





## Alabama Baptist.

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FIXEDNESS OF PURPOSE—TWO ADDITIONAL THOUGHTS.

It is important as a satisfactory evidence of real Christian character—evidence to the man himself. If one's heart is fixed on God, and he is conscious of a fixed purpose within him to spend his life in the service of Christ and in obedience to his commands, he has proof conclusive that the love of God is in his heart, and that he is in deed and truth and in life a follower of Jesus. He may not always be able to execute this purpose; but if it be the fixed purpose and abiding determination of his mind as far as he has ability to devote himself to the service of the Master and to obey him, then he is his disciple indeed. "And this is love, that we walk after his commandments." "For this is the love of God, that we keep his commandments." "And hereby we do know that we know him; if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar and his truth is not in him; but whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

It is important as evidence to others. There may be doubt concerning those who hesitate, and turn aside, and waver. In fact, there must be doubt in the minds of all careful observers: confidence is a plant of slow growth. No man can establish his character as a Christian by any one act, or in any one year. It is only by a consistent course of conduct, a rigid adherence to the principles of the Gospel in all the relationships of life, that any one can establish himself in the confidence of reflecting people. This is true in every department of life. In politics a man who has no principles of his own, and who votes first with one side and then with the other; who advocates the policy of one party and then of the other, is unreliable, and has the confidence of none. A soldier who fights with an army one day and with the enemy the next, is a traitor to both, and is despised by all. Such men develop their characters and make it evident that they are governed by circumstances and controlled by external expedients, and that they cannot be trusted in any matter of serious concern. In order to establish his character as worthy of confidence, a man must have fixed principles and pursue them persistently to the end. It is with Christian character as in other departments of life. If we would have men esteem us as Christians, we must establish our characters by a consistent course of conduct—a course of conduct that develops the fact that we are governed by the principles and precepts of the Christian religion in all our life; that our hearts are fixed; that our lives are devoted to the service of God.

The inconsistent, worldly professor doesn't deceive anybody; he hasn't the confidence of anybody. The Christian must persevere unto the end if he would give proof indubitable of his discipleship. "They that endure unto the end are they that shall be saved." There may be a doubt in the minds of the people as to whether Benedict Arnold ever was a true patriot; but there is no doubt as to George Washington.

Christians must be men of decided character. The Savior has made one thing plain—that there is no neutral ground towards him. "He that is not with me is against me." Fixedness of purpose, decision of character, is important as evidence that a man is a Christian.

Purpose is power. He who has a purpose and pursues it persistently, has the admiration of his fellows. If his purpose be high and good, he compels their respect. No man ever succeeded in any department of human endeavor who did not have a well-defined purpose, and who did not bend everything to its accomplishment. The want of a purpose is the weakness of most men. A fixed purpose is the strength of successful men. The blessed Christ gave his life for us, his energies, his all, to the accomplishment of the mission on which he came. And who will say that the sacrifice of himself for the accomplishment of the one purpose of his life does not give him much of the power that he exercised over men? The Apostle Paul, who exercised more influence in Christendom than any man who has lived, gives us the source of his power in these words: "This one thing I do, forgetting all things behind me, I press toward the prize of the high calling of God in Christ Jesus." No man

has ever impressed himself upon the ages who has not had an unyielding, rigid, inflexible purpose that controlled his life and directed his efforts.

Christians should have the highest, best, most clearly defined purposes, and should pursue them to the end, in despite of all odds. Without these they will fail to make themselves powers for good, fail to accomplish their mission.

## BAPTIST ASSOCIATIONS—MAY THEY BE IMPROVED?

We have attended several Associations this fall, each one of which had machinery enough to conduct the Congress of the United States, and "parliamentary laws" enough to dampen the ardor of the most enthusiastic, committees enough to consider the interests of the government in all its departments, and provisions enough to feed a regiment.

Progress always demands modifications in methods. Not infrequently, institutions created and adopted to meet a felt want continue when changes have robbed them of their power for good. Years ago, the Association was our only denominational assembly, and met a felt want in combining the efforts of neighboring churches. For a time it met the demands and was all that was needed, but progress, development, created the necessity for a larger body, and the Convention followed, in large measure depriving Associations of their work and interest. Some, too ready to change, would abolish them; others, too conservative, would retain them without modification. The wiser policy will be to modify, improve and adapt them to the existing state of things. Where it can be done, it is better to modify an old institution than to create a new one.

The following suggestions occur to us as improvements:—The abolition of a great deal of the immense amount of unnecessary machinery that wastes time, destroys interest, and prevents progress; two officers and two committees are quite enough for the transaction of all legitimate business; a Moderator, a man of good, common sense, and having not much use for "parliamentary law," a Secretary who can keep a proper record and have minutes printed; a committee to receive communications from churches and digest them in a report for the use of the Association; another committee to prepare and publish programme and report for next meeting, and to appoint time and place of meeting.

The practice of reading letters from churches has nothing to recommend it. It is a useless consumption of time and ought not to be continued. The committee, in a report requiring, ordinarily, not more than three minutes to read, can give all the information they contain. Thus a half day would be saved and the messengers would not be wearied and worried before they begin work.

The committee on programme and report could arrange for the discussion of every interest in which the churches are concerned, and provide for their proper consideration. In Alabama, the following are among the interests that claim our attention: State Missions, Sabbath-schools, Ministerial Education, Denominational Education, Home and Foreign Missions, and Temperance. The report could give needed information upon all the subjects in order, and the programme could appoint times for their consideration. The programme and report might be published before the time for the assembling of the Association. This being done, the messengers would have a definite, practical object before them when they assembled. The want of a definite purpose is frequently felt as things go now. It costs too much time, money and effort to assemble once a year to do not very much.

The raising of money by collections taken during the sessions of the Associations ought not to be allowed. This practice interferes with, and is often substituted for, better methods; it keeps away many very excellent brethren who do their duty at home in the churches.

Associations have not become useless; they are important, and the necessities of the Denomination require their continuance, but changes of purpose and circumstances require modifications in their conduct: they are not ecclesiastical courts in any sense; they are nothing more than assemblies of Christian men for the discussion of Christian work. As we see it, the purposes for which Associations now exist, are two: 1st. To collect and communicate information concerning the various denominational interests and enterprises; and, 2d. To awaken and sustain interest respecting these.

