

Alabama Baptist.

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CONSCIENCE.

A clear conscience is essential to happiness, to comfort, to contentment. An accusing conscience is the secret source of our severest sorrows. There is a deep meaning in the Apostle's declaration that, with regard to his faith and hope, he endeavored to maintain a good conscience in his relations, both to God and men. Such a statement was not only of great importance with respect to his defence of himself against the several charges of profaning the temple, and of creating tumults; it was also of the highest value as honorable testimony in favor of Christianity. Indeed, Christianity is "the conscience of the conscience." When the Gospel of Christ reaches man, it does not fully control him until it penetrates his conscience. And man does not fully take hold of Christianity, and appropriate it to himself, until he avails himself of it as a power of God in his moral exercises,—in preserving a conscience void of offence. In every other case, Christianity is only a color, a form, mere chaff, not the substance, the power, the essence, and the life.

The true philosophy of life—*integrity of heart*—is wholly independent of condition and of fortune. True blessedness is not dependent on any one particular condition in life. What we need to know is, whether our ordinary, private lives, and our unexcited, unimpassioned selves, can be lifted and lighted and led by tranquil, serious considerations—considerations that are independent of artificial and exceptional impulses—above demeaning commonplace; above the dependence on accidents or radical wretchedness, because overtaken by sorrow, losses, and worldly failures. Is there any consideration that can lift and lead our lives and give us strength and comfort and contentment independently of the freaks of fortune and the changes of condition?

If, really, we have nothing to live for, except what we eat and drink and wear, or what we can safely store away, or what positions we can win, or bodily health and power we maintain wherewith to enjoy passing pleasures, we are in a most unstable and uncertain world. Every moment our life, our happiness is in danger; rich to-day, we may be poor to-morrow; well this year, we may be wretched invalids the next; beloved by a wide family circle now, we may be compelled to live on for many years looking at the graves that hold all our treasures; our well-earned wealth may take wings; even our frugal competency disappear; the importance we lately had in men's eyes may suddenly leave us; we may exchange the sympathy, the support, the attention of a numerous circle of acquaintances, sharing our property, our hospitality, our manners and ways, for general social indifference and neglect, or a pity that stings and poisons worse than the severest neglect. There are no reverses, no extremes of experience to which our American, not to say our human, life is not exposed. We would not lightly regard the sorrows and miseries which are caused by business calamities, by falling away of acquaintances, by loss of position. We have all known the trials of the rich suddenly become poor; of the high, brought low; the petted and praised made objects of obloquy and indifference. We do not suppose Divine Providence wishes or requires us to become insensible or indifferent to the evils that are thus described. It would be a perilous day for society when, through indifference, stable comfort, domestic security, the love of friends and the valuation of social respect lost their power to stimulate or reward our exertions. But are these interests of concerns, great and important as they are, our chief dependence? Are they so in fact? Ought they to be so in theory?

"Ah, this beautiful world! I know not what to think of it. Sometimes it is all sunshine and gladness, and Heaven itself, lies not far off; and then it suddenly changes, and is dark and sorrowful; the clouds shut out the day. In the lives of the saddest of us, there are bright days when we feel as if we could take the great world in our arms; then come gloomy hours, when the fire will not burn on our hearths, and all without and within is dismal and dark. Believe me, every heart has its secret sorrow, which the world knows not; and oft-times we call a man cold when he is only sad." Does the possession and enjoyment of these changeful things really afford the comfort and happiness of life? Does the loss of them inflict our severest sorrows? We mistake if we think

they do. A conscience void of offence robs our misfortunes of their sharpest arrows, and blunts the edge of our keenest sorrows, while an accusing conscience poisons our pleasures and makes our possessions a curse.

We wish we could get the honest testimony of those called to suffer most from great losses and sorrows, and find out where the seat of their worst pain is. In ordinary domestic griefs, we have had many proofs that the consciousness of some gross neglect, some far-back imprudence, some want of wisdom or care, some lack of possible foresight in regard to the health and safety or treatment of dead friends, is the sharpest sting in their loss. People blame themselves, and often justly, although much often unjustly, for something done or left undone which might have averted their loss. It simply proves that the sense of wrong, the feeling of self-reproach, is the bitterest ingredient in many poignant griefs. How tranquil, serene and even heavenly is the sorrow for the loss of children and friends, however precious and dear, when we have the inward assurance that everything our care, devotion, foresight and love could do, was done to save them. Once it was our privilege to watch with a devoted mother beside the couch of her dying child. For years she had worked and prayed that he might be brought to Christ, and when he sickened, she did all that a loving mother's heart prompted for his relief and recovery, and as long as there was hope she attended him with tireless assiduity. When he was sinking in death, she watched him in silence, and when he was dead, with eyes full of tears, she said, "My dear boy is gone! Thank God, I have done all that I could do for him!" Her conscience was clear, and her sad bereavement was robbed of much of its anguish.

How different another scene of which we have read: A strong young man lay struggling in the grasp of disease. His physician told him he must die. "Then," said he, "send for my father." The father came, and he entered the chamber of the sick man, he met the reproachful gaze of his dying son, and when he enquired after his welfare, he said, "I am dying; I am damned. You failed to impress upon me the importance of becoming a Christian. Your inconsistency and your carelessness as a professor made me believe that it was a trifling matter. Now I am dying an impenitent sinner, and am lost. I would not speak thus, but you have other children; be more faithful to them." As that father looked upon the lifeless corpse of his neglected son, they felt that they had

fused to weep; his anguish was too keen for tears; his heart was crushed, overwhelmed. Why was it? Because his son was dead? No; it was because his conscience accused him of neglect, and charged him with the destruction of his own child. And how is it with losses and calamities overtaking our business or making wreck of our fortunes? Is not the feeling of having brought ruin on our own heads by rashness, by unjustifiable risk, by immoderate desires, by tempting but dangerous courses, by doing what we knew to be wrong, inconsiderate of the rights of those dependent upon us, perilous to our creditors' claims—is not this the only intolerable part of the pain of our reverses? Why is it that so many men, when they have failed, lose courage and have no heart to begin again? It is because their consciences blame themselves with their failure and charge them with the fault; they lose respect for themselves. Why do some run away and hide from their fellows and their friends? Because an accusing conscience charges them with fraud and makes them cowards. The goadings of a guilty conscience have deprived some men of all courage and made them afraid to face the future, and driven them to suicidal graves.

When men of solid and sober business habits are involved in calamities which do not touch their own honor and conscience, they have the best part of their interests left—self-respect—a conscious, manly claim on the sympathies and consideration of their peers, with an unbroken spirit and the heart to begin again. They can look their fellows in the face and say, "I am unfortunate, not dishonest; I am broken in purse, but not in character." The only insupportable loss is not capital or immediate credit, but reputation, and what is better than reputation, character; that is, a right to reputation whether one has it or not.

What is it that robs sin of so much of its sweetness? Why is it that the votary of pleasure is not happy when he is following the evil inclinations of his own heart and doing just what he wants to? Why is the hardened reprobate, who is following the promptings of his wicked nature to the low extremes, unhappy? and why is the debauchee always regretful and discontented? Because his conscience accuses him of prostituting his heaven-given powers and capacities to low and sordid and forbidden pursuits. Why is the murderer, who has merely

gratified his cherished revenge, forever after miserable? His conscience charges him with taking the life of his fellow. Why is the sinner miserable? His conscience is guilty. It is a man's own dishonesty, his crimes, his wickedness and badness, that takes away his happiness. These are the furies, these the flames and firebrands of the wicked. An ill conscience is not a comfortable companion; it is like a thorn in the flesh. A thorn in a bush may prick you as you pass by it; but a thorn in the flesh rankles with you wherever you go; and the conscience ill at ease, makes you uneasy. You cannot have peace so long as you have an evil conscience, so long as there is that continual monitor flashing across your mind: "Death is coming; judgment is approaching; am I ready?" Often when you go to scenes of worldly pleasure, your conscience, like the finger-writing on the wall of the palace of the King of Babylon, alarms and frightens you. You tell nobody about it. Strange thoughts cross your mind. You have no rest. Can a man rest on a pillow of thorns? Can a man rest with his heart disturbed with the horrors of guilt? An accusing conscience is the edge of our keenest anguish; and there are none of us who can claim a conscience "void of offence toward God and men." In the family circle we may keep our consciences clear by being faithful in all the relationships of the family. In business we may be honest and upright, and may thus preserve our integrity, but we are all sinners against God.

