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COMMUNICATIONS.

The Mystery of Prayer.

There are few greater mysteries in the Christian economy than successful prayer. It is often conceded that there is great difficulty in explaining the doctrines of grace so as to make them harmonize in the conceptions of the human mind with the freedom of the human will. It is this difficulty which drives many away from all doctrines which relate to God's sovereignty, and whelms them into a complete human system of salvation. And however mysterious these doctrines may be, when considered apart and each in its own place, they all stand connected with successful prayer; in their grandeur and profundity, they stand in union with and perform their part in the approaches of man to the throne of grace. The very existence of a throne of grace and a mercy-seat involves the truth of God's sovereignty. The throne of grace and the seat of mercy indicate the infinite independence of him who rules there and dispenses favors and grants mercy. It is infinitely his right to have mercy on whom he will have mercy, and to leave whom he will to the hardening process of sin and to the destruction of their own ways. "Who then has resisted his will?" Answer—that man who has willed to have his own way—that man who rejects the sovereignty of God in salvation, and intends to have mercy and grace in his own way, *that* man has resisted the will of God, and has manifested a self-will that would dethrone Jehovah, as regards his own salvation he does dethrone Jehovah, and subjects himself to the will of Satan, and is led captive by the Devil at his will.

Now there can be no successful prayer where there is no subjection of the will to the will of God. "Not my will, but thine be done," is the successful plea. Jesus in this case did not get what he asked. He asked that the bitter cup of the cross might pass from him, but that cup with all its agony and woe was given him, yet "he was heard in that he feared." When Jesus prayed he had that *fear* which recognized the sovereign rule of his Father over that dread hour, and which subjected him to that will, as man's substitute and Savior. When the repenting publican prayed, it was, "God be merciful to me a sinner." Here was a recognition of his own unworthiness and of God's sovereign right to grant the mercy or withhold it at his own pleasure. But the reader may ask, where is the mystery? Well, in this, that God works all things after the counsel of his own will, and yet he works all things after the correct praying of fallen man. He acts according to his eternal purpose which he purposed in Jesus before the world was, and yet he acts according to the prayer of man. He knows our needs before we ask him, and yet we ask as making our requests known unto God. All power is his; we are helpless and powerless, and yet in prayer we exercise a power which moves the power of the throne of heaven. He is infinitely holy; we are unholy, and without holiness no man can see the Lord or be accepted of him, and yet in prayer we become partakers of the divine nature and of God's holiness.

Surely here is a great mystery! Is there any solution for it? There is, and every true prayer solves the mystery. It may not be solved to the comprehension of the intellect, but it is plain to the logic of the heart. The single limit to prayer is, "according to *the will* of God." That characteristic which embraces all other characteristics of true prayer, is, that it is offered *according* to the will of God.

God has willed that we shall pray, and that in prayer we shall subject our will to his, that we shall come as sinners, that we shall bow to the majesty of his throne, that we shall not come with *a claim*, but that we shall come for mercy. It is his will that we shall ask what *we* will, but leave it all to *his* will. It is his will that we come in the name of his Son; we dare not come in any other name. Jesus is our advocate with the Father. It is his will that we come as moved by the Holy Spirit, for when we know not what to pray for as we ought, when we could not otherwise get into the will of God, the Spirit helpeth our infirmities, glorifies Christ in our hearts, and sheds the love of God abroad in our souls; then we lay hold on the possessions of heaven as our possessions, and submission to the will of God is the exquisite delight of the soul; and mysteries still profound are joyously adjourned to the final day, when God shall make all things new and all things plain.

J. J. D. R.

Unity Association.

The Unity stands second to only a few out of the fifty-odd associations in Alabama. In point of gravity and harmony no other excels it. It averages well in its ministry. It is far over an average, when equally solicited, in benevolent contributions. It is about twenty-five years old, and its growth and prosperity since its birth are remarkable. Our venerable brother, A. Andrews—a prince among givers—was always its moderator whenever he would agree to be. Its moderator now, is our able and experienced brother, Jefferson Falkner, re elected by acclamation. Bro. K. J. Wells, a master among financiers, is the treasurer, and Bro. H. E. Longcrier, the highly competent clerk. I was glad to see these brethren move up to a decision, yea or nay, on the question of Associational Baptist Sunday-school meetings. I thought they set a good example for some of us in the Coosa River, who seemed to hesitate to come to the issue. The question with us went by default and died without a struggle! Every association should settle this matter one way or the other. The current of the times so require. In the Unity, at the close of an address on missions, Saturday evening, made by special request, between twenty and thirty dollars were enthusiastically contributed in cash. About the same amount at the sermon on missions, Sabbath at 11 o'clock; making nearly fifty dollars [they beat us again] for this great work. And besides all this, their financial tables will show the previous contributions of the churches to be quite liberal, especially if the fact is taken into account, that Rev. A. Andrews himself paid cash on the ground nearly one hundred dollars. I may be allowed here to gratefully acknowledge several private donations placed in my hands "to pay your expenses," while the public collection was being taken. Our venerated brother, J. H. Ray, began this personally pleasant part of the stir. Thank you, brethren, and sisters and friends.

W. WILKES.

Elijah and the Widow.

The story of Elijah, so full of wonderful events, breaks in on the Bible record abruptly; we do not read of "Elijah the son of" this one or that, but simply of Elijah the Tishbite; and instantly he is the hero of one of the most remarkable items of sacred story, in which King Ahab performs part—a sort of dark background for the graphic picture, and the brook Cherith a part, and the ravens a part, and the famine a part, and then under God the widow of Sarepta appears in the scene as the sublime heroine of the holy drama.

How often faithfulness has led to persecution and exile! It is sometimes a fearful thing to pronounce the judgment of God against sin, and especially against sin in high places. When Baruch had pronounced in the presence of the princes, the sweeping judgments of God taken from the lips of Jeremiah, against the reign of King Jehoiakim, the princes said to Baruch, "Go, hide thee, thou and Jeremiah; and let no man know where ye be." John the Apostle was exiled to the Isle of Patmos for his faithfulness in preaching the gospel. And John the Baptist was imprisoned and finally lost his head, as a result of a rebuke of sin in a high place. And this is one of the features in his history which makes him the Elias of the New Testament; for Elijah announced a desolating drought consequent on the wickedness of Ahab's reign,—a drought when there should neither be rain nor dew to water the land, and which should bring a destructive famine with it; yea, James tells that Elijah had prayed for this drought, and that it came in answer to his prayer; so when he announced its coming to the king, God immediately tells him to hide himself by the brook Cherith, where he is to drink of the water of the brook and be fed by the ravens!

This was a great trial of his faith. The famine is to be on hand, the region about Cherith is already barren, the brook must fail, and what can the ravens do—the unclean ravens? Thus he might have reasoned, thus men do reason; but Elijah staggered not at the commandment of the Lord. He left his home and went to Cherith and there hid himself from the wrath of the king, and he drank of the waters of the brook, and the ravens brought him flesh and bread evening and morning. A liberal view of the subject may insist that this was the spot where ravens or rooks gathered or stored their food—in the form of grain or locusts, and that Elijah subsisted on their stores as John the Baptist did on locusts and wild honey. Very well, let it be so, still God sent him there, and these children of nature fed him.

But here is another severe trial for the faith of the prophet. The brook dried up, and there is no more water. It may be that the ravens failed to find supplies in the rapidly wasting land. Elijah must go further, he must go to the Gentiles, he must go to Sarepta among the Sidonians. "I have commanded a widow woman there to sustain thee." But what can a poor widow do in time of famine, for the famine has also reached Sidon? The brooks might supply water, and the ravens might go far away and get food—all this is the work of nature under Providence, all this he had experienced; but how could a poor widow feed him, a stranger? He staggered not; he arose and went, and at the gate of Sarepta he met the widow gathering sticks. She was not able to buy fuel, but was roaming abroad getting small sticks for her fire. And now he puts her faith under great trial. He asked her for water; she hastened to bring *that*, but as she went he stopped her and asked also for bread, and she staggered at *that*. How touching her response! She evidently believed him to be God's prophet, for she declared to him in the name of the Lord God, *his God*, that she had no cake of bread; that a handful of meal in her barrel and a little oil in a cruse was the whole of her store, and that she was then gathering two sticks to cook it, that she and her son might eat it as their last morsel and die; that after eating *that* there was nothing left for her and her son to do but to lie down and die! How her trial increased when the prophet told her to prepare the first loaf for him! How could she do that? Must she not give this last morsel to her darling-starving boy? Can she take that and give it to this strange beggar? But the prophet does not make his plea without a rich promise: "The barrel of meal shall not waste, neither shall the cruse of oil fail, until God brings rain on the earth." After some hesitation she did as commanded, and she and her son and her house and the prophet did eat many days, and the barrel of meal wasted not, neither did the cruse of oil fail."