These purposes can best be executed by having a well-digested report, filled with facts and information, and a programme providing ample time for the consideration of all subjects presented in the report. The publication of the report and programme beforehand enables those interested to prepare for intelligent, practical, and interesting discussions. These purposes will manage the finances? As-

sociations need very little money—just enough to print the report, programme, and minutes. The Secretary will not require much assistance in this direction.

Let churches forward their contributions directly to parties appointed to receive them.

We write the above hoping to induce discreet brethren to consider the question—How may our Associations be improved and made more efficient?

THE STATE MISSION BOARD held its quarterly meeting Nov. 1st. The following summary of the reports of evangelists will be interesting to the supporters of the work:

Sermons and addresses, 1,207; churches constituted, 7; Sunday-schools organized, 11; prayer-meetings organized, 12; baptisms, 320; received by letter into pastorless churches, 24; restored in pastorless churches, 45; churches visited, 185; preaching stations, 131; religious visits, 878; subscribers to the ALABAMA BAPTIST, 24; miles traveled, 11,501; churches reported without pastors, 501.

The Board appointed twenty-eight evangelists to labor in various sections of the State. These appointments are made on the faith of the promises given by the churches, and the Board confidently expects to meet all its obligations. Most of the Associations have done nobly this fall. State Mission work was never more promising in Alabama. It is very desirable that the churches, as far as practicable, make their contributions quarterly. The demand for colporteur work is increasing and growing more earnest, as the necessity for it is becoming more manifest. We would call special attention to this department of the work. Under instructions from the Convention, the Board is attempting to raise \$1,200 as a permanent fund for colporteur work, and will be glad to receive contributions immediately.

## WHAT SOME OF THE EMINENT SCHOLARS IN THE CHURCH OF ENGLAND HAVE TO SAY ON THE SUBJECT OF BAPTISM.

"Baptism was not only a bath, but a plunge—an entire submersion in the deep water, a leap as into the rolling sea or the rushing river, where for the moment the waves close over the bather's head, and he emerges again as from a momentary grave; or it was the shock of a shower-bath—the rush of water passed over the whole person from capacious vessels, so as to wrap the recipient as within the veil of a spashing cataract. This was the part of the ceremony on which the Apostles laid so much stress. It seemed to them like a burial of the old former self, and the rising up again of the new self."—Dean Stanley.

Rev. E. H. Gifford, D.D., Rector of Much Hadham, Examining Chaplain to the Bishop of London, in his comments on Rom. 6: 3, says: "To be baptized into Christ is to be brought by baptism into union with Him; but the original word represents this union in a vivid picture, which we can only reproduce by using some less familiar word—immersed into Christ, immersed into his death."—*Montgomery Advertiser*.

Rev. Canon Evans, Professor of Greek in the University of Durham, in his note on 1 Cor. 15:29, says: "What course shall converts now pursue, who, passing through the laver, rise out of the water with hearts believing and mouths confessing that the dead shall rise?"

The Lord Bishop of Derry says, on Col. 3:1: "Rising from death is expressed in Baptism."

Other names might easily be added to this list; but it is sufficient as it stands, to show what scholars think on this subject. It is no longer necessary for Baptists to spend their time and labor in trying to convince their Episcopalian brethren that immersion was the practice of the apostolic age; for the question can be settled by reference to scholars who are not Baptists, and who have no partiality for them.

The Moderator referred to in the ALABAMA BAPTIST of October 27th, did not note that a substitute could not be offered for a motion or resolution—it would not accord with parliamentary laws—but that it was more in accordance with parliamentary law to offer it as an amendment, striking out all after the word resolve. To substitute another motion on the same subject pending is one of the many forms of amendment.—"Roberts Rules of Order, page 57. Dr. Mell says: 'As a substitute is but a motion to strike out all after the enacting clause, or the word resolve, it is simply an amendment.' The Moderator objected to the appeal, not the decision of the chair was wrong, but simply to gratify an earnest desire, it upon the ground that the amendment to nothing more not less than an amendment, striking out all after the word resolve."

## FIELD NOTES.

Bro. W. G. Robertson, of Carrollton, Ala., has this to say of the ALABAMA BAPTIST: "It has been the instrument of bringing our denomination together all over the State, and is doing more to bring about unity and harmonious action than any other agency in the State. We are happy to know that it is on a solid and permanent basis, and pray that it may live long in the prosecution of its glorious enterprise."—*Union*.

Bro. Phillips has enjoyed a very gratifying gathering into the church in Tuscaloosa. During his pastorate, forty-five members have been received into the fellowship of the church; the house of worship has been repaired and made as attractive as any in the city, and the church materially strengthened. "The Alabama Baptist, under Prof. Yancy, is on a boom." He has by far the best school he has ever had. "Bro. Hale, in Northport, is working grandly. He has just closed another successful meeting, with fifteen additions to the church."—*The Alabama Baptist*.

"The Alabama Baptist is a growing power in the State, and is doing for us a grand work."—*J. M. Phillips*.—Brethren Winkler, Woodfin, Bailey, Forrest, and Fountain visited us last week. "Altogether our cause in Tuscaloosa and Northport is decidedly on the rise ground." The church in Selma added fifty dollars to the appropriation for missionary purposes made by the Alabama Association. There is not a more liberal body of Christians in the State. "Rev. B. H. Crumpton declined a call for another year to the pastorate of the Baptist church of this city, and preached his farewell sermon last Sunday night. He gave as his reason for severing his connection with this church that the salary the church could afford to pay was insufficient to support his large family, and he would have to turn his attention to other fields of labor. Mr. Crumpton has been the pastor of the church here for several years and has made a most acceptable one, endearing himself to the people irrespective of denominational creeds. An eloquent, chaste and fluent speaker, he always had a good congregation to hear him. His decision to allow his place to be filled by some other minister will be received with universal regret. We, with his many other friends, wish him the greatest success in his new field of labor."—*Greenville Advocate*.

