010-11, 2011-12, 2012-13, 2013-14, 2014-15, 2015-16, 2016-17, 2017-18, 2018-19, 2019-20, 2020-21, 2021-22, 2022-23, 2023-24, 2024-25, 2025-26, 2026-27, 2027-28, 2028-29, 2029-30, 2030-31, 2031-32, 2032-33, 2033-34, 2034-35, 2035-36, 2036-37, 2037-38, 2038-39, 2039-40, 2040-41, 2041-42, 2042-43, 2043-44, 2044-45, 2045-46, 2046-47, 2047-48, 2048-49, 2049-50, 2050-51, 2051-52, 2052-53, 2053-54, 2054-55, 2055-56, 2056-57, 2057-58, 2058-59, 2059-60, 2060-61, 2061-62, 2062-63, 2063-64, 2064-65, 2065-66, 2066-67, 2067-68, 2068-69, 2069-70, 2070-71, 2071-72, 2072-73, 2073-74, 2074-75, 2075-76, 2076-77, 2077-78, 2078-79, 2079-80, 2080-81, 2081-82, 2082-83, 2083-84, 2084-85, 2085-86, 2086-87, 2087-88, 2088-89, 2089-90, 2090-91, 2091-92, 2092-93, 2093-94, 2094-95, 2095-96, 2096-97, 2097-98, 2098-99, 2099-00, 2100-01, 2101-02, 2102-03, 2103-04, 2104-05, 2105-06, 2106-07, 2107-08, 2108-09, 2109-10, 2110-11, 2111-12, 2112-13, 2113-14, 2114-15, 2115-16, 2116-17, 2117-18, 2118-19, 2119-20, 2120-21, 2121-22, 2122-23, 2123-24, 2124-25, 2125-26, 2126-27, 2127-28, 2128-29, 2129-30, 2130-31, 2131-32, 2132-33, 2133-34, 2134-35, 2135-36, 2136-37, 2137-38, 2138-39, 2139-40, 2140-41, 2141-42, 2142-43, 2143-44, 2144-45, 2145-46, 2146-47, 2147-48, 2148-49, 2149-50, 2150-51, 2151-52, 2152-53, 2153-54, 2154-55, 2155-56, 2156-57, 2157-58, 2158-59, 2159-60, 2160-61, 2161-62, 2162-63, 2163-64, 2164-65, 2165-66, 2166-67, 2167-68, 2168-69, 2169-70, 2170-71, 2171-72, 2172-73, 2173-74, 2174-75, 2175-76, 2176-77, 2177-78, 2178-79, 2179-80, 2180-81, 2181-82, 2182-83, 2183-84, 2184-85, 2185-86, 2186-87, 2187-88, 2188-89, 2189-90, 2190-91, 2191-92, 2192-93, 2193-94, 2194-95, 2195-96, 2196-97, 2197-98, 2198-99, 2199-00, 2200-01, 2201-02, 2202-03, 2203-04, 2204-05, 2205-06, 2206-07, 2207-08, 2208-09, 2209-10, 2210-11, 2211-12, 2212-13, 2213-14, 2214-15, 2215-16, 2216-17, 2217-18, 2218-19, 2219-20, 2220-21, 2221-22, 2222-23, 2223-24, 2224-25, 2225-26, 2226-27, 2227-28, 2228-29, 2229-30, 2230-31, 2231-32, 2232-33, 2233-34, 2234-35, 2235-36, 2236-37, 2237-38, 2238-39, 2239-40, 2240-41, 2241-42, 2242-43, 2243-44, 2244-45, 2245-46, 2246-47, 2247-48, 2248-49, 2249-50, 2250-51, 2251-52, 2252-53, 2253-54, 2254-55, 2255-56, 2256-57, 2257-58, 2258-59, 2259-60, 2260-61, 2261-62, 2262-63, 2263-64, 2264-65, 2265-66, 2266-67, 2267-68, 2268-69, 2269-70, 2270-71, 2271-72, 2272-73, 2273-74, 2274-75, 2275-76, 2276-77, 2277-78, 2278-79, 2279-80, 2280-81, 2281-82, 2282-83, 2283-84, 2284-85, 2285-86, 2286-87, 2287-88, 2288-89, 2289-90, 2290-91, 2291-92, 2292-93, 2293-94, 2294-95, 2295-96, 2296-97, 2297-98, 2298-99, 2299-00, 2300-01, 2301-02, 2302-03, 2303-04, 2304-05, 2305-06, 2306-07, 2307-08, 2308-09, 2309-10, 2310-11, 2311-12, 2312-13, 2313-14, 2314-15, 2315-16, 2316-17, 2

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