Here is faith as great, yea, even greater than that of the widow with her two mites, for that widow might make other mites by personal effort, but the widow of Sarepta can have no hope in the midst of this famine, except the hope consequent on the promise of the prophet. God selects according to his own sovereign pleasure, and so he selects this Gentile widow when, as our Savior tells us, there were many widows in Israel. God controls the brooks of nature's wealth, and all animal life, and the humblest of his servants, and makes them all subserve his will, and minister to the comfort of his children. God's ministers supply the doctrine from the Holy Bible, on which the faith of his people stands, and then his people in return supply their temporal wants. But for the coming of Elijah the widow and her house must have perished, and but for the widow Elijah may have died in temporal want. When God's people are true to his servants he is abundant to them. The humblest of God's servants and handmaidens may be the greatest medium of blessings to his cause. They who consult the clouds and the winds for their blessings may expect defeat. There is universal safety in obeying the commandments of the Lord. A famine of true religion, a famine of the bread of heaven and the oil of life, is the most desolating and distressful of all famines. Abundance in grace and faith is the richest of abundance. God will sustain the temporal and the spiritual barrel of meal and cruse of oil for his trusting people through all famines, until the heavens shall again pour down showers of blessings. "Trust in the Lord and do good, and verily thou shalt dwell in the land, and shalt be fed." Elijah prayed again, and the clouds poured out rain.

J. J. D. R.

From Bro. Crumpton.

Dear Baptist: While as yet there has not been a single case of yellow fever in our city, still there is some appearance of apprehension on the part of many. It certainly should be a source of great gratitude that God has spared us the fearful ordeal. It is not yet too late, but we hardly need fear it now. Bro. Z. A. Owens, former pastor of Palmetto Street church, of which I am *now* pastor, is sick with the fever in Pensacola. He has stood nobly at his post of duty, and nursed faithfully all, regardless of name or character, and is now receiving the best attention a grateful people can bestow, the warmest sympathies and faithful prayers of the almost unnumbered admirers and Christian friends who had, even before this test, learned his true worth. O, that God may spare our friend and worthy brother!

The burning of the Broad street church has cast quite a gloom over many of our people. The members have determined to rebuild, but it is not certain yet whether they can; not one dollar of insurance. We will do the best we can for them, should they try, and if they fail, we will open wide our arms of love and fellowship, and bid them enter our ranks, and find there a place and a home. No truer set were ever gathered into a body than those Broad street brethren. They are numerically weak, but, we think, spiritually strong.

Dr. Eager has returned much invigorated, to the great delight of his people. I preached twice for him during his absence from the city—enough to learn that he had a very appreciative congregation.

Our meeting at Bay Minette resulted in eight accessions to the church and a general arousing of the community.

The Bethlehem Association met at Evergreen and recommitted itself to all the various enterprises of our denomination.

Sister G. R. Farnham, who, for weeks, was at death's door in Rome, Ga., is again gracing her lovely home in Evergreen, though still feeble. Her husband was not the only happy one when she returned.

Dr. W. A. Williams, known and remembered by many of your readers, died very suddenly, over the bay, a few days since. He was visiting his sisters—Mrs. Threefoot and Mrs. Rupert—and expected, himself, shortly to remove to this place. He exerted himself on a sultry day of September, burying Col. Rupert, became very warm, and bathed his head in very cold water; this resulted in congestion and he soon died. The Dr. leaves a loving wife in Kentucky and several children in different places, to mourn his loss. He talked much of religion and had his Bible marked all through, where God was spoken of as a father, loving, correcting, and providing for his own.

The ALABAMA BAPTIST will soon rank among the very best religious papers of the entire country. It makes us all feel proud, when we remember how we had to nurse and watch the tender orphan in its infancy, to see it now adopted by worthy fathers and sent out weekly with queenly beauty and authority.

B. H. CRUMPTON.

Mobile, Oct. 4.

Unity Association.

The Unity Association has just closed one of her most pleasant and best sessions. The brethren all seemed to have a mind to work, and give also. Some appeals for money were responded to more eagerly than I ever witnessed before. The brethren seemed to heartily endorse every good thing that was brought forward.

But few visiting brethren met with us. Rev. S. M. Adams, from the Cahaba Association, and O. N. Dobbs, from the Mulberry, were present. I think we had Bob Lacon with us; he did not tell us so, but his speech betrays him. Oh, yes! Rev. W. Wilkes from the Coosa River Association was with us, and he did some of his best talking and best preaching, and you know how good that was. The Unity is Bro. Wilkes' old association. He says he was present when it was born, and I think it a treat to him now to have an opportunity to come back among us, and we are all glad when he comes.

We did everything, Bro. Editors, that we tried to do, and I expect would have done more if any one had been there to ask us. We remembered all the Boards, and all the other things Bro Bailey wrote to us about, and he may look out for some money; it will be coming.

We had our same officers, Falkner, Longcrier and Wells. We keep an officer as long as he will serve, and when he tries to get out, we keep him any how, sometimes.

We meet next year on the railroad. We want to see if our city preachers and editors will meet with us, if we give them a chance. I know, Bro. Editors, it makes you feel bad for us to mention the good things we had to eat. Oh! how good! that is the reason I am in such fine humor while I write; it was so good!

JONES' SWITCH.

Despair makes a despicable figure and descends from a mean original. 'Tis the offspring of fear, of laziness and impatience; it argues a defect of spirit and resolution, and oftentimes of honesty, too. I would not despair unless I saw my misfortune recorded in the book of fate, and signed and sealed by necessity.—[Collier.

MISCELLANEOUS.

From the Religious Herald.

The Duty and Method of Christian Giving.

The giving of property to God is everywhere made an essential ingredient of true religion. The Bible knows of no religion without its offering; a religion divorced from that which is a prime element of godliness must inevitably fail. From Genesis to Revalation there is no hint that such a religion is either acceptable to God or profitable to man. Abel came not empty handed to God's altar, Noah hesitated not, as soon as he trod once more his mother earth, to sacrifice a part of the little that was left him to the God that had preserved him. All through the patriarchal age this element shines with undimmed lustre. God gave freely to Israel the needed supplies in the trackless desert, but in the construction of the Tabernacle they must furnish the costly supplies and the laborer's workmanship; and thus the free will offering was imbedded in the very heart of the Mosaic economy. The very costliness of the Hebrew sacrificial institutions tended to break down selfishness and develop self-denial. The cost was essential. David would not offer to God that which cost him nothing; and decline of this virtue always meant a decline of true religion. "Bring ye all the tithes into the storehouse" is indispensable to the reception of the blessing.

If the Old Testament required self-denial to foreshadow a coming Savior, much more does the New Testament require it to proclaim to the world a present Savior. The first recorded act of worship to the infant Jesus was rendered in "gold, frankincense and myrrh." The earliest utterances of our Lord emphasized the duty of alms, and in the beatitudes he places the merciful in the same class with the pure in heart. How can beneficence, as an essential of all true religion, be more forcibly set forth than in the test-words, "I was hungry and ye gave me meat; thirsty, and ye gave me drink; naked, and ye clothed me?" Beneficence is not only a vital ingredient of the "pure religion and undefiled," but it grows out of the covenant nature of the gospel, by which we become "heirs of God and joint heirs with Jesus Christ." Under this covenant we should ever bear in mind the inspiring fact that we are "workers together with him"—workers, too, with the means which our Father has given us; therefore, we should never cease to give until we cease to receive. "Freely ye have received, freely give." What we have is but a loan, which we could not hold one hour without our Father's consent. The children of earthly fathers, though disinherited, sometimes accumulate fortunes; but it is not so with the children of the Highest. Whom God disinherits, is poverty stricken forever. From whomsoever he withdraws his gifts, there is no fate but to perish.

But, says one, I would give if I had the means. A question back of this would be, have we tried to have the means? Surely every one of us can lay by in store what is already in our possession. That bushel of wheat, that yard of merchandise, that professional fee, a part of it is God's by an inalienable right. Did we lay it, or its equivalent, by in store? This is the spirit of the method. Our income may not be weekly, and yet our annual receipts may be made to bear a weekly apportionment, and the Lord be thus secured weekly, if it has been laid by in store, in that which is rightfully his. We thus give, not from overwrought feeling, or the impulses of a sudden enthusiasm, but from an abiding principle.

And, lastly, the measure of our giving is as "he hath prospered us." He asks us to rise no higher than he has risen, to give no more than he has given. There is no action in nature without its reaction, and every honest effort made to extend the gospel of Christ will recoil in blessing upon our heads. How eloquently did Burmah give expression to her gratitude when she sent to the Association of Pennsylvania $500 as her thank-offering! How powerfully ought the pressing need of the world to plead with us! "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" If this be the test as to the gospel of food and raiment, what will it be as to the gospel of the "bread of life?" In China, we are told we have only one Christian worker to every 700,000 of the population; in Japan, one to 180,000; in Siam, one to 300,000. How true, under these circumstances, are the eloquent words of Dr. Gibbons:

That man may *last*, but never *lives*,
Who much receives but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank.
But he who marks from day to day,
In generous deeds his radiant way,
Treads the same path his Savior trod,
The path to glory and to God.

JAS. D. BROWN.

Good Advice.