"A large congregation assembled at the Baptist church last Sunday night, notwithstanding the threatening aspect of the weather, and listened with rapt attention to the eloquent parting sermon of Rev. S. A. Goodwin, who preached from the text, 'Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace; and the God of love and peace shall be with you.'—1 Cor. 13:11."—*Union Springs Herald*.

"We are glad to learn from the West Alabamian that Col. L. M. Stone has returned from Waukesha, Wisconsin, much improved in general health."—*On Sunday night Rev. Dr. Woodfin delivered a powerful sermon on the text, 'Thy kingdom come. Thy will be done in earth as it is in Heaven.' It was listened to with close and undivided attention by his audience. This is, as we understand, one of a series of sermons on the Lord's Prayer. Taking that of Sunday night as a specimen, the series will continue to be interesting and instructive to the end."—*Montgomery Advertiser*.*

Bro. H. R. Schramm, of Eufaula, has returned to the Howard. "Dr. J. R. Graves, of Memphis, the great Baptist theologian, favored our people with two forcible doctrinal sermons last week. He left a very favorable opinion here upon the minds of all who enjoyed the hearing of his discourses."—*West Alabamian*.

"During the recent session of the Mississippi Convention, Dr. McIntosh, Secretary of the Home Board, preached a sermon which was most acceptable to his audience. We have heard it spoken of in the highest terms. 'The Ladies' Aid Society of the Baptist church at Randolph request us to announce that they will give a supper on the night of the 11th inst., the object being to raise funds for the purpose of painting their house of worship. The public are invited to attend.' 'We have had a glorious meeting at Hopewell church, conducted by our beloved pastor, Rev. J. A. Moore. The meeting continued eleven days. Six males and four females were received by baptism and two were received by letter. Total, twelve. We feel thankful for such a glorious refreshing.'—*A Member, Tuscaloosa, Oct. 31st*.

"The church at Garland, Butler county, closed an interesting meeting on the 3rd inst. It was the pleasure of the writer to baptize five precious souls as the result of the meeting. The church has been pastorless for more than a year, during which time they have had but little preaching. The brethren and sisters now feel greatly encouraged at their outlook and have determined on doing several hundred dollars' worth of repairing on their house of worship. Eld. J. E. Bruner and the writer, assisted a part of the time by Eld. W. H. Cheatham, conducted the meeting. Bro. Bruner will serve in the pastorate of the church next year (D. V.). There is much Universalism surrounding the church, with a local preacher to back it, but we can thank God that theism is giving way to truth."—*A. Z. Sims*.

Rev. Z. D. Roby has accepted the call to the church in West Point, Ga. Bro. Roby is one of our most popular, progressive preachers. We are sorry he has crossed the line. We hope to see him in Alabama frequently. "Rev. S. P. Callaway has resigned the pastoral care of the Baptist church at West Point and removed to LaGrange, where he has charge of the Reporter."—*Index*.

"We in South Carolina are trying to catch up with you. Alabama folks in State Mission work, but Brother Bailey still leads us; but I believe you have a few more thousand Baptists in Alabama than we have."—*Courier*.

"Mrs. Elizabeth A. Wayland, wife of Rev. H. L. Wayland, died very suddenly on Saturday, Oct. 29, in New Haven, Conn."—*Rev. S.*

Landrum will enter upon his duties as pastor of the Coliseum Place Baptist church, New Orleans, Dec. 1st.

## The Younger Ministry and Inspiration.

Our older brethren are much alarmed about us, some going so far in their vituperations as to see us, with Dr. Toy at our head, in the ranks of the Unitarians. The lamented Dr. J. G. Holland—that rare gentleman and true man—once declared, in *Scribner's Monthly*, that the young ministry of our day "feel the breath of the 19th century upon them." He thus expressed the truth, that the spirit of inquiry, the demand for bottom facts and ultimate principles, is by no means absent from their breasts. Indeed, it abounds in them in proportion to their faithfulness to God and all that is true and good. The truth, the whole truth, and nothing but the truth, is their objective point—its elucidation, promulgation, and perfect triumph, their exceeding great and precious reward. But even with Baptists, the freest of all God's freemen, traditional views may often make of none effect the word of God. The lovely Truth is ever in danger from the grim giants of Tradition. Castle and their ugly and fruitless wives, the witches Ignorance and Prejudice.

We are upon the threshold of Life's great temple, and are fair to enter in and lay upon the altar, each for himself, the worthy offering of loyal hearts and the vows of knightly lives. We would do nothing against the Truth, but everything for the Truth. Otherwise life would be vanity and a lie.

"Though love repine and reason chafe, There came a voice without reply: 'Is man's perdition to be safe, When for the Truth he ought to die?'"

"Loyalty to Truth because it is Truth, is worthy of a man," cries that grand teacher, James P. Boyce, in the ears of all the students of the Southern Baptist Theological Seminary; and his cry is echoed and reiterated by the preachers, the poets, the philosophers, the editors, the mechanics and the plowmen, of our time and clime.

The simple question is, What is Truth? This, with whatever helps he may command, every one must decide for himself. As in sight of the great God and Judge of all, and realizing that his one life must be for curse or blessing according as his decision may be, let him ponder well the evidence before him. Nor should he suffer selfish considerations, such as the loss of favor from his co-religionists and opposition from dear friends, to weigh a feather in the scale. The great editorial *W*, that is such a bug-a-boo to many a student, is not self-made, but a man whose conflicts of soul are just as great, over the same subject, as are those of the student; but a man who knows that his place and pay would be forfeited did he print a line contrary to the views generally held by the orthodox. Theological professors, and their disciples, preachers, were purblind did they not see that a premium is put on willful blindness to all that might weaken faith in traditional views.

The younger ministry desire to say, not "in the name of all the gods at once," but in the name of the one Master, Christ Jesus, that the interests of Truth demand perfect freedom of investigation and of discussion. We beg that in Theology, the Science of Sciences, there be the cordial recognition of the new treasures, the loving acceptance of whatever can be shown to be true, and words of encouragement and approval for the miners, the divers, and the sailors.