How can a man once guilty ever again have "conscience void of offence?" This is a serious question. Can the cries of an accusing conscience be stopped? Can the conscience once aroused be so satisfied that it will rest in peace and quiet? Why does our conscience cry and accuse you? It is because you have broken God's law; because you have disobeyed the commands of your Maker, and nothing but the removal of the guilt of your disobedience can give you peace. Go to Jesus Christ and be relieved. How can we find relief there? "Christ is the end of the law for righteousness to every one that believeth." "And the blood of Jesus Christ his Son cleanseth us from all sin."

A DEVOTED LIFE is the most brilliant success. Not the number of baptisms; not the numerical or financial strength of a Christian church, but the hearty loyalty which knows no danger in duty, will render famous minister and church in Heaven. No

agony under the burden of souls; no hope, or aspiration, or cry, but the heart of the Master comes to meet it. He is only yonder in the mountain while we toil in rowing on the lake. What though the fourth hour of the night be the darkest; be of good cheer; in it the Christ may come.

The church of Christ, for which we live, is always safe. Trust no evidence which inclines you to doubt the existence and the purity of the church of God. Though hidden, she still is. These times, like the Apocalypse, may be difficult to interpret, but we walk as well as read by faith. We see through a glass, darkly. It doth not yet appear what we shall be; but there is coming a time when He shall be manifested, and then we shall be like him. The great event of coming days is to be that manifestation. In a moment, in the twinkling of an eye, the curtain shall be torn assunder and the long-hidden Watcher stand revealed. That event will be God's final answer to a world whose cry, so long and loud, has been for *demonstration*. Then shall the pearls flash from out the depths of the ocean; then shall princes come forth from garret and cellar; then from "nature" and her "laws" shall arise an army, as from the bowels of the earth. The humble millions dead and living will spring to meet him, and the "Lo, I come quickly," in which the bride has so long waited, will be changed to that other cry she loved; heard at last not from the cross, but from the throne, "It is finished."

IN THE FIELD.

We left Selma on Friday, the 2nd inst., for the purpose of attending the meeting of the Canaan Association, at Canaan church, five miles east of Jonesboro, Jefferson county. We arrived at Jonesboro about 12 o'clock Saturday. The train rolled off, and we felt lonesome. A lad suggested that we would find it a nice walk out to the church. He was in earnest, and we felt serious. We finally found a man who said he would convey us to the church for a dollar. We agreed. At the end of fifty minutes he returned to inform us that he was ready. The buggy was dilapidated. The mule was grey with age and was quite feeble. We do not think he was the mule that Noah brought out of the ark. We believe Noah was a better judge of mules. A more reasonable conclusion would be, that he was the mule that Balaam rode, because he looked so solemn. We got in the buggy, and our friend then in-

formed us that as the mule had never been hitched to a buggy before he would lead him off. We were very soon convinced that that mule would never run away, no, not he. Our driver got his mule a-going and then got in. Then we both got out. He talked to his mule and used his whip while we walked and thought. He assured us that we would get along better when we got to the mountain where he could get a hickory pole. Two such poles were used on the way. We felt real glad that nobody knew us on the real way. We reached the church, however, after a time, and found that we had traveled at the rate of a little over two miles an hour.

THE CANAAN ASSOCIATION.

held a most delightful and profitable meeting. The request of the State Mission Board that the Association endeavor to raise \$304.00 during the coming year for all objects fostered by our State Convention was duly considered, and the brethren concluded that the amount asked for was too small. It was therefore increased to \$384.00. Reports showed that the number of Sunday-schools is now nearly double the number reported last year. The amount of money expended for all purposes exceeds the amount reported last year by more than \$500.00. The growth of the churches in number and spirituality is quite gratifying. The Association will send Rev. W. H. Smith, of Wood's Station, to Howard College next session. A new church, recently organized at Pierceville, near Warrior Station, was admitted to membership in the Association. The leading spirit in this new church is the proprietor of Pierce's Mines, a genuine Welsh Baptist, with the faith and devotion of his fathers. The church has licensed Bro. Jones, a brother-in-law of Bro. Pierce, to preach the Gospel, and Bro. Pierce will be ordained a deacon soon. The concluding session of the Association was held Saturday night. It was a precious season. All felt that something had been done, and all were encouraged to press on with the work. A Sunday-school was organized at Canaan church Sunday morning and the money was raised to provide the school with lesson papers. The missionary sermon was preached at 11 o'clock by Rev. B. F. Hendon, of Trussville. Bro. A. J. Slaughter, of Springville, was moderator of the Association and Rev. E. B. Waldrop, of Wood's Station, clerk. The next session will be held with Cahaba church, at Trussville, Jefferson county, beginning on Friday before the first Sunday in October, 1882.

Monday afternoon we went up to Ashville, St. Clair county, and rode out to the home of Bro. P. S. Montgomery, pastor of the Ashville church. We received a warm welcome from Bro. Montgomery and his family and spent a short time with him most pleasantly. We are indebted to Bro. Jno. E. Montgomery, who is the proprietor of a hotel in Ashville, for free rides and free meals, for which we had expected to pay. The pastor of the Ashville church and of two or three churches in the country, has recently conducted excellent meetings, resulting in a number of additions.

We went from Ashville to Steel's Depot, still farther north. This is the home of Bro. J. A. Glenn, one of the best preachers in this region. Bro. Glenn is pastor of four churches, and has recently held protracted meetings with all of them, which resulted in the addition of some eighty to their numbers.

We returned to Springville Thursday and preached there Thursday night. At all these points we have done something for the ALABAMA BAPTIST. We have been warmly received everywhere, not for our own sake, but for the sake of the cause that we represent. We are gratified to know that the paper is growing in favor with all the people.

We are now at Helena to attend the meeting of the Shelby Association, which convenes here to-day.

Helena, Ala., Sept. 10th.

KIND WORDS QUARTERLY, A Help for Teachers and Scholars.

It is announced that the Publishers of "Kind Words," the Sunday-school paper of the Southern Baptist Convention, will issue "Kind Words" Quarterly, a help for Teachers and Scholars, in September, and the price will be for single copies 25 cents, for five or more copies 20 cents. This will contain the lessons for the fourth quarter of 1881, as they will appear in Kind Words, together with additional useful matter. This is in accordance with a pledge made at the Convention, in Columbus, in consequence of a resolution adopted by that body.

The same firm has recently published for Dr. Wm. C. Crane and the Editor of Kind Words, two of a series of four Kind Words Catechisms. No. 1 is a "Bible Catechism," for youths, at 75 cents per dozen. No. 2 and 3 will be of an intermediate grade. No. 4 is an admirable *Infant*

Catechism, at 50 cents per dozen. All are thoroughly Biblical in doctrine and teaching. Nos. 1 and 4 are already published.

This firm is now issuing for the Convention, *Kind Words*, weekly, semi-monthly and monthly, for intermediate classes, besides weekly *Lesson Papers*, and also the *Child's Gem*, a beautiful and useful Sunday-school paper for Infant classes. Other issues are in contemplation.

It will thus be seen that our *Home Board*, through these enterprising Publishers, will soon be able to supply all the various needs of our Southern Sunday-schools.