Mr. R. J. Burdette, he of the *Hawkeye*, gives the following advice to a young man:

"My son, when you hear a man growling and scolding because Moody gets $200 a week for preaching Christianity, you will perceive that he never worries a minute because Ingersoll gets $200 a night for preaching atheism. You will observe that the man who is unutterably shocked because F. Murphy gets $150 a week for temperance work seems to think its all right when a barkeeper takes in twice as much in a single day. The laborer is worthy of his hire my boy, and he is just as worthy of it in the pulpit as upon the stump. Is the man who is honestly to save your immortal soul worth less than the man who is only trying his level best to go to Congress? Isn't Moody doing as good work as Ingersoll? Isn't John B. ity and society as the bartender? Do you want to get all the good in the world for nothing, so that you may be able to pay a high price for the bad? Remember, my boy, the good things in the world are always the cheapest. Spring water costs less than corn whisky; a box of cigars will buy two or three Bibles; a gallon of old brandy costs more than a barrel of flour; a 'full hand' at poker often costs a man more in twenty minutes than his church subscription amounts to in three years; a State election costs more than a revival of religion; you can sleep in church every Sunday morning for nothing, if you are mean enough to dead-beat your lodgings in that way, but a nap in a Pullman car costs you two dollars every time; fifty cents for the circus and a penny for the little ones to put in the missionary box; one dollar for the theatre and a pair of old trousers frayed at the end, baggy as to the knee and utterly bursted as to the dome, for the Michigan sufferers; the dancing lady who tries to wear the skirt of her dress under her arms and the waist around her knees and kicks her slippers clear over the orchestra chairs every night, gets $600 a week, and the city missionary $600 a year; the horse race scoops in $2,000 the first day and the church fair lasts a week, works twenty-five or thirty of the best women in America nearly to death, and comes out $40 in debt—why, my boy, if you ever find yourself sneering or scoffing because once in a while you hear of a preacher getting a living, or even luxurious salary, or a temperance worker making money, go out in the dark and feel ashamed of yourself, and if you don't feel above kicking a mean man, kick yourself. Precious little does religion and charity cost the old world, my boy, and when it does is flung into his face, like a bone to a dog; the donor is not benefited by the gift, and the receiver is not, and certainly should not be grateful. It is an insult."

A Pithy Sermon to Young Men.

You are the architects of your own fortunes. Rely upon your own strength of body and soul. Take for your motto self-reliance, honesty, and industry; for your star, faith, perseverance and pluck, and inscribe on your banner, "Be just and fear not."

Don't take too much advice; keep at the helm and steer your own ship. Strike out. Think well of yourself. Fire above the mark you intend to hit. Assume your position. Don't practice excessive humility; you can't go above your level—put potatoes in a cart over a rough road and the small ones will go to the bottom.

Energy, invincible determination, with a right motive, are the levers that rule the world. The great art of commanding is to take a fair share of the work. Civility costs nothing and buys everything. Don't drink; don't smoke; don't gamble; don't steal; don't deceive; don't tattle. Be polite; be generous; be kind. Study hard; play hard. Be in earnest; be self-reliant. Read good books. Love your fellow-men; love your God; love your country and obey the laws; love truth; love virtue. Always do what your conscience tells you to be a duty, and leave the consequences with God.

Negative goodness soon develops into positive badness.—*Coon.*

From the Secretary.

The Effect of Benevolence on the Life of the Christian and the Church.

I presuppose a unanimous consent on the part of Christian readers to the assertion that "giving" has an effect and, indeed, a marked and blessed spiritual effect upon the true, the "cheerful giver." There is, no doubt, a necessity for practical, common sense, systematic giving, but if there is all arithmetic and no consecration in giving, the effect will be that of a mere business transaction. In other words, there will be no heart, no piety in the giving. It would be a too harsh judgment to assert that the man who refuses to do all that God has given him the means to do, is lacking the life from above, and yet such a man is indeed a rather doubtful Christian.

There is no injunction or command of the Lord which has not its attendant blessing. We never obey a commandment of the Lord without being amply rewarded. Even the paltry gift of a cup of cold water has its great reward, and, though the least of the Lord's disciples be the recipient, such a gift will be rewarded as though the Master Himself had received the gift.

The attendant blessing is conditional, however, upon the motive which prompted the gift and the amount of self-sacrifice practiced by the giver. There is a vast difference between the gift of him who contemptuously tosses a few nickels to an importunate beggar and then hurries on glad to have gotten rid of the annoyance, and him who, with a sacrifice of his own comfort and happiness, shares with his needy brother the last penny. The widow's mite was blest to herself so much the more, because it was her whole possession she had brought to the Lord. When it costs self-sacrifice to give, then does the giving tell on the heart and character of the donor.

And, again, there is demanded a willing self-sacrifice; "the Lord loveth a cheerful giver."

Cheerful and self-sacrificing giving, then, has a healthy spiritual effect on the giver, and for various reasons.

First, such a giver feels himself identified with and becomes more or less interested in the object of his charity, the enterprise which he has aided, and thus, in many cases, he will become an active participant in general and special effort for the advancement of God's cause.

I know a church that for years has been in a deplorable condition. It has systematically ignored the pleading of our Foreign and Home Mission societies. It is devoted heart and soul to itself. Its motto is, Every man shall live to himself. This is not a Scriptural motto, by the bye; no more than "Take care of No. 1," is a proverb of Solomon. That church is laboring under a heavy debt and its notes are not worth ten cents on a dollar. A brother suggested, on hearing the subject of this article, one of importance: The effect of receiving on ministers. I would advise him for the sake of his already depleted purse, not to seek the solution of the question proposed by becoming pastor of said church.

Christ, the founder of Christianity and the source of the Christian's life, was the very impersonation of self-sacrifice; and, unless we are becoming daily more self-sacrificing, we fail to become more Christlike. Paul, the great teacher of Christian doctrine and, next to his Master, the greatest exemplar of true devotion to God's service, gave himself and his all. Sacred history has not only recorded his deeds, but has presented for our example his self-sacrificing devotion to the cause of Christ.

Again, self-sacrificing giving tends to develop and nourish true Christian character.

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven.
It is twice blest;
It blesseth him that gives and him that takes."

There is a passage that is thought by some to be an unrecorded saying of the Lord. "It is more blessed to give than to receive." Now this is a very unreasonable assertion, the sceptic would say. Can this be a Divine oracle? Perhaps some Christians will feel with the sceptic in this matter. Is this the reading of the Codex Sinaiticus? Or, perhaps, some blundering scribe has made a mistake here and transposed the words give and receive. How much more naturally it would read thus: "It is more blessed to receive than to give."

I heard a brother once remark that he feared the American people were making an idol of the Sunday-school. There may be some valid ground for the gentleman's anxiety. And yet, should we not thank God for the fact, if it is thus? Not, indeed, for the idolatry, but for the change of idols. For have not those horrid preachers been continually reminding the American people that they were in danger of becoming the devotees of Mammon?

Again, not giving has a most disastrous effect on the Christian's spiritual life. His affections are drawn away from God and the affairs of religion, and gradually center themselves in self and selfish pursuits. Covetousness is selfishness and selfishness is the very worst type of idolatry. There is many a grumbling, mourning, dyspeptic specimen of humanity in our churches whose actual complaint is a plethora of treasury notes and government bonds. Oh that some old-school physician might bleed him! Oh how much the State Convention's treasury is in need of just that kind of blood!

Not giving has an irritating effect on a man's conscience. Every honest man is disquieted by a conscious neglect of duty. The man who is derelict in his duty as a steward of the Lord is or ought to be unhappy and restless. Nothing would tend to sweeten his life more than to just answer the upbraidings of conscience and the exhortations of the Spirit, and give. A man's eternal welfare is influenced by the neglect or performance of the duty of giving.

Paul enjoins upon Timothy: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." "Rich, says some one, is to be taken here as a relative term, and a proportion can be taken as truly from a thousand as from a million dollars."

Some generous steward of the Lord has recently said that money was safest invested in benevolent and charitable objects. There have been times when to have given money for benevolent purposes would have been to virtually save it. To illustrate: "A good man, whose property the war swept away used to point with devout gratitude to God to a minister he had carried through college and seminary in the time of his prosperity, as a part of his wealth that would not be lost."

There are men into whose hands God is continually pouring plenty, and whose stores, though they are continually distributing, never grow less. The poor people of Glasgow used to say of a late great and good man of that city: "David Dale gives his money by shovelfuls and God Almighty shovels it back again." "There is that scattereth, and yet increaseth, and there is that withholdeth more than is *meet*, but it tendeth to poverty," poverty of soul if not poverty of goods. Let us expect to be rewarded for our consecrated giving, but let not that fact be the prime motive of our giving. For though we "bestow all our goods to feed the poor, ... and have not charity; it profiteth *us* nothing." Let us give, then, as those who rightfully claim the promised spiritual reward for our giving, and yet remembering that

"No works shall find acceptance in that day,
When all disguises shall be rent away,
That square not truly with the Scripture plan,
Nor spring from love to God nor love to man."

Z. MARTIN.

Children Not Always Happy.

It has become a sort of established theory that children are always happy, that there are no cares in the little lives, no pains in the little bones, and no sensitive spots in their little hearts. Consequently, people who are not parents—nay, some who are—actually believe that the years between one and fifteen are years of perpetual bliss, and that it is their duty to moderate this ecstatic condition of things whenever it is in their power to do so.