The writer has felt at liberty to write thus much because, on the great subject of Inspiration, he is not prone to go far away from the old moorings, as will be seen from an article in next week's paper. HUGH F. OLIVER.

Tuskegee, Ala.

## Inspiration of Scripture.

Vox exhibits a good spirit. May he be guided into all truth and become one of its ablest defenders. He does not claim that inspiration is confined to those parts of Scripture which "directly teach moral and religious truth," but admits its extent to other parts "informed and directed by the divine purpose of giving or imparting either directly or indirectly moral and religious truth." He considers the Bible a compilation, "recorded under the influence and guidance of the Holy Spirit." This view pleases me; and I remember Christ's promise, "He shall guide you into all truth."

Vox does not enter exactly into the view of the Savior's words, "The Scripture cannot be broken." They do not mean that the Scripture, though containing inaccuracies and errors, is, on the whole, a good Book, but that no part of it can be broken off from the rest, as differing from the rest in being human error instead of divine truth.

While at the first election, some men of respectability and good standing, opposed prohibition, now I do not believe there is a respectable, good citizen in the whole country who would vote for the return of whiskey to our country.

## Islam.

The Mohammedans have a great university at Cairo, Egypt, where there are to-day 10,000 students under training, ready to go to any part of the world to teach the doctrines of Islam. Moslem priests are found not in Turkey alone, the seat of their power, but in Persia, India, and China, and in the heart of Africa. Moslems hold it to be their duty to kill any who renounce their faith. Hence the little progress in Mohammedan countries toward Christianity, consequent upon missionary effort. Dr. Jessup thinks there are signs of a great Mohammedan crusade. One of the indications pointed out by the *Religious Herald* of increased fanaticism and intolerance on the part of Mohammedans is that the Sultan of Turkey "has ordered that women shall not be allowed to walk around the palaces in the great bazaar, nor to sit down in the stores. They shall form groups in public places, and no man shall speak to a woman on the streets of Constantinople."

The Mohammedans in Constantinople number about 20,000, and worship in thirty-six mosques. The adherents of the false prophet in China claim to be "the descendants of a colony of five hundred who, in the Tang dynasty, and under the leadership of five patriarchs, emigrated from a district of Persia." President Cyrus Hamlin has some interesting thoughts on Mohammedans, especially those in Asia Minor, in the October number of *The Gospel in all Lands*. 1. They are ignorant as compared with the mass in Christendom. 2. A small portion, considering the number of Mohammedans, know how to read. There is little general intelligence in circulation. A newspaper or two to a village only, can be reckoned upon to bring in a few ripples of knowledge. The popular idea of foreign nations is crude and sometimes monstrous. 3. There are learned men among them, but in a strange and narrow way. Of European science they have little. "The ascent of the learned" is "dampened to twelve stories." 4. Reading, in one simple style, then in five other elegant styles. 5. Arithmetic, 6th. Grammar, specially Arabic, something of Persian. 6th. Logic, of Aristotle, translated into the Arabic by the Saracens. 7th. Metaphysics and theology. 8th. Law. Step by step, through various codes, at last the ultima thule of all knowledge is reached in the study of the Koran.

"In all this long course of persevering study there is mental discipline. Great accuracy of analysis and definition is often acquired. The learned Moslem is a sharp, a skillful logician. He is generally a polished gentleman in his manners. But he is a man of the middle ages. He is half conscious of the disparity between himself and learned foreigners, and with few exceptions, is inclined to avoid collision with them. 3. The Mohammedan is a very religious being. His faith is undisturbed by doubts. He is more indifferent to the changes of fortune than any other mortal being"—loves pious conversation—is devoted to his family, and to his work, and to his neighbor.

N. B. WILLIAMS.

## Missionary Notes for October, 1881.

Had quite an interesting meeting at Bayou Le Batre notwithstanding the "big show" at Mobile, which detracted somewhat from the interest and attendance. On Monday night, after the first Sunday, Bro. Eager came down to assist in the ordination of the deacons. On the following morning he returned, leaving us without any ministerial assistance. We continued meeting until the second Sunday. The Lord blessed us with his presence, and with the addition of two more converts and valuable accessions to the church by baptism, in the persons of Bro. Marion and Sister Alice Chaddick.

There was a very good attendance at the services held at Turner's Graveyard on the third Sunday. The brethren in this neighborhood are struggling hard to get their house of worship completed. They need a little assistance just now. Will not the brethren aid them with a small contribution? Any amount left with Bro. Geo. A. Pearce, Secretary of the Planters and Merchants' Insurance Co., would be highly appreciated and duly appropriated.

Visited the church at Whistler on the fourth Sunday; and had a very small congregation. Some of the brethren told me that they were in the midst of a great calm just now. Will visit Friendship church on the fifth Sunday.

I append the following report, ending October 30th, 1881: Sermons preached, 52; number baptized, 7; received by letter into pastorless churches, 1; number restored, 4; churches visited, 11; visits to stations, 7; miles traveled, 750; deacons assisted in ordaining, 3; number of pages of tracts distributed, 1500.

## Prohibition in Randolph County.

This county (Randolph) voted for prohibition about one year ago, since which time not one drop of whiskey has been sold in our county—for any purpose—that I am aware of, and, Messrs. Editors, our county has been changed from a hell on earth to a paradise! No pen, no tongue, no imagination can picture to outsiders the change. When we had whiskey we had fights, quarrels, drunkenness, and everything disgusting and bad. Now, all is peaceable and quiet, and our county is one of the most quiet, peaceable, law-abiding counties in the State. Men who were drunkards and gamblers one year ago, are to-day members of the church. The change for the better is astonishing—wonderful.

While at the first election, some men of respectability and good standing, opposed prohibition, now I do not believe there is a respectable, good citizen in the whole country who would vote for the return of whiskey to our country.

Some said that it would injure our trade by prohibiting the sale of whiskey. Well, instead of injuring it, it has increased it, and the whiskey men are bound to acknowledge the fact. No, we don't want any more whiskey. We don't want to burden our country with any more paupers, nor our State insane asylums with any more lunatics. We want schools and churches instead of grog shops and gambling halls. And we are building the one on the ruins of the other.