FIELD NOTES.

"We started an interesting meeting at Concord on Saturday. The rain interfered on Sunday. Four joined Saturday night."—*L. W. Duke, Buena Vista.*—"Reached home on Friday after being engaged six weeks in protracted meetings. Bro. L. P. Casert's church was greatly revived; baptized thirteen, and four joined by letter."—*J. M. Goolsby, Blue Mountain, Miss.*

"At our four days' meeting at Shiloh church, Dallas county, embracing the first Sabbath in September, we received five by baptism and one by letter—all adults but one. But for the pressure of the cotton crop upon the farmers, the meeting would have continued longer. Good feeling in the church and community. At our next regular meeting we will 'carry dinner,' and will take pleasure in feeding the editors of the ALABAMA BAPTIST if they will do a little preaching for us."—*E. F. Baker, Sept. 6th.*

"J. H. Joiner, for twenty years Superintendent of the Baptist Sabbath-school in Talladega, and Grand High Priest of the Grand Chapter of Alabama, died at his residence in Talladega on the 6th."—*J. J. D. Renfro.*

"Bro. Jno. W. Gentry will act as our agent at Sand Rock, Alabama."—*Bro. Andrews, of Burnsville,* has our thanks for the largest apportionment we have seen this season. Bro. A. always comes to Selma and transacts his business before many of us are out of bed, consequently we had not the pleasure of meeting him.—*Prof. W. D. Fonville* passed through Selma on Wednesday, on his way to Tuscaloosa, where he will re-open his academy in a few days. *Prof. Fonville* is an excellent teacher and thorough scholar, and we trust his school will be largely patronized the coming session.—*The friends of Furman University* will rejoice to learn that arrangements have been made to re-open the University at the usual time, with increased facilities for training the young men who may be gathered within its walls hereafter. The Board of Trustees met last week in Columbia, and carefully considered the situation. It was decided that the University should be re-opened at the earliest practicable date. Dr. Charles Manly was elected President, with Dr. J. C. Furman and Prof. C. H. Judson to fill the chairs respectively.

Also determined to choose three young men as professors, one of whom is to take charge of a preparatory department—the selection of these young men being left to the Executive Committee and the Faculty. This selection has since been made, and their names will be given to the public when the young men signify their acceptance of the positions to which they are chosen."—*Baptist Courier.*

"We are gratified to learn that Rev. Edward Judson, late pastor at Orange, N. J., is preparing a memoir of his honored father, Rev. A. Judson, D. D. The life written by the late Francis Wayland has been out of print for many years, and could not be bought except as one could pick it up at a book stall. In addition to the materials used in the former biography, there will be original letters, hitherto unpublished; and the whole will be so treated as to receive a new interest.—*Mr. Moody* is going abroad soon, with purpose to spend the next two years in the work of evangelization in England and Scotland.—*Of the delegates* from the United States to the Methodist Ecumenical Conference in London, fourteen are bishops, sixty-seven are doctors of divinity, and thirty-four are colored.—*"Somebody* asked Mr. Moody at the Northfield convocation, 'What do you think of the present system of training in our theological seminaries?' 'I have no opinion about it,' was the reply; 'I never went through a theological seminary, and I never talk about anything I know nothing about.' What a pity there are not more Moodys!"—*Ex. and Chron.*

"It is to be hoped that before long we shall know definitely who is to be Dean Stanley's successor. It was positively announced two weeks ago that Dr. Butler, of Harrow, was the happy man, but now comes another announcement from across the water that Rev. George Granville Bradley, I. L. D., is the appointee, and that he has accepted the position. Whether the first announcement was a blunder, or Dr. Butler declined to leave Harrow School, is not stated. Of the last-named incumbent, nothing has been known hitherto in this country.—*In New England*, according to a late investigation, the Unitarians had 170 fewer churches in 1880 than in 1850, and the Unitarians had only 23 churches more than in 1850, while the increase of members of evangelical denominations in the same region, which in 1850 was as one communicant to 6.82 inhabitants, is in 1880 as one communicant to 5.46 inhabitants—a decided gain.—*Gen. D. H. Hill*, who was one of Lee's Division Commanders, is now President of the Arkansas University. The school has 440 students.—*Howard College*, Alabama, seems to do about as well without an endowment as some other Baptist colleges do with it. If this is all due to the efficiency of Dr. Murfee, the President of this institution, it is greatly to be hoped that men of this type may be considerably multiplied, especially where it seems next to impossible to get an endowment."—*Baptist Flag.*

"In August I held a series of meetings with Midway church, Monroe county, assisted part of the time by Bro. I. A. McCaskey, and through the meeting by Bro. J. Holley, in which the Lord visited us with an outpouring of his Holy Spirit. The church was greatly revived; fourteen accessions by baptism—one by letter. Others, I think, will join next meeting. I bow in humble submission and give all honor and glory to the Lord."—*J. Spence, Sept. 8.*

Prof. C. L. Winkler, of Marion, has taken charge of the Livingston Male Academy, and opened that school on Tuesday. He will be a valuable addition to Livingston in every way.—*We are pained* to learn of the death, in Marion, of Miss Regina M. Dill, daughter of Prof. T. J. Dill. She was an accomplished lady and earnest Christian worker. The family have our heartiest sympathy.—*Prof. L. T. Gwathmey*, Professor of Mathematics at Howard College, who has been sick at his home in Virginia, is getting well, and will be able to resume his duties in Marion.—*J. T. Murfee, Sept. 7.* Since receiving the above we learn that a dispatch was received in Marion on Thursday last, stating that Prof. Gwathmey was dying.—*We earnestly trust* that later reports will prove more encouraging.—*We understand* that nineteen young ladies of Marion have gone out this fall, in various directions, to assume responsible positions as teachers. These young ladies, most of whom received their education at the Judson.—*The Howard* has never had an abler faculty than it now possesses, and the prospects for next session are excellent.—*The church at Town Creek*, Lawrence county, Ala., held a meeting of nine days, in which the church was revived and 14 added by experience and baptism, 3 by letter and 2 by restoration, and others yet to be baptized. Also at my last appointment at Russellville 3 more were added to the church, 2 of whom were Cumberland Presbyterians.—*R. T. Wear, Mt. Hope, Sept. 7.*

"Baptized ten at Harkersville and two more at Talladega since last report. McGaha, Giles and Kidd preached with power."—*J. J. D. Renfro.*—"The meeting at La Fayette has closed, and was the best that has ever been had here. Twenty-five have already united with the church, and there will most probably be others as the result. Fully as many have joined the Methodists. Since leaving here I have had a most interesting meeting at Bethlehem, assisted by Bro. C. S. Johnson. This meeting had to be closed last night, owing to my duties elsewhere. It was a pity to close as the interest was rapidly growing. Eleven were added. Bro. Johnson has had pleasant meetings at his four churches. Upward of 50 have been added to them. Bro. Rooy has had a good meeting at Cusseta. There have been more baptisms in this association than for several years before."—*Geo. E. Brewer, Sept. 9.*

Where Shall I Send My Boy?

BY E. T. WINKLER.

As the time draws near when pre-arranged boys to college, it is important that parents should consider the high claims of our cherished institution. The Howard College indeed has advantages which cannot easily be over-estimated. The morals of the students are so carefully attended to, that parents need be under no apprehension that their absent sons are going astray, while professedly getting prepared for the duties of active life. How frequently this happens is attested by the experience of many who in sending their boys from home unwittingly sent them to ruin. The discipline at the Howard is strict and firm without being oppressive or annoying. No youth is allowed to remain in the institution when he is abusing the opportunities for culture which it affords, when he displays a spirit of insubordination, waywardness or disorder. Thus evil associations are broken up at the beginning, and those who are in danger of falling into habits of idleness and vice, and who would thus tempt others by bad example are reformed to the parental guardianship.