These people were probably born grown up, with stiff shirt collars, tight boots, and well-stuffed pocket-books, all properly adjusted. They have less sympathy with little ones than the heated poker has, and the little ones know it at a glance. All day long they utter their "Don't Billy," and "you mustn't, Kate." They restrain the heels, the voices, the hands of those specimens of perpetual motion whenever it is possible. Whatever the children like to eat is at once pronounced bad for them. The heaven-born "sweet-tooth" is a crime, also the general aversion to fat meat, gravy, and spices.

childhood's blissful state send short-legged little ones up long flights of stairs, prefacing the order with "Your bones are young you know," or "Children are never tired!" People like these crowd into already overcrowded cars, with the words: "These children can all stand up, you know." They "wonder" at mothers who bring their families to see magic-lantern and panoramic exhibitions. "Children are such a bother," they say audibly. Oh, the sensitive little souls that thrill and ache! Oh, the suffering that only "mother" knows anything about!

Unhappily, such people are sometimes school teachers. Children under such instructors are supposed to be little automatons—things to be "kept in order" and made to sit bolt upright while a certain amount of cramming is gone through with. You could not make a teacher of that kind—of whom there are happily but few left—believe that each child is an individual. To such a teacher, children are simply a little row of nuisances. Besides, are they not children? and children, even when being "smacked," scolded and bothered *must* be happy."

—*Mary Kyle Dallas in N. Y. Ledger.*

Theatre and Sunday-School.

In one of our city Sunday-schools, a girl of about twelve years of age came to her teacher with a question about attending the theatre. The teacher recommended her not to go; as the tendency of such things is evil. But the girl contended that there could be no possible harm in going, and that she very much desired to attend.

"Very well," said the teacher, "as you are sure that it is all right, suppose I go too; for it can't be right for you and wrong for me."

"Oh, no!" said her scholar; "I wouldn't like to have it known that *you* would attend the theatre."

"Why? Wouldn't you love me as well, if I did?"

"Yes, I suppose I should; but I shouldn't like to hear you teach the Sunday-school lesson, as I do now."

There's an important hint here for every teacher who is inclined to be loose upon the question of amusements. The teacher who occasionally attends the theatre, or who frequents balls, or billiard saloons, and the like, may rest assured that, whatever his or her views of such things may be, the indulgence in these cuts off very much of spiritual influence, and cripples the teacher in the all-important work of teaching the Word and leading to Christ. The class is sharp-eyed, and knows what is going on; and there's many a boy or girl whose inward feeling is expressed by this twelve-year-old girl. Perhaps some teachers who are complaining of lack of success, or of loss of interest in the class, may here discover the secret of that which they bemoan.

The answer above alluded to is of interest, too, in showing that even in the minds of the children, there is no doubt on which side of the line the theatre belongs. There is no hesitancy in classing it as distinctively the world's. And of such things the Spirit says, through the Apostle John: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—*The S. S. Superintendent.*

Self-Depreciation.

No doubt, it is very possible to "think of ourselves more highly than we ought to think;" but we are also absolutely certain that it is a very common thing to think of ourselves less highly than we ought. Accordingly, we have no sort of patience with those pulpit representations that are sometimes given of man, in which he is made to appear so utterly insignificant and contemptible, as not to be worth the saving. Very different is the estimate which is furnished by the Scriptures: "Thou didst crown him with glory and honor, and didst set him over the work of thy hands."

And though man be fallen from his high place of dignity and power, and God's image in him be sadly marred, there are still in him redemptive possibilities; and God thinks it worth his while to send his Son from heaven to save him. Let us not unduly disparage one of God's works in our anxiety to exalt another. Let us not despise ourselves; for God made us, and has wondrously endowed us.

And he thinks less highly of himself than he ought to who drags his God-given nature down to the base pursuit of carnal things; who limits his thought of destiny to the boundaries of time, or who builds anywhere below the stars.

When we see brave, bright-browed young fellows renounce splendid possibilities, wallowing in the style of Epicurus, and plunging into the depths of sin, we cannot help feeling that they think of themselves less highly than they ought to think.

Nor are Christians always wholly free from like unworthy misconception. Humility is beautiful; but the want of a proper self-respect is in every way deplorable. "Beloved, now are we THE SONS OF GOD, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And he that hath this hope in him purifieth himself." Aye, and is lifted up by it into a life of Christly nobility. We are ambassadors of the court of heaven, and must not degrade the dignity of our great office. We are the sons of God; and must walk worthy of our high vocation.

A soldier of Cæsar had been decorated with a medal that bore the image of his great commander. Cæsar, discovering him in the act of emerging from a den of debauchery, said to him: "Either keep out of such infamy, or take off my image; I cannot allow you in this way to disgrace me."

Christians ought to think too much of themselves, and of him whose image they bear, to stoop to wickedness and worldliness.

And, apart from wickedness and worldliness, it is not at all amiss for a man to have such an appreciation of the gifts with which God has endowed him, that he shall be able to use them to the best possible advantage. We know of men who have ignominiously failed of achieving what they might have done, on account of the self depreciating spirit with which have need to offer the prayer of the Scotchman: "O Lord, be pleased to give me a better opinion of myself."

Instead of striking in right manly fashion, for God and truth, they are like Saul the son of Cis, "hid away among the stuff;" or they go cringing through the world, hat in hand, only begging leave to live. Paul, in every way, was a splendid specimen of Christian manhood; and, though, at one time, he does with profound humility speak of himself as "the least of all saints," and at another time, as the "chief of sinners," he never forgets what the grace of God has done for him; now, giving thanks for having been made an "able minister of the New Testament," and at another time affirming that he was "not a whit behind the very chiefest apostles." Christian men and women, by the score, that ought to come to the front in Sunday-school work, and in other Christian enterprises, are kept in the rear by a miserable self-distrust, which they suppose to be humility; but which is really a spirit of Satan's fostering.

Nor can we refrain in conclusion, from entering our indignant protest against the wide-spread prevalence of this same spirit in the great denomination to which it ought to be our pride and joy alike to belong.

There are only too many Baptists who are ignorant of Baptist principles, and Baptist polity, and Baptist history, and Baptist progress; and when they hear themselves belittled and belied, are apt to hang their heads with shame, and scarcely dare to show their colors, or confess that they belong to a sect that is supposed to be so illiberal and illiterate.

We do not believe in ungodly glorying; but we do insist that God has made us the custodians of most precious truth; that we have a record the most illustrious in the world's history; and a standing second to no other denomination; and every Baptist ought to know and feel it, that we may have "somewhat to answer them which glory in appearance and not in heart."—*Baptist Teacher.*

From the Independent.

The Pulpit and Infidelity.

The resident and visiting ministers of Saratoga Springs have an excellent habit of meeting once a week during the boarding season and spending an hour or two at each meeting in the discussion of some subject previously agreed upon. Generally not less than fifty clergymen are present and sometimes the number is nearly a hundred. At a recent meeting the topic for discussion was the following: "What is the proper pulpit method of dealing with infidelity?" The answer, as given by nearly all the clergymen who spoke on the subject, was that ministers in their pulpit addresses had better, for the most part, let infidelity alone and occupy their time and powers in preaching the positive facts, doctrines, requirements, and sanctions of the Bible. We have no doubt that this, as a general rule is the wise course for every minister to pursue.

The great mass of the people who in this country attend church on the Sabbath day and listen to the ministrations of the pulpit believe in the divine authority of the Bible, and, consequently, in the divine authority of what it teaches. The larger proportion of them are Christians by profession, and of those who are not Christians only here and there one can be ranked among infidels. These regular church attendants, surely, do not need to have the ministry continually hammering at infidelity, either by denunciation or disproof, or continually proving the Bible to be of divine authority, as if this point were in debate with them. That infidelity is false and the Bible true is their settled conviction, no matter whether they can, after the methods of a scholar, give the reasons for this conviction or not. What they want and what will do them most good is the truth as set forth in the Bible, clearly stated, earnestly and affectionately presented, and urgently applied as a matter of immediate and pressing importance. This truth they do not theoretically dispute, and to deal with them as if they did is simply to waste time and power, to no practical end.

To preach about Christianity is one thing, and to preach Christianity itself in its vital substance, in what it is and in what it offers to men and requires of them as the condition of its benefits, is quite another thing. It is the latter kind of preaching rather than the former, that best comports with the ends and objects of a pulpit discourse. Such a discourse is not a literary essay; but rather a short speech, addressed by a living voice to living human ears and aiming at an immediate effect upon the hearer. It is mind directly working upon mind, not simply for the purpose of destruction, but also for the purpose of persuasion. There is an ample opportunity in the contents and framework of the speech, in the choice of words and in the orderly array of thought for the exercise of the very highest abilities. Argument and eloquence here have a full field for doing their very utmost. It is no child's play to make and preach a thoroughly good sermon. He who so does it as to wake up torpid and indifferent minds and make his hearers see and feel the power and importance of the truth he preaches, and lead them to act upon that truth, is the man who preaches Christ and his cross to practical effect. He, on the other hand, who spends the most of his time in discussing side questions, answering objections, and stating and refuting the various schemes of infidelity may, perhaps, make a parade of learning, but he will throw away nearly all the useful power of the pulpit and may create in his audience far more difficulties than he removes. He misunderstands and misapplies the very idea of a pulpit discourse.