R. R. NORRIS.

## Synod at Ashville.

The Alabama Synod of the Cumberland Presbyterian church has just closed its session for 1881 at Ashville. The attendance was not large, and the members present complained that so many were absent. Yet there were many good working brethren present, and among them were R. V. J. R. C. Hale of Gadsden, Rev. S. L. Russell, President of Gaylesville High School, Rev. Mr. Tyler, of Shelby Iron Works, Rev. George Russell, of White Plains, and Rev. David Wyatt, who presided over the body. The synod, I believe, is made up of the different Presbyteries, and the congregations are not represented here, only through Presbyteries. The usual routine of business received attention. The location of boundary lines between the Presbyteries, which seems to be the business of the Synod, occupied some time. And this seemed quite amusing to Baptists, who know no authority higher than the churches, and leave such matters with them. I was pleased with the manner and ability with which they met and discussed some of the leading questions of the day, in which our whole people are deeply interested. When the report on Temperance was called for and read, it was indeed cheering to every lover of truth and righteousness to see and hear what high grounds they took and what manly courage they manifested in the work of Temperance. There was no room for doubts as to where they stood. The speeches were able and outspoken, full of facts and figures, and in favor of total prohibition everywhere of the traffic. I was pleased with the mastery of addresses of Rev. J. R. C. Hale, Rev. S. L. Russell, Rev. Mr. Tyler, and Rev. George Russell. It did credit to both head and heart. The sermon on Sunday, by Rev. S. L. Russell, pointing out some of our national sins, and yet in individual sins, was a good one. He showed that a good work had been done in keeping church and State separate. Yet the sad picture is that the State stands divorced from God, and hence the corruption that is made manifest. Christian men promote to office the corrupt because they belong to "our party," and can control votes. When he reached the sin of intemperance, church and State received their portion. Battle on, brethren. God bless you.

Ashville, Ala.

Tuscaloosa Affairs.

Our church in this place has just closed a very interesting meeting. We have great reason to thank God and take fresh courage. We no longer sit murmuring under a cloud, but rejoice in the sunlight of a new life. Twenty-five souls have been converted, and seventeen added to the church.

Bro. Province, of Natchez, Miss., conducted the exercises. He is a good man and an excellent preacher. He makes the people think; and the result of that thinking is action. God blessed his labors. He has now gone back to his home and loved ones, but he has bound himself to us by ties that can hardly be severed. We all love him, and hope to welcome him again in our midst.

Among the new converts are several of the young ladies who are now attending the A. C. F. College. Many a mother's heart has been made glad over the salvation of her daughter's soul. What a delightful thought to those parents who have sent their daughters away from the tender influences of home, to spend a while in the preparation of the mind for its life-work, that the soul, too, is being prepared for an endless enjoyment in the Realm of Bliss! All the young ladies of the College, who are members of their respective churches at home, have placed themselves under the watch-care of our church. It fills the heart of the Christian with joy to see so many young lives consecrated to the will and work of the Master.

Prof. Yancey, who is becoming deservedly popular in our State as an educator, has an excellent school. Alabama Baptists are at last turning an attentive ear to the merits of the Central, and their daughters are coming in by scores, to the surprise even of the most ardent friend of the school. This is not all. Letters are received almost daily from brethren, saying, "I will send you my daughter next session." All this is quite gratifying to the brotherhood here when we reflect that this is true: As the College, so the church, prospers.

We would not do or say anything to injure the Judson. That is a grand old institution, and will ever command the respect and patronage of the State. We are a friend to both schools. We would rejoice to see both triumphant, and weep to see either laid low. We would place them, side by side, in fair rivalry, and bid them a hearty God-speed. Let them become equally the pride, as they are the property, of our great Baptist Brotherhood in the State, and soon a new influence for good will radiate from even the most distant home in our land.

The Central is a success. Prof. Yancey has been sowing seeds for three years, and waiting patiently, under the most trying circumstances, for some return as the reward of his labors. He is now gathering a rich harvest. His house is full of girls, and others will come soon. He has furnished the parlors and young ladies' rooms with elegant carpets, so as to give, not only comfort, but beauty to the home of his girls. New chandeliers and two grand pipe organs, new furniture, and six elegant 6 x 4 ft. paintings give additional beauty to the Concert Hall. All these improvements mean something. Let our Baptist brethren take notice. AXON.

Bro. Editors: I am requested by the brethren to send for publication the proceedings of the meeting of the 2nd District of Centennial Association.

This body convened with the Macedonia church, Bullock county, on Saturday before the 5th Sunday in October.

Elder Wm. Pritchett was elected Moderator, and Bro. A. W. Bean, of Saleem Association, by request, acted as Clerk in the absence of the Clerk

of the church. The Macedonia, Mt. Carmel and Mt. Zion churches were represented. No delegates present from the Greenwood and Midway churches. Several visiting brethren from the Salem Association, and myself from Muscle Shoals Association, were invited to seats.

The query, "What is the best plan for raising pastors' salary?" laid over at the last meeting, was discussed. On motion, the following answer was given, viz: "By equalization." This was understood to mean, that each member of the church be induced by assessment or otherwise to contribute according to his means. The following queries were then presented, discussed and answered:

1st. "What did Jesus mean when he said, 'It is finished'?" Answer: "His work on earth was finished and the work of the atonement completed."

2nd. "What is the best means of getting members to attend Saturday meetings?" Answer: "Let the pastor and church act in unison."

3rd. "Was John's baptism Christian baptism?" Answer: "It was."

A committee was appointed to get up queries and appoint speakers for the next meeting. This was appointed to be held with the Mt. Zion church, Friday and Saturday before the next 5th Sunday.

It is proper to state that owing to bad weather, but few from a distance were in attendance.

On Friday, Bro. Pritchett preached in the morning and myself in the afternoon. I preached also on Sunday morning. I have thus visited all my churches and made the acquaintance of many of the brethren and sisters.

One among my first objects will be to try and induce the brethren to get stoves in their churches. Some money has been collected already at one of the churches for this purpose. It would be a good thing if you were to get up an editorial on "Stoves in Churches."

The churches have received me very kindly indeed. The Baptists of Alabama cannot be surpassed in that respect. J. J. STAMPS.