The methods of teaching adopted in the Howard are practical and thorough. The students are required to understand what they study. They cannot succeed in their classes by merely memorizing what they find in text books. They are taught to think for themselves, to proceed from principles to conclusions, and in the sciences they make experiments and solve practical problems. In the languages they are familiarized with the fundamental laws of etymology, of word-changes, linguistic analogies, and rhetorical and logical combinations. In the English especially, the pupils are drilled with a frequency and a precision that have been heretofore regarded as simply impracticable, and which have here produced the most satisfactory results. There is also a business department in the college in which Dr. Murfee familiarizes the students, by improved methods, in the principles and practices of book-keeping.

What the effect of all this is many evidences conspire to show. There is a demand for Howard graduates in positions which can be filled only by young men of intelligence and character. In such positions many of them have achieved an enviable reputation. Not unfrequently students drawn from other colleges give warm testimony to the superior advantages of the Howard in respect to rates of expenditure, efficiency of discipline and diligent fidelity of instruction. And those who leave the Howard to enter universities and theological institutions are apt to take leading positions there.—*These facts* afford practical tests of the advantages enjoyed by the students of the Howard College.

Core has been taken to extend to matriculants all the accommodations and attentions. The professors of the institution spend much time with their students, giving direction to their studies as well as hearing recitations. The young men are domi-

ciled in large airy rooms, substantially furnished. The board is excellent. When sick the students have the quiet and privacy of home in a department of the building specially appropriated to that purpose; there they are put in charge of a matronly lady who attends to them and of physicians who make no charge for their services—save what is included in the college rates. We have a good thing in Howard College, and the more widely it is known the better it is appreciated.

From North Alabama.

Bro. Editors: I was with Brother Gunn five days in his meeting at Mt. Pleasant church. The next Sunday began at Gum Spring the meeting, the result of which has been given. On last Saturday they selected delegates to the Association, and chose Bro. J. R. McSmith pastor. They proposed raising now their missionary funds in advance for the incoming year. On last Sunday they, for the first time, celebrated the Lord's Supper. Two others were received by letter, and several more have letters ready to join. They will choose their deacons Saturday before the next Sunday in September. The next day we hope to have as many preachers and brethren from other churches as can come, to help ordain them. In the absence of deacons, I asked two of the brethren to hand around the bread and wine. They seemed to be spiritually and physically capable. When the church gets her deacons, they, of course, in accordance with Baptist usage, will be entrusted with this official duty. May they be impressed with the importance of other duties which, though not so pleasant or easy, may be found to be even more official!

I was two days, August 11th and 12th, in the meeting at Bethel church, Pastor McSmith, at its close, baptized twenty-one or two. He is a good man and true, a zealous, influential, and useful preacher and pastor. People who don't know him say he is odd, but on familiar acquaintance, this (in his own words) a marked and sterling character.

The meeting at Okolona church began Aug. 13th. I was present two or three days. On the 15th Bro. John Spence was ordained to the full work of the ministry. Several years ago, at a meeting, he took his hat and ran from a teacher who was approaching him, but lost his way immediately and found himself in a terrible plight among the mourners. The Lord turned him and he was turned. After I left this meeting I learned there were nearly twenty conversions, but it closed with only three conversions. But one of these souls is worth now much?

From this place I went on to Town Creek church, and with others, assisted pastor Wear several days. The meeting had been in progress several days. The church seemed much revived, and the brethren and sisters had many seasons of special rejoicing during the meeting. Bro. Wear baptized eleven on the third Sunday. On that day I put in my appearance at the meeting, and was much interested in the mountains, south of the Moulton Valley. Pastor Wm. Stockton had begun a meeting there a day or two before. I helped him five days. Broken-hearted from the very recent loss of his wife, and feeble in body, he yet showed himself an earnest and efficient workman, with whom I more than gladly mingled my labors in striving to win souls to Christ. This was a precious meeting. Thirteen were received for baptism, and others received by restoration and by letter before I left. Reluctantly, I parted with these dear brethren and sisters, but other appointments were before me. I however met Bro. J. C. Roberts on his way thither, and hope there were other accessions. This church was constituted a good many years ago by Elder J. C. Vincent, then missionary. It has had a good deal of trouble with the anti-mission element, and for several years was without a pastor and almost broken up, when Bro. Stockton became their pastor a year or so ago. The pastor and people are greatly encouraged and brighter days are before them.

I am resting for a few days to begin with refreshed mind and body the September campaign. Then comes the annual meeting of the Muscle Shoals Association, which convenes with the Mt. Zion church, Morgan county, a few miles from Hartsell. We hope there will be a full delegation from all the churches, and most cordially do we write Bro. Bailey to be present. It might also be a mutual benefit for the Editors to attend. *Verbum sap.* My first work in this Association was to impress upon the churches the importance of systematic work for missions during the money season. It was a partial success. Most of the churches had committees appointed. Some of them worked faithfully and successfully. But it takes time for a new idea to get deep root. My work in this direction was not so popular as my present labors in preaching the *Cross*. But it is a small matter with me to be judged by man's judgment. That may whistle if I please the Lord. But the heaven is at work here. May it leave the whole lump.

E. T. WINKLER.

Edmond, Ala., Aug. 31st.

Religious and Other Matters.

I am just out of a series of meetings, continuing through twenty days, held at Brooksville and Deertbrook, Miss. At the Brooksville meeting I did all the preaching—two sermons a day during the hottest of hot weather. Congregations were unusually large for that community, and the attention exceptionally good. Eighteen were received for baptism, and some otherwise. Quite a number of these were young people; some quite young from the flourishing Sunday-school, and some from the neighborhood. One striking case, and had they not said so, I would have said a wonderful change had been wrought in them. The membership seemed to be thoroughly revived. The church had faith enough to build rooms and construct a baptis-

try just back of the pulpit, before the beginning of the meeting, and the Lord rewarded it by giving them already about two dozen to baptize. Rev. R. N. Hall is pastor, and a good preacher.

At Deertbrook Bro. Hall and I held meetings of days, dividing the preaching between us. The church was much revived. The people seemed much impressed with the Gospel generally, and some were serious and prayerful. One lovely Miss, of 14, Irene Bradford, awaits baptism. Congregations were good and attentive, and it is thought much good seed was sown that will bring harvest in the near future. Bro. Hall preached many five sermons in these meetings. From my point of observation there seems to be great want of active piety in religious communities hereabouts, but I am glad to say that some have been graciously revived already, and others will hold series of services and are hoping for Divine favor in good measures.

The coils of the past season have not brought satisfactory results on the farms in this region. The cotton is small for the season and culture. The army worms have taken the leaves of generally, leaving the bolls quite small. The corn in this (Noxakee) county is small, from good down to worthless. It is thought enough has been raised to supply the home demand, which is much better than adjoining counties have done. The extensive drought, consequent short set of crops, destruction of grasses, and cutting off of forage are calculated to create anxiety for the future. The weather is still very warm and dry, and health generally good.

W. H. CARROLL.

Macon, Miss., Sept. 8th.

Ordination.

On Saturday before the third Sunday in August, the Claiborne Baptist church called Bro. K. I. Draughon to be ordained to the full work of the ministry. Elders C. E. James, W. A. Locke, and our pastor, L. W. Duke, composed the presbytery. A sermon was preached in the presence of the presbytery by Bro. Draughon.

On Sunday morning, at eleven o'clock, the congregation, being assembled, the presbytery came together and proceeded with the solemn and impressive ceremony of ordination. Elder L. W. Duke was called to the chair. The candidate was then formally presented by Elder Duke to the other members of the presbytery. The presbytery then asked if the church were satisfied as to Brother Draughon's Christian experience. Elder Duke answered for the church in the affirmative. The ordination sermon was preached by Elder C. E. James, who next examined the candidate as to his soundness in the faith. Prayer was offered by Eld. Duke, the charge was delivered, and the Bible presented by Eld. Locke; laying on of hands by the presbytery; benediction by Bro. Draughon.