We do not, of course, mean that the authority of the Bible should never be defended against the attacks of infidelity, or that the pulpit should never give the argument which sustains this authority. But we do mean that the main business of the pulpit in this country is not to prove the divine authority of the Bible; but, assuming this authority, to explain and press upon the attention of the hearer the truth which the book teaches. There is in at least nine hearers out of ten, all the basis, or premises, or assumptions, which the wise course. The infidelity of this land, so far as it is to be met and conquered by the pulpit, will, as a rule, be best conquered by taking no notice of it and preaching the gospel of the Son of God, just as if the infidelity did not exist at all. Infidels are generally not church goers and will not hear sermons against their infidelity, even if they are preached. Those who do go to church do not need to hear these sermons for any practical purpose. If there are exceptions to this remark, the minister had better deal with them privately, rather than in his pulpit.

The one idea which we wish to emphasize as never to be forgotten is that the power of the pulpit over the popular conscience and heart lies in that mass of truths which we call Christianity; and, hence, that these truths, in their positive and distinctive character, should constitute the themes of pulpit utterance. This idea is cardinal and no other can take its place without serious damage. The adoption of the idea is the surest way to give Christianity the victory, as against any assaults made upon it by infidelity, because it is the surest way to awaken in men a sense of their wants and lead them to faith in Christ as their only hope. The pulpits of this land need have no panic about infidelity if they will faithfully preach Christ as the power of God unto salvation to every one that believeth.

From Rev. J. Long's "Eastern Proverbs and Aphorisms."

A Few Eastern Proverbs.

Persian.—One pound of learning requires ten pounds of common sense to apply it.

Buddhagosha.—A reciter of the law, but not a doer, is like a cowherd counting the cows of others.

Arab.

Alabama Baptist.

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ASSOCIATIONAL MINUTES.—We believe that no Printing Office in Alabama is better prepared to print Minutes of Associations than we are. We are serving the Baptist Denomination in the State with our time and our money, and we believe it is to the interest of the Denomination, as well as to the interest of ourselves, that as much work of this kind as possible shall be thrown into our hands. We printed a large number of Minutes last year. We hope to print double the number this year, and we are prepared to do it. We trust that Clerks of Associations will at least give us an opportunity to say what we will charge for printing their Minutes before giving their work to other printers.

JNO. L. WEST & CO.,
Selma, Ala.

BLANK ASSOCIATIONAL LETTERS.—We have on hand a large number of printed blank forms for letters to be sent by the churches to the Associations. The form was compiled from blanks furnished by several of the best associational clerks in the State, and is perhaps as nearly perfect as it could be made. Its adoption by the Associations generally would tend greatly to simplify and systematize the work of clerks and committees and would elicit vastly more statistical information than is usually given in church letters. We furnish the blanks free of charge to Associations that have their Minutes printed in our office. We will send them post-paid to others on receipt of 25 cts. for one dozen; 75 cts. for fifty; $1.25 for one hundred.

JNO. L. WEST & CO.,
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THE MUSCLE SHOALS ASSOCIATION.

We have heard a great deal of this body of Christians, and were not disappointed when we met it. It is the "biggest thing" of the kind we have ever seen. When we arose to address it we felt very much as if we were in the Convention.

Bro. Gunn was the prompt, positive moving Moderator, who knew just how and just when to assist us in seated. Bro. Shackelford, with whom it was our good fortune to room at the most hospitable home of Bro. Wilson, is a very careful, efficient Clerk. We enjoyed our intercourse with him, and shall remember the many attentions shown us. We were glad to meet so many faithful, earnest, intelligent ministers, among them Brethren Wear, the pastor at Russellville, Adams, the evangelist, Nesmith, Carter, Roberts, Stockton, McClelland, Weaver, Hare and others.

The Association engaged to contribute one thousand and fourteen dollars to Missions and gave us eighty-four subscribers to our paper, and we are happy.

We were glad to meet Bro. Ball here. He is just entering his work as the general evangelist of the State Mission Board, and will attend several associations as their meetings occur. He is now at the Big Bear Creek, and will go next to the Cahaba Valley. He made a fine impression at the Muscle Shoals. The Board is fortunate in securing the services of so efficient a man. Intelligent, earnest, deeply imbued with the spirit of Missions, ready for any and every good work, he is just the man for the place. His sermon Sunday night was a treat we have not often enjoyed. We bespeak for him a cordial reception wherever his work calls him. Bro. Bailey will rejoice when he comes to know how efficient a co-worker he has in his arduous labors.

We enjoyed entensely our ride through Russell Valley with Brethrun Orr, McClanahan and Willhite. Senator Orr is a whole-souled, out-spoken man of God.

We have never seen a finer spirit than was manifested from the beginning to the end of the meeting. We have promised to meet them next year, and will be glad when the time comes. The Muscle Shoals, composed of forty-four churches, is a grand body, and grand possibilities are within her reach.

UNION ASSOCIATION.

We enjoyed our visit to the Union. It is composed of earnest, intelligent Christian workerr, who are heartily in sympathy with all the benevolent enterprises of the Denomination. Bro. Foster, the venerable Moderator, has held his position twenty-five years, and quietly manages the business of the Association to the satisfaction of everybody. We always feel benefited by association with such a pure, true man of God. Bro. Chappelle was the efficient Clerk. It was our good fortune to be "assigned" to Bro. Curry, the pastor of the church. He did us so many kindnesses that we excused what he said about his "boarders" and our satchel. We met several ministers—earnest, faithful men of God—Lee, Halbert, Robinson and others. Bro. Mitchell, who had been appointed to preach the introductory sermon, induced us to take his place. We regretted this, as we were anxious to hear him.

We were glad to find a number of brethren, who are not ministers, actively engaged in the business of the Association. Among them we noticed Bro. Stansel, one among the prominent lawyers of the State, R. M. Foster, Foster Hill, Robertson, Stinson, Long and others.

The Association cheerfully adopted the apportionment of the Board and raised a Matthew P. Smith colportage fund. The Sunday-school work is receiving unusual attention in the Union. Bro. Robertson is not behind the foremost in this good work. The music during the entire meeting was just fine. We think the young ladies and gentlemen must have practiced diligently for the occasion.

We shall not forget our visit to Pickensville in a long time; and if we ever meet the man who described the village before our arrival, we will tell him most emphatically that he is mistaken.

REV. Z. A. OWENS.

Bro Owens has gone! We have lost one of our best pastors. He died in the faithful discharge of his duty. Tried and true, he was always faithful.

Those noble, Christian men who, without fear, promptly following their convictions of duty, go into the midst of danger and into the embrace of death, ennoble humanity and honor their Master, who sacrificed himself for sinners.

Bro. Owens is dead! He was a pure-minded, humble, faithful, consecrated follower of the blessed Jesus. He died at his post. He lived for Christ and his people. He died among his afflicted people, for whom he was doing all that a faithful, fearless pastor could do for their relief. Who among us will not thank God for the life, the example of such a man? A Christian hero has gone to receive the crown, to occupy the place prepared for him. All honor to him who honored his Master in his life and glorified his Savior in his death. Let us cherish his memory and emulate his example.

WE held a short interview with Bro. Bailey as he passed on his way to the Alabama Association. He requests us to say that he will attend to his correspondence just as soon as it is possible. He is now engaged night and day attending associations. May God preserve him as he goes from place to place laboring with almost incredible energy and zeal.

THE State mission work in all its departments is moving off most encouragingly this fall. The colportage fund is increasing from week to week as the associations meet. A number of associations have gone beyond the apportionment of the Board. North Alabama is leading them in this direction.

WE are glad to note that the subject of Temperance is engaging the earnest attention of so many of the associations this fall. God speed the day when all Christians shall be united in earnest, persistent effort to banish the great evil now cursing our society.

WE beg our correspondents to exercise a little patience. Repeated absences and a multiplicity of varied engagements prevent prompt replies.

CORRECTION.—In our last issue the article headed "Attractive Preachers" should have been credited to J. M. Thornton, not J. M. Fortune.

FIELD NOTES.