Perote, Nov. 3rd.

## LITERARY NOTICES.

DOMESTIC MONTHLY for November, Blake & Co., corner Broadway and Fourteenth St.

Some of the most taking articles are the Dress of Brides, Cloaks, Children's Dresses and Outfits, How to beautify houses. In the literary department a new story is begun. Several pages have been added to the Magazine. Price \$1.50 a year.

THE ECLECTIC MAGAZINE. The excellence of the November number is indicated by the table of contents: The Place of Revelation in Evolution, Arthur Popham Stanley, by Augustus J. C. Hale, The Essayists, Revised English New Testament, by Emily Pfeiffer, A Volume of French Souvenirs, How I Found the Dotted Line, Norman A. Linus King, by Ellice Hopkins, King and King, by Jessie Forthright, Chelmsford: A Psychological Analysis, The Mind's Mirror, by Dr. Andrew Wilson, How to Eat Bread, by Louis S. Bessinger, A Poet's New Poems, Comedy, Miss Rossetti's New Poems. The Editorial Departments are interesting and Copious. Published by E. R. Pelton, 25 Bond St., N.







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## THE FAMILY CIRCLE.

### The Other Train That is Coming.

As a train was passing over a New England railroad it struck a broken rail. The conductor felt the shock. He knew a car was off the track, and sprang for a brake. It was his last brave service. The crash came, and he was picked up, a poor, mangled wreck; his skull had been broken. He was heard, however, to utter these words—the last utterances of a faithful, loyal soul—"Put out the signals for the other train!" Somewhere down the line he knew another train was coming, thundering, crashing along, dashing faster, faster, faster, and there was his train on the line! Out with the signals, out with the signals! Another train is coming! That was his last injunction.

That other train, that other train, I am saying to myself, the generation that is following us, the boys and girls are pressing hard after us, coming along faster, faster, faster, just ahead of whom we are, only perhaps to be in their way, a hindrance, an obstacle, and possibly, the occasion of their ruin. What need of care, what need of caution, what need of restless vigilance for their sake, in speech, in act, in look, in gesture! I want nothing to escape me that will be an obstacle in their way. If we are on the track, blocking it, if we are in the way, let us take ourselves out of the way as soon as possible.

"What will you take?" was the question asked an observant boy at the table, referring to the drink he might desire.

"I will take what father takes." The father had received from the waiter a glass of intoxicating drink. The father heard the boy's remark, set aside his glass, and called for water. He saw the other train coming, and cleared the line at once.

I think the saddest of all experiences is the consciousness that an opportunity for right doing has been lost. It brings a sad look into a man's face to know he has set an example, bad in itself, and hopelessly followed by others.

We know of an empty train that came to a stop on a gradient, the station having been reached. In the absence of an official the train broke loose, and went crashing down the line to meet the steamboat express. Some one chased the runaway train, but could not overtake it. The opportunity for the arrest of the train was gone. There was a collision that night.

Oh, souls on the track! fathers and mothers! your opportunity in behalf of your boys and girls is to-day—now! Don't let it slip from you.

We are not only to have a clear line for the next train, but in every way we are to make and keep that line suitable for the travel of the coming generation. Here comes the work of the Sunday-school teacher, to get the uneasy, rambling feet of childhood over into the roadway of the very best life.

I passed recently a large rabble of boys in a vacant building plot. They were noisy and rough. What more important work, I asked myself, than Sunday-school, the Bible, the Church, were to be a sure, steadfast, blessed way for their feet.

Our opportunity is to-day. I don't want to be so absorbed in the cares and pursuits of my generation as to forget the next. I want to think of and plan for and work for the generation coming—that other train on the track.—*Sunday-School World.*

### The Conductor's Story.

It was the summer of 1873. I was running extras on the railroad. A circus, travelling about the country, came into the town on our line. An order was issued for an extra train for Sunday morning. I received notice early as Tuesday morning previous. I read the notice carefully. It gave the time of arrival in our city at 9 a. m. I looked again to see if it was not p. m. I was a teacher in the Sabbath-school. I had a bright class of boys about sixteen years of age, just the right age to be interested in circuses, and to be wide awake when one arrived in town. My heart sank. I, a professing Christian, and withal, a Sabbath-school teacher, detailed to run a circus train on the Sabbath, and to arrive, too, in my own city, where everybody knew me, just as Christians were ready for church.

What should I do? I had worked hard nearly nine years as a brakeman, and had recently been promoted to a conductor. Could I afford to lose all, by refusal to do as ordered? Then I thought of my family dependent upon me, and I said, I cannot throw away all these years of hard toil to satisfy conscience. For I expected to be discharged if I refused to do as ordered. Then I thought of the boys in the Sabbath-school. What if some of them should happen to be at the depot to see the train, or if they were just on their way to church as we arrived, and should see me, as they doubtless would? I thought of the church and the prayer-meeting. What should I do? I thought of my own influence as lost for good, and there was a desperate struggle between the evil and good.

I had yet four days in which to decide. How strange it was! Notices did not usually reach us until the day previous. What long, dreary days they seemed! And the boys heard of the order, and were guessing what I would do. They knew what I had said in prayer meeting about desecrating the Sabbath, for some of them were there. "Would he go, or would he quit?" "No, he would not quit, they said.

Saturday morning came. I must notify the office that day what I would do. Sleepless nights and weary days had passed, and I had thought and prayed. But I was decided. Duty seemed clear, very clear, and it was that a Christian could not run excursion trains on the Sabbath.

My father was a deacon in an orthodox church, and, just before going to my work, I went to him and told him the story, reserving my decision

to myself, and asking his advice what to do. I knew well what he would say. What a look went over his face as he spoke. "But," I said, "Father, will you help me to get something to do? I shall lose my place. I have devoted nearly my whole life to this business, and now I must turn to something else." "Trust God my boy," he answered promptly, "and I will help you, too."

I returned to the office, and walked up to the manager as he sat, and said in a respectful tone, "I have been detailed to run the circus train Sunday morning, and I cannot do it on the Sabbath."