Bro. Draughon has been a member of the Baptist church since his youth, has a thorough knowledge of the Scriptures, is highly educated, and has considerable capabilities for the new field now open to him.

Y. M. THOMPSON, Clerk.

Purdie Hill, Aug. 21st.

LITERARY NOTICES.

ECLECTIC MAGAZINE. E. R. Pelton, 25 Bond Street, New York. Terms, \$5 per annum; single copy, 45 cents; trial subscription for three months, \$1.

No other magazine of the month is more readable. The list of articles is as follows: Early Life of Thomas Carlyle; by Froude; Reminiscences of Prison Life; Italy: Her Home and Foreign Policy; A Sunflower; Strange Players; Gambetta; Concerning Names; The Origin of Religion; by the Duke of Argyll; Old Dreams, by F. W. Bourdieu; Keith and Kin, a novel, by Jessie Fothergill; A Siberian Exile Eight Years Ago; Bohemian; by Professor Seeley; The First English Poet; On the Writing of Books; A Peep at French Schools; Curiosities of Criticism; How Some Authors Work; Literary Notices; Foreign Literary Notes; Science and Art; and Miscellaneous.

AMERICAN REVISED EDITION. THE NEW TESTAMENT OF OUR LORD AND SAVIOR JESUS CHRIST, translated out of the Greek: Being the Version set forth A. D. 1611, compared with the most ancient authorities and revised A. D. 1881, with the Readings and Renderings preferred by the American Committee of Revision incorporated into the Text. Philadelphia: American Baptist Publication Society, 1420 Chestnut St. Price, \$1.

Although that honored scholar, Dr. John A. Broadus, who has so ably indicated the English Revision in the *Religious Herald*, urges a mild protest against this publication, appealing to the Christian public to "leave enough alone," we are satisfied that no accomplished Greek scholar who desired to see the New Testament honestly transferred from Greek to English, would hesitate for a moment in admitting that the American Revision is a better book than the English. We are astounded at the narrow and rigid conservatism which led such scholars as Ellicott, Lightfoot and Westcott to repudiate the large majority of the suggestions vainly proposed by the American Committee. The present book is a marked advance upon that issued by the English Committee. We have examined it hastily, only to find one exception to the sentence of commendation just expressed,—in James 1:47. The volume is issued under the editorial direction of Dr. Weston, President of Crozer. It is beautifully printed. One reads it as he reads a story without a break of a flow. We beg our readers to get it and use it diligently. Personally, we return our thanks to Col. Leonard Richardson, of Brooklyn, N. Y., for contributing to the Denomination the Stereotype plates of this edition.

Notes.

MEETING AT EVERGREEN.

Bro. B. J. Riley of Opelika preached five very convincing sermons for us during the meeting at Evergreen. Men were compelled to admit the truth of what was said, though there was not a single addition to the church by letter. We had one of the best revivals in the church we ever witnessed. The prayer meetings were all conducted by the members, and it seemed as if you could discover the personal presence of our Lord. This church is quite a working body. There are very few left in the community to join, but we feel satisfied they will soon come. Such preaching will result in good.

MEETING AT BELLVILLE.

From Greenville the writer went to Bellville, about twelve miles distant, and aided Bro. B. J. Skinner in one of the most precious meetings, for the length of time, we ever attended. We preached from Saturday until Wednesday. On Wednesday three happy souls united with the church, and nearly every one in the house not a Christian, went forward for prayer. The church was greatly revived, and we left them, impressed that they were in the midst of a gracious time. Our vacation here, and now, ending, we are at home again from refreshment to labor.

HYMNAL.

From Bellville the writer hastened to Greenville to perform the nuptial ceremony between Mr. R. A. Lee and Miss Donna Morrow, both of Greenville.

About half past 8 o'clock p. m., Aug. 31st, in the presence of about three hundred persons, at the Baptist church, we celebrated these matrimonial rites. The occasion was a solemn and impressive one, and well calculated to cause the candidates for matrimony to think very seriously before they call upon any one to tie the nuptial knot.

B. H. CRUMPTON.

Greenville, Sept. 6.

District Meetings.

The district meeting of the 1st District of the Bethlehem Association was held at the church on the fifth Sunday of August, Friday and Saturday before last. The introductory sermon was preached by Bro. E. J. Eames. The meeting was ably and ably organized by electing our pastor, Eld. L. W. Eames, as moderator, and J. M. Thompson, as clerk. The following churches were represented, viz: Bethany, Montgomery, Hill, River, Salem, Marsh Hill, Eton, Eton and Pleasant Hill. The following ministers were present, viz: C. E. James, our pastor, L. W. Duke, J. L. Eddins, and S. W. Jones of Zion Association.

1st Subject. What is the duty of a church to its pastor, and how can that duty be best performed? The discussion was opened by Bro. J. M. Thompson, followed by Bro. J. M. Thames and others.

2nd Subject. Our duty to the people of the church. Discussion opened by Bro. R. I. Draughon, continued by Eld. L. W. Duke, J. M. Thompson in the chair, and others.

3rd Subject. What do the Scriptures teach as to Christian benevolence. Discussion opened by Eld. C. E. James, and continued by Eld. S. W. Jones and others.

The following resolutions were adopted by Bro. R. I. Draughon, and adopted by the meeting.

Resolved, That we are impressed with a sense of the importance of district meetings, in contributing to an extended knowledge, zeal and activity, and cordially invite the co-operation of all our brethren in the promotion of such meetings.

The next meeting was appointed to be held with Bellville Baptist church, beginning on Friday before the fifth Sunday in October. The programme for next meeting as follows:

1st Subject. What are the true elements of prosperity? Speakers: Y. M. Rabb and Eld. L. W. Duke.

2nd Subject. What is the proper mode of administering church discipline in public offenses? Speakers: E. P. Loveless and Eld. J. M. Thompson.

3rd Subject. What are the best means of enlisting the members of the church in the Sabbath school cause? Speakers: G. R. Farnham and Eld. B. J. Skinner.

The business part of the meeting was finished on Saturday evening. On Sunday night Eld. J. L. Eddins preached to the Baptist church to a good congregation. The sermon was pointed and well calculated to stir up the consciences of the hearers. Eld. C. E. James presided at 11 o'clock a. m. Sunday. Eld. S. W. Jones at the Union church at Pender Hill Sunday evening, and at the Baptist church at night. The meeting was protracted, breaking up on Tuesday night.

J. M. THOMPSON.

The union meeting of Mr. Carmel Baptist Association, was held with New Salem Baptist church, Morgan county, Ala., July 22, 23, and 24th, 1881. The following churches were represented: Mt. Olivet, New Salem, Spring, Cedar Grove, Cedar Point and Debow's Point. Introductory sermon preached by Eld. F. J. Rigney. Text: Search the Scriptures for in them ye have eternal life. Eld. J. W. Brown and John M. Simpson acted as moderators and clerks.

Eld. T. J. Corley gave a good talk on Christian duty. Eld. F. J. Rigney read an essay on Election. Elds. McGee and Alspaugh spoke at some length endorsing the essay. Adopted. Adjourned until Saturday morning 9 o'clock.

Saturday 9 o'clock a. m.—Prayer by T. J. Corley. Minutes of yesterday read and adopted. Eld. J. P. Evans read an essay on Church duty to pastors, which was pointed and instructive. Speeches by several of the brethren. Adopted. Adjourned for preaching by Eld. L. W. Brown. Text: Luke 8:10.

Evening Session.—Prayer by Eld. H. H. Bridges. 1st Query: Is there any difference between the visible kingdom of Christ, and the organized church of Christ? Ans. Yes, the visible kingdom includes the whole family of sister churches, which compose the body of Christ. A local church is a congregation of baptized believers having Christ as their head, and acting as an independent body in his name.