We regret deeply to learn that Rev. V. W. Barnett, a promising young man who was being educated at Howard College by the Union Association, died on the 1st inst. of typhoid fever.——"If you do not object, I shall take all subscriptions to the ALABAMA BAPTIST that I can get. I can very soon see its impression on those that I can induce to read it."—*J. A. Glenn, Steel's Depot.* Brother Glenn is duly authorized to receive one thousand and eleven subscriptions to the ALABAMA BAPTIST, and we hope he will get them.——"The session of the Bigbee Association, held with the York Baptist church, was a grand success, financially and spiritually. We were cheered by the presence and edified by the speeches of Eld. T. M. Bailey and Dr. J. T. Murfee. The Doctor gave us one of his earnest, practical talks in the interest of the Judson and Howard Colleges. He is, perhaps, second to none as a President of a College, but I am inclined to think he would not 'fill the bill' altogether in our common country or village schools. Success to him and the grand old Howard."—*J. K. R.*——A correspondent writes from Tuscaloosa, Oct. and: "The friends of the Alabama Central Female College will be pleased to know that it has a larger and better patronage to-day than ever before. Numerous additions are being made every day. Our church here is in the midst of a precious revival. Bro. Phillips is aided by Bro. Purser. Already many have been added to the church, among them three of the school girls, and others are seriously considering the great question of their soul's salvation. It is highly gratifying to see young girls commence the year's work in a manner so auspicious."——Bro. W. C. Simmons has over eighty pupils in his school at Prattville. He renews his subscription to the ALABAMA BAPTIST and makes the significant remark, "I do not feel much like a Baptist without the paper."——"We had the most pleasant session of the Salem Association that we have had for years. Deacon T. J. Cohill was elected moderator, and Rev. W. A. Cumbie re-elected clerk. One hundred and sixty-one baptisms were reported. Bro. M. M. Wamboldt has returned to his post improved by his trip North. I have been called by Shiloh (for two Sabbaths in each month), Orion and Pine Level. May God bless you in all your efforts for his cause."—*T. H. Stout, Troy.*——Our venerable brother T. M. Bragg, of Greenville, renews his subscription to the ALABAMA BAPTIST for two years and says, "I am unwilling to do without the paper. It is emphatically *the paper* for our denomination. I am old (nearly 89) and infirm. I have outlived my days of usefulness, but the Master continues my marching orders, perhaps for some important and useful purpose. He orders nothing in vain, so I am disposed to wait patiently, with an anxious desire to be ready for the summons when called home."——The people of McKinley are to be congratulated on their good fortune in securing the services of Rev. P. C. Drew as principal of the McKinley High School. Bro. Drew is a good scholar, is a man of fine character and, we doubt not, will give universal satisfaction as a teacher. We direct attention to his advertisement in this paper.——The Judson Institute at Marion had enrolled over one hundred and twenty pupils last week, and they are still coming in. The prospects for the school this session are very bright. The Judson doubtless has in President Frazer the best man that could be obtained for the place and one of the best Faculties South.——"Our meeting will probably close to-night. Fifteen have been baptized. Several others will follow soon. Over twenty accessions to the church. Our schools are flourishing. The A. C. F. College is destined to be *the first* institution of the kind in Alabama. The Male High School is doing well. It now has about fifty young men and boys, nineteen of whom are boarders. Much of this grand success is due to the ALABAMA BAPTIST. Accept thanks. Send on your boys. We will do them and you no harm."—*W. D. F., Tuscaloosa, Oct. 9th.*

Rev. Z. A. Owens is Dead!

At twenty minutes past eight o'clock a. m. to-day our loved and cherished Owens fell asleep in Jesus. He has "fought a good fight," and I am assured that the "crown" awaits him. He lacked for nothing. One of the best physicians attended him closely and two of the best nurses waited constantly upon him. He was taken to die. His life is not lost; the memory of his virtues and the stimulus imparted by his voluntary sacrifice of himself upon God's altar, will be as valuable as many lives. He always dreaded yellow fever, yet stood manfully at his post from a sense of duty. Peace to his ashes. More will be written of him.

We are all sad, so sad, in Mobile! All loved him. He lived here five years and no flaw was found in his Christian character. God help us to bow in submission.

B. H. CRUMPTON.

Mobile, Oct. 6th.

Bethel Association.

This body convened with Concord church, Dallas county, on Thursday, the 28th of September, and continued four days. Bro. J. W. Jones, of Jefferson, Ala., was elected moderator, and Revs. A. J. Hearn and R. M. Hunter, clerks.

It was apprehended in the beginning that difference of opinion on the part of some and in regard to some things, would mar the enjoyment of the Association; but a better spirit predominated and perfect harmony characterized the proceedings through out. With respect to standing committees, this Association is a worthy example. Every committee, without exception, presented well written and subjects assigned them, showing thereby an appreciation of the economy of appointing committees a year ahead.

All of the enterprises fostered by the denomination received special attention both in word and deed. Brethren L. M. Bradley and R. M. Hunter were continued as beneficiaries and funds were raised to support them in the McKinley High School. The claims of Howard College were presented, and arrangements were made to secure increased contributions during the next associational year, so as to support several beneficiaries in college next session.

A colportage fund of one hundred dollars was secured and crowned with the name of Wm. Jacob Parker, deceased, whose memory is still cherished and whose labor is still fruitful in the Association. Rev. C. J. Miles is to be the efficient colporter.

Missions received appropriate emphasis. The Association in co-operation with the State Board provided for the support of several missionary stations within its bounds, and to aid in the support of Rev. Geo. M. Parker, under appointment of the Board, in a field situated in Washington county.

All were willing to present the claims of the ALABAMA BAPTIST, but the matter was so strongly advocated and strictly attended to by our indefatigable Corresponding Secretary, that the rest of us had nothing to do.

We had but little preaching, though more was desired. Rev. W. H. DeWitt preached the introductory sermon, Rev. T. M. Bailey the missionary sermon at 11 o'clock Sunday, and Rev. J. W. Dickinson preached at the arbor the same hour.

The efficiency of the Association was very much augmented by the presence of Brethren Bailey and Crumpton, of the Cahaba Association, and our aged and esteemed Brother L. L. Fox, whose declining health is very much to be lamented.

The next convention of this body will be held with the Grove Hill church, Clarke county.

P. C. DREW.

McKinley, Oct. 4th.

Postponed.

The Committee of Arrangements for the Bible Convention, finding that the time they had fixed upon for the meeting, viz., Nov. 8, will be election week in New York State, and in several others, they have decided to postpone the meeting of the Convention to the Tuesday and Wednesday next preceding the National Anniversaries in May, 1883, at Saratoga.

It is earnestly hoped that the State Conventions will appoint full delegations of their wisest and best men; and that those appointed will attend.

B. GRIFFITH,
Chairman of Committee.

DR. RENFROE'S REVIEW of Dr. Graves on intercommunion is now ready for delivery and will be mailed, postpaid, on receipt of price.

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NEVER write a business letter and an article for publication on the same sheet.

Home Again—Our Mobile Churches—Rev. Z. A. Owens—"The Pestilence that Walketh in Darkness."

September was a gracious month to me—to us all indeed. To work is sweet when health and strength are ours; but when strength decays and health is losing its bloom, how grateful sounds the message, "Come ye apart and rest!" In the first "wee hours" of the month just gone we obeyed that summons and went forth to find delightful and renewing rest in the manifold change which travel brings—new sights and sounds, new places and people, richer air and scenery, and the fascinating fun of fishing and shooting. But such rest becomes idle dissipation if prolonged beyond what is necessary to fit one for work again. The kind Providence which took me off and graciously restored my strength, brought me back in time to find the smiling waters of the Bay and our sunny city of the Gulf bathing in the gold of September's last sunset.

OCTOBER

came in like "a sunrise gun" for the churches in our city. It woke the the drowsy congregations up and set them to "going" again. In this as in other Southern cities many of the churches take a sort of "Rip-Van-Winkle Sleep" during the summer and early fall. And it seems inevitable; so many leave the city for the "watering places," so many go over the Bay or out on the rail-roads, and so many who remain feel "excused," or deem it "unhealthy," or "unfashionable" to "go out" much—and so it results, especially with our "up-town" and more "aristocratic" churches, that congregations are fearfully cut down and the church harness drops. Some of our churches are exceptions to this rule and enjoy pretty prosperous conditions even during "the heated term." But such is "the rule"—sad as it may seem. Certainly there emerges here one of the practical problems of the times. Nothing but consecrated wisdom and genuine "grit" on the part of both pastors and people can solve it.

That the pastors and many of the people need change and rest, all sensible people know. And rest for those whose toil is of a kind to tax brain and nerve to the utmost, involves inevitably change of place—getting out of harness—complete freedom from the old cares and responsibilities. Shattered nerves can not be restored otherwise. So the question is, How may both pastor and people get the needed rest and the work of the church be kept a-going? That is the problem. Who can solve it? But, "as I was going on to say," last Sunday set the congregations to going again. Our city pastors were all in their pulpits. Many of "the absentees" had returned, and Sunday, as well as Monday, had a busy air.

REV. B. H. CRUMPTON

has stood at his post and worked laboriously throughout summer and fall, taking only a short vacation after sickness in July. Nor has he confined his labors to the city. As your readers have seen, he has visited many of the regions beyond, and has rendered valuable service in protracted meetings. He is gaining influence and winning golden opinions in our city, and we rejoice with him in the fact. His family has been at Evergreen for some weeks past, but are expected back in a few days. He and his family have proved a genuine reinforcement to our Baptist forces in this city. During my absence Bro. Crumpton had kindly volunteered to him by filling my pulpit on the 2nd and 4th Sundays. My people, and some members of other congregations who heard him, speak in warmest terms of sermons preached by him on "Songs in the Night" and "More Life and Fuller the Result of Christ's Coming." His many friends who read these lines will be glad to hear that he has stood his manifold labors during the summer and fall well, and is in usual health. His strength seems to be like the widow's cruse of oil—inexhaustible—able to meet every demand.