Imagine my astonishment, as he looked me full in the face and said, "You been detailed to run Sunday trains! I am surprised! You go right home, and don't you worry about Sunday trains."

I have never been detailed for Sunday work since. But the men who offered to do work for extra pay upon the Sabbath have long since been discharged.—*Congregationalist.*

### "Little Scotch Granite."

Did you ever have a bit of cloth that you thought clean until sometime it happened to be laid close by a new piece, and then you saw it to be soiled? In a similar way people discover facts about themselves sometimes, as Burt and Johnnie Lee did when their Scotch cousin came to live with them. They were "pretty good boys," and would have been very angry if anybody had called them deceitful.

Well, when their cousin came they were delighted. He was little, but very bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were; and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he recited finely. At night before the close of school the teacher called a roll, and the boys began to answer "Ten." When Willie understood that he was to say "ten" if he had not whispered during the day, he replied—

"I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"May be I have," faltered Willie.

"Then I shall mark you 'zero,'" said the teacher, sternly, "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie after school.

"Well, I did," said Willie. "I saw others doing it, and so I asked to borrow a book; and then I lent a slate pencil and asked a boy for a knife, and did several such things. I supposed it was allowed."

"Of we all do it," said Burt, red-nosed. There isn't any sense in the old rule, and nobody could keep it; nobody does."

"I will, or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies in one heap?"

"Of we don't call them lies," muttered Johnnie. "There would be a credit among us at night if we were truth!" laughed Willie, bravely.

In a short time the boys all saw how it was with him. He studied very hard, played with all his might in play-time, but according to his own account, he lost more credits than any of the rest. After some weeks the boys answered "nine" and "eight" oftener than they used to, yet the school-room seemed to have grown much quieter.

Sometimes when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of "disgrace." Willie never preached at them or told tales, but somehow it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed Scotch boy must tell the truth. It was putting the clean cloth by the half-soiled one, you see; and they felt like cheats and story-tellers. They loved him, if they did nick-name him "Scotch Granite," he was so firm about a promise. Well, at the end of the term Willie's name was very low down in the credit list. When it was read he had hard work not to cry, for he was very sensitive, and he had tried hard to be perfect. But the last thing that day was a speech from the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was General—

the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I tell you that I want to give a little gold medal to the most faithful boy—the one really the most conscientious and perfect in his deportment among you. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once; for the child whose name was so "low" on the credit list made truth noble in their eyes.—*Sabbath-School Visitor.*

### Justifiable Concealment.

Though it is a doctrine extremely liable to be abused, we ought, possibly, candidly to acknowledge that a wise concealment, especially where neither truth nor principle is compromised, is sometimes demanded by the exigencies of the situation. The veiling of our designs, when it can be effected without falsehood, and when necessitated by the character of those with whom we have to deal, few would decline to practice under embarrassing circumstances; perhaps none should presume to censure. Since friends can lay no claim to a knowledge of our plans, certainly those who may seek to thwart them may not; and when our purpose is formed with a laudable intention of honoring God, and when it is carried into execution without the employment of falsehood, certainly there is no sin in concealing it. Concealment, when it is a question of preserving life, is a question different from the one under consideration.—*Secretary.*

## "Clear Grit."

You are fortunate if you possess this quality, and still more fortunate if you are compelled to use it. Great success is not possible without great effort. If you meet with no trials, no resistance in your course, if you float lazily down the stream of time, all things seeming to join in aiding you on the way, and in warding you from every blow, you will live and die without an achievement worth recording. What you need is opposition, and the pluck to overcome it. You are a stranger in a strange place, you must make acquaintances and friends, and by deserving, keep them. If you are without money, you must rely upon your own honest efforts to procure it. If you are destitute of patronage in your calling, you must have the pluck to work and wait until you secure it by proving yourself worthy of it. Are you tempted to forsake the path of strict integrity and rectitude? You must stand firm. Does the task before you seem difficult—do you think it impossible? Nerve yourself for the conflict, and resolve that you will succeed; human energy and perseverance will enable you to do so.

Like unto pluck, if not in fact a part of it, is self-reliance—a prominent characteristic of all really successful men. This quality you must cultivate. Learn to depend upon your own exertions and you will develop a reserve power that will serve you in every emergency. If you cling to another whom you think stronger and wiser than yourself—you will always be a vine—never an oak. Like the oak, you will gain strength by breasting the storm, and of your own might resisting it. You are not, however, to scorn or reject the advice and assistance of those older and more experienced than yourself. On the contrary, you should accept them gladly and appropriate them, making them a part of your own strength. Thus used, wisdom, received by precept from others, will increase rather than diminish your self-reliance. To this end, that you may have self-reliance, you must have self-respect. Think well of yourself. Do not depreciate your own powers. Remember that what man has done, man can do. Remember, too, that we all began life on a perfect equality, and that there is no royal road to success. Men are not born great and in this country especially we may all take pride in saying that there is a fair open field, with equal chances for all, and special favors for none. The victory in the end is for the most deserving, persevering, self-reliant and courageous workers.—*Geo. W. McCrary.*

## FARM AND HOUSEHOLD.

### Virginia Batter Bread.

BY MRS. SELDEN LONGLEY, OF WASHINGTON SPRINGS, VA.

Take one quart of sour milk and thicken with meal to the consistency of cake batter. Beat the yolk of six eggs into it. Whip the whites to a spout or so, and mix with the batter or lard, and sufficient salt. Thin with milk and bake quickly in deep dishes.

Fine water-mill meal is best. If the meal is not fine and soft it should be well scalded. This recipe makes enough for a very large family.

### Poultry for the Market.

A little extra care and attention in preparing poultry for market will be well repaid, in the end. It is quite essential that the birds should reach their destination with a good appearance and in good condition, if fair prices are expected; hence it is for the shipper's interest to take every precaution to have these two requirements fulfilled.

The practice of "stuffing" the fowls with cooked meat or anything else in fact, for a day or so preceding their shipment, is unwise. If the food is not well digested before the fowls are killed, fermentation and putrefaction take place, and the result is that a greenish, putrid look is given to the dressed fowl, and it becomes unfit for the table. It is not a good plan to let fowls run at large just before they are marketed, as the unwholesome food they are liable to pick up may taint the flesh, unless it has time to become thoroughly digested and assimilated. Moreover, they should have no food whatever for ten or twelve hours before killing.