2nd Query: What should be done to promote the organization of Sunday-schools, the circumstances being such as surround it? Referred to Ministers and Deacons' Meeting at Cedar Point, Friday before the 5th Sunday in October next.

3rd Query: What does it take to constitute the right kind of church discipline in Baptist churches, according to the New Testament? Referred to Ministers and Deacons' Meeting.

The clerk was instructed to prepare a synopsis of this meeting and send to the Alabama Baptist for publication.

Next meeting to be held with Cave Spring church, Friday before the fourth Sunday in July, 1882. Eld. J. Q. Alford to preach the introductory sermon at next union meeting. Eld. J. W. Dunn, alternate.

Resolved, That the thanks be tendered to the brethren and sisters and community, for their hospitality during this meeting. Adopted.

Adjourned to meet with Cave Spring church, Friday before the fourth Sunday in July, 1882. Prayer by Eld. J. T. Evans.

J. W. BROWN, Moderator.
JOHN M. SIMPSON, Clerk.

Conquer yourself. Till thou hast done that, thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.

Have the courage to be ignorant of a great number of things, in order to avoid the calamity of being ignorant of everything.—Society Smith.

Alabama News.

Mountain Home. Mr. J. W. McMillan planted two acres in water melons and one half acre in cantaloupes, this year, from which he has realized nearly \$50, and has used himself and treated his friends to what would have sold for \$20 more. This beats cotton raising no bad to talk about, to say nothing of getting several tons of good hay off of the same land. Mr. McMillan has been appointed Clerk of the Circuit Court of Montgomery county. Every mail brings us fresh accounts of kerosene explosion throughout the State. Alabama wood and minerals will be well represented at the Atlanta Exposition. In a difficulty on Sand Mountain between Jesse Sloan and Charley Mahery, the former lost an eye. At Lusk's Chapel, Jas. Kennedy was badly hurt in a fight with one Powell. Mr. John Warren, who died recently in Elmore county, was about 70 years old, and took only one dose of medicine from a doctor in his life. Perhaps if the best consulted doctor offered, he would have lived to a ripe old age.

M. T. Hendrix, of Perry county, raised last year on 1/2 of an acre, enough sugar cane to make 100 gallons of molasses, besides selling \$40 worth of seed, and the cane was sold for 1/2 of an acre for his brother and the same for himself. He says he is going to put up a rice mill for the benefit of the farmers in East Perry, and next year he is going to plant heavily of sugar cane and rice. The Montgomery Advertiser blithely right that poultry raising would prove a good investment. The cotton and corn crops in the neighborhood of Whites store, Covington county, are said to be very good. One house in Guntersville sold, in one day, by retail, 7,000 pounds of bacon, and still the farmers persist in not raising any more. Mr. E. S. Chisholm, of Tuscaloosa, has been elected president of the Southern Dental Association. Mr. J. K. Walker, at one time in the employ of Joseph Hardie & Co., of Selma, was killed recently near Augusta, Ga., making 17 tons of pig iron per day. Geo. Kent, of Blount county, was seriously injured while blasting rock. Young Parrot, of Blount county, had one foot split open with a stone auger, and was badly burned. Crops of corn and cotton are very fine around Mount Springs. In a difficulty near Pointville between Knox and Ellison, the latter was killed. The gin house of Mr. Thomas Williams, near Wetumpka, was burned, including a sixty saw gin, feeder and condenser, thirty-four bales of cotton, 700 yards of bagging, a Janney screw, and the seed from thirty bales of cotton. Loss, about \$3,000. Corn selling in Gadsden at \$1.10 per bushel. A Catholic church was dedicated in Gadsden last week. A man, while digging a well near Gadsden, struck the following bottom: 1st, 10 feet of sand; 2nd, 10 feet of sand; 3rd, 10 feet of sand; 4th, 10 feet of sand; 5th, 10 feet of sand; 6th, 10 feet of sand; 7th, 10 feet of sand; 8th, 10 feet of sand; 9th, 10 feet of sand; 10th, 10 feet of sand; 11th, 10 feet of sand; 12th, 10 feet of sand; 13th, 10 feet of sand; 14th, 10 feet of sand; 15th, 10 feet of sand; 16th, 10 feet of sand; 17th, 10 feet of sand; 18th, 10 feet of sand; 19th, 10 feet of sand; 20th, 10 feet of sand; 21st, 10 feet of sand; 22nd, 10 feet of sand; 23rd, 10 feet of sand; 24th, 10 feet of sand; 25th, 10 feet of sand; 26th, 10 feet of sand; 27th, 10 feet of sand; 28th, 10 feet of sand; 29th, 10 feet of sand; 30th, 10 feet of sand; 31st, 10 feet of sand; 32nd, 10 feet of sand; 33rd, 10 feet of sand; 34th, 10 feet of sand; 35th, 10 feet of sand; 36th, 10 feet of sand; 37th, 10 feet of sand; 38th, 10 feet of sand; 39th, 10 feet of sand; 40th, 10 feet of sand; 41st, 10 feet of sand; 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Buggies, Rockaways, Children's Buggies,
STUDEBAKER'S CELEBRATED UNDERTAKER'S DEPARTMENT.
Full supply of all kinds of
Sole Shoulder Spoke Wagons,
Best in the United States.

Hard Times!

Notwithstanding the Hard Times, people must live, and we propose to do our part in aiding them to pass through this critical year. To this end we shall continue to sell Groceries at a Fair, Living Profit, and upon as liberal terms as possible. We adopt, therefore, as our principle,

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Cotton Scales, Steelyards,
Rubber and Leather Belting.
A Full Stock of all Goods in my Line at Best Prices.

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EVERY MACHINE IS WARRANTED FOR 3 YEARS.

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HENRY LOTH,

SOLE PATENT SELLING AGENT AND THE LATEST SYSTEM OF

NO. 945 NORTH BROAD STREET, Philadelphia, Pa.

THE FAMILY CIRCLE.

The Mission of a Flower.

BY CATHERINE PREVOST.

It was only a little pressed flower—a pansy—fastened to a bit of card-board; but it had a history and had fulfilled a mission in its short life.

Out in the country, in the garden of a large, handsome house, a great bed of them had begun to bloom in the early spring—rich purple ones, the German pansies almost black, and from those down through every tint and combination of tint, to those which were nearly white. Hundreds of them there were, their saucy little faces turned up to the blue sky, seeming almost to speak and to smile to every one who passed.

The special delivery they were of a little village girl who stopped every morning on her way to school, to indulge herself in a peep at the bright darlings. She had a little garden-plot under the window where her father, the cobbler, sat all day at his last.

A few straggling plants of the most common kind but they rewarded the loving care bestowed upon them by the little hands, and did their very best.

It chanced one day that, as she was passing the large house, the gardener was sweeping out a heap of weeds, as she stood for a moment while he brushed them past her, she saw peering out from among them one of her dear pansy faces. She fancied that it looked sorrowfully at her, with a mute appeal for rescue from its ignominious position; but as she stooped to raise the blossom, what was her astonishment to find that there was a whole plant—roots, leaves and even buds.

"May I take it?" she said to the gardener.

"To be sure, child; there's plenty like it, and a little thinning out will do no harm."

And the happy girl ran off with eager footsteps. She knew that it must be kept moist till dinner-time would give her the opportunity to carry it home; so, as she passed the little wayside brook, she gathered some damp moss and wrapped it about its roots. It bore the transplanting well, and never was any plant more lovingly encouraged to grow and blossom. One by one the buds opened, and rich purple and yellow petals seemed to challenge the admiration from all beholders, while, to their little owner, in her rather lonely home, they were friends, companions, confidantes, filling the place which dolls occupy 'in the hearts of many little girls.