REV. Z. A. OWENS,

his predecessor, is too well known to your readers to need an introduction from me. The news that reached us Monday, that he had been prostrated at last before the pestilence, awakened universal sorrow and sympathy. His life among us, as a Christian minister, had been so pure, so earnest, so unostentatious, and he had proved himself so consecrated to his work, and so kind to the sick, the poor and the afflicted, that it was no wonder that tears came unbidden to many eyes, and prayers shot heavenward in his behalf like an ascending shower of arrows. No wonder that Dr. Henry McDonald, in whose family Bro. Owens lived while a student several years ago, said in Atlanta the other day, "If I were asked to point out from among all the men I know, him whom I deemed the purest, I would unhesitatingly point to *Zeal A. Owens.* Ah! I love him like a brother." As I read now this morning's telegram through my tears, I too give similar testimony. God grant that his pure, noble life may be spared! But even while I write these lines, the soul that has so often spoken comfort to the dying may be passing through Death's portals itself! Sorrowing hundreds, whose every breath is a prayer, await the next news of the telegraph. Before this "copy" passes into the hand of the printer, that life, so checkered and shadowed, but so full of loving labor, may have "gone into print" forever, for—

"God is the mighty proof-reader,
Who takes the damp sheet in his hand;
What has passed into print—from the 'leader'
To the trifingest 'local'—must stand!"

A SAD LOSS, AND A BRAVE BAND.

I cannot close this letter without saying a word about that noble little band of Baptists in this city which has lately sustained so serious a loss in the burning of their house. They had no insurance—and the loss is complete—the work of some fiendish midnight incendiary. But like a certain illustrious spiritual ancestor of ours, they are "perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." They believe, and therefore they survive, they speak, they are determined to rebuild. The whole city sympathizes with them, and not a few will render them prompt and generous aid in their brave endeavor. A truer man or a more earnest Christian layman than their leading member, Bro. M. G. Hudson, is not to be found in the city. He is as true as steel and as busy as a bee.

The health of our city is excellent. She has never made a better record than during this summer and fall. There were only eight deaths during the week ending last Saturday in Mobile city and county! Just now there is something of a stir here over the rumor that the fever has broken out at Daphne, about twelve miles distant across the Bay. The physicians deny that there is any truth in the report or any real grounds for it. Col. Rupert died of malarial fever, his brother-in-law, Dr. Williams, of congestion of the brain, and the ex-sheriff of Baldwin county of congestion of the bowels and brain. We trust that the same kind Providence, under the shadow of whose wing we have so far "dwelt secure," may continue to preserve us from "the pestilence that walketh in darkness." GEO. B. EAGER.

Mobile, Ala.

Foreign Missions.

It is the imperative duty of every Christian to engage earnestly and heartily in the work of sending the Gospel to the heathen. I can conceive of no consideration that could exempt any one from this duty. It rests upon all Christians, whether young or old, rich or poor, male or female. This duty arises from the relation which Christians sustain to Jesus Christ. They are in close and vital union with him, and he is united to humanity everywhere. He loves the entire race; he died for the race; and he desires to see the race saved from sin and its terrible consequences. And if his professed followers are so in reality, they must to some extent participate in his desire for the salvation of mankind. Those who are united to Christ, who draw their spiritual life from his life, must be affected by those holy influences which emanate from him. The throbbings of his great and loving heart must force into their hearts impulses that are generous, noble and good. The tendency of the union between him and them must be to make them love what he loves, and hate what he hates, and to make them grow in likeness to him in thought, feeling and life.

Hence, if those who claim to be Christians find themselves entirely indifferent to the salvation of the heathen, that fact should make them uneasy, yea, it should alarm them and make them tremble for their own safety. For how can those who are in vital union with Christ be utterly unconcerned about a matter which is of such transcendent importance in his estimation? His great desire with reference to fallen humanity is for its redemption, and can those who are truly his be indifferent to this great and glorious work? Can they be truly his who are unmoved by his example, and who take no interest in what he holds so dear? Surely all can not be well with those who are indifferent to the spiritual welfare of those immortal beings who are constantly passing into eternity without an interest in the great Sacrifice that was offered for the sin of the world.

The attitude of professed Christians, therefore, to the great work of sending the Gospel to the heathen, is a matter of the most vital importance. It is a test of the genuineness of their professions. Union with Christ and indifference to the work of evangelizing the world, may possibly exist together; but I think it is extremely doubtful, and most especially is the possibility of such a thing doubtful, when such indifference prevails in spite of a knowledge of the facts in the case. And the facts are, first, that the heathen are going to hell without hearing of the great salvatiou which has been provided to save men from sin; and, secondly, that it is in the power of Christians to prevent this most sad and deplorable state of affairs.

[illegible] to intimate that Christians are able to force the heathen to be saved, for they have no such power; but they can prevent them from being eternally lost on account of ignorance of the plan of salvation. They can supply them with the glorious light of the Gospel, which will reveal to them the straight and narrow path which leads to heaven, and enable them to see that an everlasting hell is the inevitable termination of the road they are now traveling. That is all that Christians can do for the heathen, and that is all that their Master demands of them. When they have done that, they have performed their whole duty in the matter, and they will be in no way responsible if the heathen continue in their wickedness and go to eternal ruin.

If, after we, as God's watchmen, have sounded the trumpet and given the warning, they refuse to escape and are destroyed, not one drop of their blood will be upon our hands. But until we have faithfully performed our duty to them, we are responsible for their destruction. So long as they perish in ignorance of the plan of salvation and of their condition, their blood will be upon our hands. Our duty in this matter is plain. We ought to strive with all our might to give the Gospel to the dying men and women in heathen lands. But that there might be no possibility of any mistakes, our blessed Lord, when just about to ascend to his Father, left to his followers in all ages this plain and positive command: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." There is no room for any misunderstanding in regard to these words. If they do not mean that it is the duty of every Christian to engage in the work of sending the glorious news of salvation to all who have not heard it, they do not mean anything at all.

Now, everyone has the power to render obedience to this command. All can not go to foreign lands, but that is not necessary. Those who stay at home can obey the command just as completely as those who leave homes and friends and go to live among the heathen. What must those who stay at home do?

In the first place, it is their duty to pray for the success of the work. It seems that the Almighty makes the progress of his kingdom in the world to depend in some way on the prayers of his people. He could do without their prayers and without their co-operation in any way, but in his infinite wisdom he has determined to carry out his great plan of redeeming the world through human agency. And he has made it the duty of his servants to pray for the triumph of his kingdom among men. Jesus, when on earth, told his disciples to pray to the Lord of the harvest to send more laborers into the field. And it is our duty now to pray earnestly for more laborers and also for the success of those who are already in the field. But this duty, like a great many others, is most sadly neglected by thousands who profess to be the disciples of Jesus Christ. How seldom do vast numbers of us give the work among the heathen even a passing thought, except when we are reminded of it by a sermon, or a speech, or a newspaper article on the subject! Much less often do we pray for its success. Those who neglect to perform this duty, are not obeying the great command of their Lord and Master.

But, in the second place, it is the duty of every Christian to devote some of the means which God has entrusted to his keeping to the work of disseminating the teaching of the Gospel among the heathen. Our money must accompany our prayers. It matters not how much we may pray for this work, our duty will not be performed as long as we withhold our contributions. Indeed, our praying amounts to absolutely nothing if that is all that we do or propose to do; for if we do not desire the success of the work sufficiently to be willing to make sacrifices for it, we do not desire it sufficiently to offer an acceptable prayer to God in its behalf. If we are unwilling to give our money to the cause of Missions, we can not pray for Missions. We may get down on our knees and repeat words which are ever so expressive of interest in the work and of a desire for its success, but such performances will not be prayer, and they will not reach the throne of God as prayer; he will not regard them as an expression of a genuine desire of honest and sincere hearts, but as hollow and empty mockery. Many such worthless prayers are offered, but they never have, and they never will accomplish anything good, it matters not how long nor how loud they may be. Only those who are sufficiently interested in Mission work to contribute their money, even when it costs them a sacrifice to do it, are in the proper condition to offer a true prayer for the prosperity of the enterprise. I do not mean to say that one's money must accompany every prayer that he offers, but I do mean to say that no one who habitually refuses to contribute anything at all to this work can offer a true and hearty prayer for its success. Such a thing, from the very nature of the case, is impossible. And yet a great many people will persist in such mockery. When they pray in public they offer loud and apparently earnest petitions for missionaries and their work; but they never give a single cent to supply the wants of those missionaries that seem to occupy such a large place in their hearts when they are praying. Those who refuse to pay, can not pray for the cause of Missions. Let us remember this. And if we have not grace enough in our hearts to make us willing to contribute our money, let us not be guilty of attempting to mock God with our vain repetitions—let us never think of missionary operations when we are at a throne of grace.

Oh! it is a sad state of affairs that so many people who profess to be Christians, and who profess to be interested in the work of evangelizing the world, utterly fail to prove that their professions are sincere by making sacrifices to live up to them! So long as they act thus, they have no shadow of a right to expect the Master's smiles; and certainly he can not say to them, "Well done, good and faithful servants." How such people will be received into Heaven, I can not conceive. C. P. F.