Much depends on the manner of killing fowls to have them marketable. The best method undoubtedly is to make an incision well back in the roof of the mouth with a sharp-pointed knife, and divide the vertebrae or touch the brain. This causes instant death. The head and legs should be left on and the entrails not be "drawn." If the legs and necks of turkeys and chickens are dry-picked immediately after killing, they are not as apt to become discolored when exposed to the air. Very fair poultry may be dry-picked to advantage, as it sells a little higher and will carry a little better from distant points, but it does not improve the appearance of somewhat lean fowls.

In scalding, the water should be boiling-hot, and all pin-feathers should be carefully removed without breaking the skin. If ducks and geese, after scalding, are wrapped in a cloth for a couple of minutes, the down will then come off easily with the feathers. "Plumping," as it is called, is accomplished by dipping the fowl, after picking, in boiling-hot water for about two-minutes, then placing it in cold water for ten or twelve minutes more. This gives a much brighter and fairer appearance to the flesh.

As to packing for shipment, boxes holding about 200 pounds are the best for turkeys and geese and, in fact, for all poultry, though smaller "game" may be shipped in barrels. In the bottom of the box or barrel put a layer of clean, dry straw, then alternate with poultry and straw until

the package is so full that the cover will keep the contents from moving about, thus lessening the risk of bruising. Pack with the backs up, legs outstretched and the head bent under.—*Ex.*

## Orchard and Nursery.

For the ALABAMA BAPTIST.

Trees planted this fall should have earth drawn up around them, making a mound 12 to 15 inches in height. It should be of solid, clean earth, free from all soda, weeds, etc., or else it will furnish a winter home for mice. The mound thus made serves a double purpose of a support to the young tree against the winds of winter, and prevents mice from gnawing the tree. Rabbits can do much harm to a young orchard. When the trees are few they can be protected by bands of cloth, or even tanned paper. These pests have a distaste for meat, and may be kept away from the trees by rubbing them with flesh or smearing the trunks with blood. Boys can catch many of them by trapping, and afford what is to many an acceptable variety for the table. If the weather remains mild, and the ground open, trees may be still planted. South of the 40th parallel planting may be done during the greater part of the winter. Planting in the fall relieves the pressure of spring work. If the ground is frozen, rather than place the roots among frozen clods, it is better to heel-in the trees until spring. The labels upon the trees should be looked to. Never leave the labels on the trees that are placed there in the nursery. They are usually wired on tightly, and are only intended to identify the trees when received, and not for permanent use. Unless labels are well made and firmly fastened to the trees they are soon lost. The old kind made of pine, and marked with a rather hard lead pencil upon a fresh coat of white lead paint is cheap and durable. Some prefer zinc strips. For orchards it is best to have a chart, with each tree and its kind recorded, and put in a cool cellar until needed for grafting. Care should be taken in selecting the cions, cutting them only from thrifty and healthy trees. It is better to buy cions than to use any poor ones. Root grafting is done during winter and therefore the stocks should be in a convenient place. They are taken from the ground before they freeze, assorted, tied in bundles, and then placed in boxes with the roots covered with soil and put in a cellar. The seeds of trees for spring planting are best preserved by mixing them with sand and placing the boxes in a cool and dry place out of the way of the mice. The fences and gates of the orchard and nursery should be in good order at all times, and especially at this season, when a stray animal may get in and do serious damage.—*American Agriculturist.*

## Rotation of Crops.

should be carefully considered as one of the essential elements of success in its highest and best sense. It seems to be the prevailing opinion that the alternation of crops, in systematic order, is a modern invention that was gradually developed as a direct result of the applications of science to the art of agriculture. The early writers on agriculture, even from the times of the Greeks and Romans, have, however, quite uniformly urged the advantages of a succession of crops from the teachings of experience. They were satisfied that a variety of crops grown in succession, all other conditions being equal, would give a greater aggregate yield than could otherwise be obtained. The reasons for the success of the system could not, it is true, be given, but practical men were fully agreed in urging its importance, and many systems of rotation, more or less perfect, were planned, some of which became the prevailing rule of farm practice in particular localities. That these practical rules of alternation of crops of different habits and modes of growth are based on correct, but not fully explained, principles, has been shown by direct experiment.

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Drop-Letter Puzzle.  
 L-t-s-a-h-r-p-h-s-n-e-m-  
 L-i-g-l-a-o-g-u-p-t-  
 L-t-s-e-p-h-w-e-t-n-r-s-s-  
 a-t-n-o-h-t-o-n-a-d-h-f-.

Diamond Puzzle.  
 1. In Canada.  
 2. A girl's name.  
 3. A kind of fossil used for ornament.  
 4. A species of tree.  
 5. In Africa.

COUSIN KITTY.  
 Decapitations.  
 1. Behead amusement and leave a song.  
 2. Behead two, and leave the atmosphere.  
 3. Behead a fruit, and leave part of the body.  
 4. Behead to remove the outside and leave an auxiliary verb.

N. C. M.  
 Charade.  
 My first is a body of water; my second is a kind of cabbage; my whole is a plant.

N. C. M.  
 ANSWERS TO LAST PUZZLES.  
 ENIGMA.—Our feathered songsters.  
 WORD PUZZLE.—Passionate. (1. Pass. 2. As. 3. As. 4. Si. 5. On. 6. Sion. 7. Passion. 8. At. 9. Ate.)

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It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors thereby checked very speedily by its use. It removes flatulency, flatulency, destroying craving for stimulants, and relieves weakness of the stomach. It cures Headaches, Nervous Prostration, Indigestion, Debility, Dyspepsia, Depression and Irritability. It is a Positive Cure.

For all these Female Complaints and Weaknesses, no medicine so sure to cure as Pinkham's Vegetable Compound. It will cure entirely the various forms of Female Complaints, all ovarian troubles, inflammation and Ulcers, Falling and Displacement, and the consequent Physical Weakness, and is particularly adapted to the Change of Life.

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