Sunday came, and, at the close of the school, a few remarks were made by a gentleman from a New York Sunday-school, who was visiting the superintendent. He told the children of the little sick ones of the great city, suffering and wasted and worn. He told of the Children's Hospital, established to afford relief to these; and of the good care the little sufferers there received. And then he told of the Home Mission, which every week distributed thousands of flowers in this and other hospitals and asylums; told how not only the children, but the grown people, in the long wards, received the sweet messengers with eager delight as reminders that they were not altogether friendless; and, finally, he asked if there were any children there who had flowers of their own to spare. He was going home the next morning, he said, and if they would meet him at the station with their offerings, he would carry them to the ladies, who that very day would see that some hearts were made happy by them.

There was an eager show of hands when the question was put to the children, many of whom had large gardens and could give of their abundance; but our little Lizzie left school slowly and reached home with a some-what clouded brow. She hardly glanced at her flower as she passed, and sat so silently at the dinner-table that her father feared his little girl was not well. The truth was that there was a hard struggle going on in her heart between the Giant Selfishness and the Spirit of the blessed Jesus. She loved Jesus—she thought she did—she had often wished she could do something for him: she was sorry for the sick children—of course she was—but—her flowers! She had only a few. Emma and Susie and Lottie could give heaps upon heaps, and have plenty left; but if she gave any, she must give all.

"All!" What was that about the widow in the temple? would she be like her if she gave her flowers? Would Jesus be glad and approve of her? She would do it—yes, she would. And Jesus and the angels, watching the struggle, saw the victory and rejoiced. Early the next morning, while the dew was on the flowers, Lizzie picked every blossom, but, with the best of management, she could only make two bouquets. Still she had made up her mind; and so, when the other children arrived with boxes and baskets full, she plucked up her courage and offered her little flowers to the kind gentlemen, who thanked her as heartily as she thanked the gardener from the big house, who had received orders that morning, and came laden with a fragrant burden.

Lizzie's Sunday-school teacher was at the train, and when she saw the little nosegays, she knew what they must have cost Lizzie, and so she drew the child to her and sent her home with a kiss and a whispered word that more than made up for the sacrifice.

The children begged that their flowers should be taken to the children; and so it came to pass that one of Lizzie's bouquets was put into the hands of a little girl, who was even then waiting for the doctors to come and perform a severe operation upon her hip. She had once had a home in the country, and she patted and cuddled and talked to the flowers, and, above all, to the pansy, and waited with bright tear-drops; and so the doctor found her employed when he arrived. He was a Christian physician, and he spoke to her of the blessed Lord, who cared for her more than the flowers; and when they put

her into sleep, which should keep her from pain, they put her flowers in a glass of water at her side. When she awoke, feeble and weary, the bright blossom seemed to call back her strength, and help her to rally. And that evening a kind lady, noticing how she loved it, showed her how she could fold it in very thin cotton and put it in a book to dry, so that she could keep it always. And when the little girl could sit up, she gazed it to the card, where it is still kept very near to her, in the Bible she has learned to love since she was carried to the hospital.

And Lizzie? The flowers seemed only to improve in consequence of the pruning they had received, and sent out fresh shoots and buds in a way to delight her heart, especially since she had learned the very best way of enjoying her flowers; and the two little bouquets were by no means the last she sent to the Home Mission.

All this, one little girl—one little flower—could do. Is there, then, any one, great or small, who can say: "I can do nothing for Jesus; I can do nothing to bless other hearts!"

John Dennis and Gen. Floyd.

Early in the late civil war, John Dennis, a full negro, believing himself fired with patriotic zeal and able to serve his country, bought his master, a Georgian, and obtained permission to accompany a regiment from that State, which was soon placed under the command of General Floyd. The history of that campaign is well known. On the retreat John became homesick, and was allowed to depart. He had become well known to Gen. Floyd and all his command. On his departure he went to take leave of the general, when the following dialogue was had:

Gen. Floyd—"Well, John, you are going to leave us, eh?"

John—"Yes, Mars Floyd; it 'pears like I could do more good at home now dan bein' here; so I thought I'd go home and 'courage up air people to hold on."

Gen. F.—"That's right, John. But are you going to tell 'em that you left us when running from the Yankees?"

John—"No, sir; no, Mars Floyd, dat I ain't. You may pend upon me I not tellin' nothin' to 'moralize dem people."

Gen. F.—"But how will you get around telling them, John?"

John—"Easy enough, Mars Floyd. It won't do to 'moralize dem people. I'm goin' to tell 'em dis—dat when I left de army it was in first-rate sperrits, and dat, owin' to de situation of de country and de way de laid lay, we was a-advancin' 'backwards, and de Yankees was a-retreatin' onto us."

Editor's Drawer, in Harper's Magazine.

Calling the Ferryman.

They reached the river, the father and his little daughter, late in the evening. Far away on the opposite shore was here and there a twinkling light in the small scattered houses, while farther off still were the bright lamps of the great city whither they were going. Nothing but urgency would have induced the father to be out with her thus. As they came to the ferry, they found the boat over on the other side, where the ferryman lived. So the father shouted and called, but no voice answered; then he would walk to and fro, and speak to his child and try to comfort her; then he would call and all again. At length they saw a little light move, and heard the moving of the boat. Nearer and nearer the noise came, but it was too dark to see the boat. But it came across, and the travelers entered it.

"Father!"

"Well, my child."

"It's very dark, and I can't see the shore where we are going."

"No, little one; but the ferryman knows the way, and we shall soon be at home in the city, where there will be light and a good fire."

"Oh, I wish we were there, father!"

Slowly and gently the boat swung off into the stream; and though it was dark, and the river seemed to run fast, they were carried safely over, and the child soon forgot her great fear. In a short time after they landed she reached her home, where loving arms received her, where the room was warm with fire, and was flooded with light. On the bosom of love she rested, and her chills and terrors passed away.

Some months after this, the same little child had gone to another river, darker, deeper, and more fearful still. It was the river of death. When she first came near it, the air seemed cold, and darkness covered it, and all seemed like night. The same loving father stood near her, distressed that his child must cross the river, and he not able to go with her. For years and nights he had been, with her mother, watching over her, and leaving her bedside only long enough to take his meals, and pray for the life of his precious child.

For hours she had been slumbering very quietly, and it seemed as if her spirit was to pass away without her waking again; but just before the morning watch she suddenly woke, with the eyes bright, the reason unclouded, and every faculty alive. A sweet smile was playing on her face.

"Father, I have come again to the river, and am again waiting for the ferryman to come and carry me over!"

"Does it seem dark and cold as it did when we crossed the river?"

"Oh, no! there are no dark, gloomy rivers here. The river is not black, but covered with floating silver. The boat coming toward me seems to be made of solid light, and though the ferryman looks dark, I am not afraid of him!"

"Can you see any one on the other bank of the river?"

"Why, yes! I see One, the most beautiful form I ever saw! And what a face! what a smile! And he beckons me to come. O, ferryman, make haste! I know who it is! It is Jesus—my own blessed Jesus! I shall be received into his arms; I shall be received into his arms; I shall rest in his bosom!"

"Is my little daughter afraid?"

"Afraid, dear mother? Not a bit. I think of my Psalm, 'Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; thy rod and thy staff, they comfort me.'"

And thus she crossed the dark river, made like a silver stream by the presence of the blessed Redeemer. The father and mother wept, but joy and sorrow mingled in their tears. They could almost see the Golden Gates open to receive their loved one; and they understood the words of the prophet, 'The child shall die an hundred years old.'—*Children's Friend.*

Tot.

Everybody knows Tot. That is an unlucky house, barred out from all good fellowship, on whose threshold you cannot find the dust print of his little foot, or the glass of whose windows glitters too costly and clear for the mark of his fingers. The odd point about him is that you find him wherever you go. Puck, or that daintiest spirit Ariel, were but logy fellows beside him. They never were found in more than one place at a time; they had to travel post when they set out to girdle the earth in thirty minutes. But if you go into the stately mansion on Murray Hill there is Tot in his fleece of finest lace, and when you take shelter out in the hut on the prairie, there he is in the warm corner of it, swaddled in yellow flannel. Nothing can be more common or familiar than his rosy little face and chubby legs; there is not a household in the world to which he has not brought work and anxiety and care; but nothing can be more uncommon or unfamiliar than the tender, awed sense with which from day to day we always meet him. We all nurse Tot, and cuddle him, and scold him; his teething and his colic, his cap and worn shoes are real things; but somehow with all, all is not real. There is a world-wide conviction that he is of divine origin than we, a something lent to us—alien to our work-day world. His sweet foolishness, his ignorant ways, his broken talk, his hurry to love and to be loved, we may refer to immature brain or muscle, but there is a strange supernatural power in them which we do not account for. Everybody pays homage to it. The surliest dog knows it, and is gentle with him. It calls all that is good in men and women to the light, perpetually, as no sermon or Bible words can do. The callous, drunken wretch, hardened to all exhortation or entreaty, looks at the laughing face of the dear baby, and touches its hand, and a human pain and desire struggle up through the burnt brain, fresh and pure; the remembrance of his mother, of the innocent boy he was, the man he might have been.

"This is Why I Know It."

"How is your father getting on now?" I said to a little daughter of a man, formerly a drunkard, but whom, some months ago, I had persuaded to sign the pledge.

"He is getting along very well," was her reply.

"Has he kept his pledge?"

"O, yes," she joyfully replied. "Are you sure he has?"

"Yes, sir, I am quite sure."

"How is it you are so positive on this point?" I asked.

"Why," said she, "he never abuses mother any more; we have always plenty to eat; and he never takes my shoes off to pawn them for drink now. This is why I know it, sir."

OUR PUZZLE CORNER.

Enigma.
Composed of ten letters.
My 1, 6, 3, 2 is to marry.
My 5, 4, 7, 10, 9, 8 is a city of the Bible.

My whole is the middle of the foot.
C. A. A.

Hidden Names.
1. She said to them, "May I come?"
2. Will he lend his book, think you?
3. John carried two bushels of grain.

4. "Mary had a little lamb,"—she fed it.
5. Her mother told her many live-
stories.

6. Many a lion, elephant and tiger were caged.
7. The bird sat on her nest till dawn.
HENRIETTA.

Word Square.
1. An African river.
2. A feminine name.
3. An arch look.
4. A masculine name.
BARKIS.

Cross-Word Enigma.
In new, not in old;
In brave, not in bold;
In west, not in east;
In low, not in least;
In bread, not in cake;
In sleep, not in wake;
In money, not in bond;
In lake, not in pond;
In town, not in city;
In song, not in ditty.
The whole is a city.

ANSWERS TO LAST PUZZLES.
WORD SQUARE—
STAG
TARE
AREA
GEAR
BEHEADED AND CURTAILED COUP-
LETS.

Ever there floats before the real,
The bright, the beautiful ideal.
ENIGMA.—Pensacola.
CROSS-WORD ENIGMA.—Barefoot boy.
RIDDLE.—Pup.

The heart has reasons that reason does not understand.—Bosquet.

FARM AND HOUSEHOLD.

Improving the Cereals.

A few careful observers and experimenters have shown that, with the same care in all other respects, a crop may be increased from one-tenth to one-half, by using the best seeds adapted to the soil and climate. Such average farmer is likely to be willing to believe in the use of good seeds, and generally thinks he uses no other. Very few persons appreciate the great amount of study and care, and money, which have been employed in improving the various breeds of our domestic animals. The process is a slow one, and many may meet with moderate success. These men study the qualities of both parents, and their ancestors, and always have what seems to them good reasons for every step they take in breeding.

In the same manner we need large numbers of skilled experimenters to improve our cereals. Principles underlie the breeding of plants as well as the breeding of animals. The results are much more rapidly obtained; the larger increase gives us a much greater chance for selecting the best. Much shall the cereals be improved. Many of the processes have been again and again stated. Study the writings of Sturtevant, or a Blount, or a Haller. Repeat what they have done, add thought to the work, and make additional experiments. Let an enthusiastic student, with practical tact, plant a piece of corn, or wheat, or other crop, on good soil, near his house, where he can easily watch it every day. Let him carefully observe the differences to be found in the same plot from the seed from the same ear. Select parents which suit, see that they are crossed, and select the seed for future use. Do not neglect the soil and cultivation. Here is a grand field for experiment—one but little worked, and one ready to reward skill and patience with a bountiful harvest.—*American Agriculturist for Sept.*

Suggestions of and for the Season.

The leading farm work for September, in many parts of the United States, is the sowing of the fall crops. This involves putting the soil in thorough readiness, and the selection, and sowing of the seed. There are a number of essentials in the proper preparation of the seed bed, all of which should obtain in every field devoted to a grain crop. The soil should be rich, either by the accumulated fertility of long years of undisturbed vegetation—the virgin soil, or made so by the addition of a fertilizer in the form of barn-yard dung or the so-called "chemical manures." Of these two, that made in the barn-yard and stable is to be the first chosen, and the superphosphates and other "salts" only used as a supplement to the barn-yard manure, or in cases where the latter is not to be obtained. Next to richness should come a fine tilth. This requires that the soil be plowed in a thorough manner, and afterwards stirred with the harrow or some other cultivator—in fact with any implement, until the lumps are reduced, and the whole soil is in a fine, mellow state. The importance of the mellowness of the soil for all seeds cannot be too strongly insisted upon, as without it the seeds do not come into intimate contact with the particles of earth, and therefore cannot make a good start, and many of them will not grow at all. With a good supply of plant food, in a condition to be readily taken up by the young plants, the next thing is to select the seed, and sow it properly. To put the matter of selection in a nut shell—sow the best seed to be found, even if it costs double that of the ordinary sort. When the fact becomes more thoroughly known that of two kinds of grain, for example, under identical conditions, one will yield twice as much as the other, more attention will be given to a proper selection of seed. It is not for us to say which variety of wheat or other grain is the best; that depends upon local circumstances and conditions, and each farmer must, after careful study, decide such matters for himself. The "Clawson" wheat is at present taking a high rank for yield and quality in many localities. It may not be the best for all places. Were it not for the Hessian Fly, early sowing of wheat should be recommended in all cases. Late sowing is a disadvantage in itself, as the plants make a smaller growth before winter sets in. The richer the soil the later the sowing may be done with safety.

The Fruit Garden.
The old strawberry beds should be kept clean of weeds, removing all runners not needed for new plants. New beds may be set this month, but there is very little gained in point of time over spring planting unless "pot-plants" are used. These are plants from runners which have struck root in pots of earth, set under them; by removing the earth with the plant there is no checking of growth, and a fair crop of fruit may be expected the following summer. There is a gain in setting ordinary strawberry plants in the fall in that the soil is in better condition, and that the garden and other work is not so pressing. Blackberries and raspberries start very early in the spring, and should be planted in the fall. If it is desired to propagate the black caps, and a few varieties of the red, the canes must be bent down and earth placed on the tips, which then will soon strike root. Most red raspberries may be propagated readily by "suckers," or shoots which spring from below ground. The currants, and gooseberries may be pruned as soon as the leaves are ready to fall. Propagation is done by cuttings, planted in rows with one bud above the surface. If put in early, they will form roots before winter sets in. The gathering of the grapes is an important operation, and is best done with the scissors made for the purpose; this avoids handling the fruit, which, by removing the "bloom," injures the appearance and therefore the sale.—*American Agriculturist for Sept.*

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