Too Much Latitude.

It seems that in this day of enlightenment religious fashion has decided that the "climacterics of the mind" are degrees of latitude for the very principles of Christianity, thus making certain virtues dependent upon the climate of this principle. Persons of very "liberal" views would [illegible] from the cradle to the grave, is divided into different "zones", as it were, and the seed of the Gospel will not produce the same fruit in one "zone" (that is, one time of life) that it does in another. Certain virtues will not grow in certain climates of Christianity, and therefore we must not expect to find them there. They tell us the seed is the same, the principle is the same, but as the climate is different the fruit must be different. Having learned (and sometimes by sad experience) that certain faults are more common to certain ages and conditions in life, they proceed to act as though they were absolutely necessary to these ages and conditions. We admit that it is harder to maintain our integrity under some circumstances than it is under others. Our faith and our love are sometimes severely tested. But we can not admit that it is not sin to waver from the line of rectitude, let the circumstances be what they may.

The Word of God is a perfect rule of faith and practice. It gives directions for our actions under all the various circumstances in life, and we must never plead pressure as an excuse for our failings. This will do in the eyes of man, but nothing but simple confession will suffice to offer to an all-wise God. His grace is sufficient if we would only trust it. It is sufficient for the old Christian and for the young Christian. It is generally admitted that religion should be the "chief concern" and "sure support" of the Christian in old age. It is expected of him to be devout and heavenly-minded (that is, if his surroundings admit of it!), for this age is the "climate" adapted to heavenly-mindedness. But the other class, the young Christian, is not expected to be serious, and therefore very few of them seem to think it is their duty to cultivate a serious disposition or strive to maintain a devotional spirit. Older persons admit that as they have so many enticing pleasures held out to them they are excusable for laying aside the pleasures of religion to engage in those which the alluring world offers them. In no other way do we hear this plausible excuse offered more than in that non-committal sentence which has been echoed and re-echoed until the very soul of the rising generation is contaminated with it—"Vanity and frivolty belong to the young." That is true, but do they belong to the young Christian? Is it absolutely necessary that the young Christian must seek pleasure in the vain and frivolous things of this life, ere the longings of his heart can be satisfied? That religion which can not fill the heart and satisfy the desires of an individual, is not sufficient for that individual. God did not make any such mistake as this. He does not reveal a plan of salvation that will not save. He does not offer a religion that is not sufficient. He does not bestow a peace that will not satisfy. I am not afraid of the least contradiction when I affirm that there is not a converted person on earth who has not once enjoyed pleasures as far above the groveling things of time and sense, as the heavens are above the earth; pleasures which he would not have exchanged for the most fashionable and interesting game, the most romantic story, or the most fascinating worldly song ever sung; no, not for the world itself.

The popular plays, many, very many of the popular songs, and the trashy, sentimental literature with which the land is flooded, are one and all diametrically opposed to the spirit of Christianity. Yet these things are sought for by members of the various churches, by real Christians; but, oh! converted man or woman, do you not feel that it is wrong? The Word teaches us to "do all to the glory of God," "in everything to give thanks;" and many such injunctions does it give. But if the Bible gave no such special instruction, would you not feel that such practices as engaging in these plays and songs, and reading such trashy literature, are antagonistic to the spirit which it is the Christian's daily and hourly duty to cultivate?

Look back if you will to that hour when you felt that you were a lost and ruined sinner, doomed to eternal hell unless the mercy of God could reach you; think when you were ready to drop in despair, just ready to give up all hope, and you felt the arms of his boundless love enfold you, saw your sins wiped out by the bloody garment of King Immanuel, saw Jesus the chief among ten thousand and altogether lovely; tell me, Christian, did you then feel like taking a game of dominoes, reading some trashy love story, or singing "Little Brown Jug" or "Dem Golden Slippers?" The very thought is sacrilegious. But you ask, Must we always feel as we then felt? Is it possible for a Christian to maintain these devotional feelings through all the varied scenes of life? No; it is not the duty of the Christian to devote all of his time to the cultivation of devotional feeling, for religion consists in something else besides feeling, but he should never engage in that which is antagonistic to such feelings. A. E. P.

Munford, Ala.

Good Meetings.

Bro. Editors: I have just closed two very interesting meetings, the first of which was with Zion church, in South Sumter. This is the oldest church in all this western country, and one claiming high appreciation by all, far and near. It is the church of my spiritual nativity, and of which I have, in an humble sense, been the pastor for the last twenty-seven years. It is proverbial for large congregations and good order.

The meeting commenced Saturday before the third Sabbath inst and continued seven days. Eld. J. D. Cook preached for me on Sabbath; then left. Eld. W. F. Pond came to my assistance on Monday and did most of the preaching until the close of the meeting. The preaching was earnest and persuasive; was accompanied by the Spirit and sent to the hearts of the hearers. The congregations were large and attentive day and night. The church was aroused, sinners awakened and converted, and the cold-hearted reclaimed. At the close of the meeting it was my pleasure to baptize four young maidens just entering into womanhood. Two were restored and one is standing over for baptism. Others are expected to follow.

On Saturday preceding the fourth Sabbath, I commenced a series of meetings at Beulah, in South Sumter, of which I am the humble pastor. On Sunday night Eld. C. C. Bludworth, of York, came to my assistance. On Monday Eld. W. F. Pond was on hand. Bro. Pond being at home, Eld. C. C. Bludworth did the most of the preaching. Beulah is comparatively a new church, but wide-awake to her spiritual interests. The preaching was just the right kind, had just the right effect, and by the blessings of God produced just the right results. The meeting commenced right, continued right, and ended right. At the close I baptized nine hopeful converts, among whom were two little boys, aged 13 years, and one little girl, aged 10. Others are expected to follow. Bro. A. P. Evans, a licentiate, did effective service in both meetings. J. K. RYAN.

Sept. 29th.

Meeting of the South-west Liberty Association.

This body convened with Antioch church, in Clarke county, Miss., on Saturday before the 1st Sunday in October, 1882. The introductory sermon was preached by Eld. J. D. Stone, after which the body was organized by electing J. E. Scott, moderator, and J. L. Slay, clerk. The attendance was full and all seemed to be in earnest, except a few of our brethren, and among that number are some of our preaching brethren, who are not so hearty in our Mission work as could be wished. They are not so much opposed to Missions as to the plans, but that is about the same, unless they would work on their plans and accomplish more. But I hope these things will not always be as they are now. We have some earnest workers in this Association, and I think the day is not far distant when we will make a better showing than we do now. Our contributions to Home and Foreign Missions has increased 300 per cent the last year and the contributions to State Missions is at least 100 per cent better than ever before. The subjects of Home, Foreign and State Missions, Ministerial Education, Colportage Work, Temperance, &c., all received the best attention we could give them.

There are two things that we are sadly in need of: one of them is, we need to be separated from the Mississippi churches which belong to our body; it would be better for them and for us; the other is, we need more men who are alive on the subject of "work." If some of you brethren from Selma or anywhere else, who know what we need, would come and help us pull out of the ruts, you would not only confer a blessing on us, but it would be good for you and a blessing to the cause of Christ among us. Come next year and help us if God permits us to see the time.

S. O. Y. RAY.

Oct. 5th, 1882.

The Church at Work.

Dear Baptist: I have often observed, in a religious gathering, that those persons who respond to a general invitation to address the meeting, with the almost formulated expression, "Well, I have nothing special to say, etc.," while failing to edify the congregation, very seldom fail to unite them in the wish that they hadn't said it, but had given the time to those who did have something to say. Not wishing to appear in a similar light before the readers of the BAPTIST, I have heretofore kept silent, that the valuable space in your columns could be used by those whose ready pens would wield an influence for the good of our common cause. You no doubt infer from the above that something of interest to our people has influenced me to write this communication, and, taking it for granted that their interest in the denominational work is not confined to our locality, but extends to every city and town throughout the State, I confidently affirm that such is the case.

Now for the object of my communication, which is to inform your readers of a plan adopted by our school this morning to enlarge its usefulness and increase its membership. The plan is very simple, but, in our opinion, potent for good and well calculated to accomplish the object for which it was originated. It is nothing more than forming the teachers into a committee of reception, with Bro. B. B. Davis as chairman. Bro. Davis, by virtue of his office, is expected to see that all strangers and others that visit the school are cordially welcomed and that they are provided with lesson papers and song books, so that they can the more readily join in the service. To those who know Bro. Davis, the wisdom displayed by the school in electing him to this office, will be very patent, and if any brother has occasion to spend a Sabbath in Montgomery, let him visit our school, and if he escapes the vigilance of Bro. Davis, his entrance must be made otherwise than through the door.

It is also the duty of the chairman of this committee to see that all those who wish to connect themselves with the school are introduced to the superintendent and assigned to proper classes; and, further, to note all absentees and report them to the superintendent, who in turn is to report them to the school, so that the cause of their absence may be ascertained and efforts made to return them to their classes. In connection with the above, the society of "Vigilants" have put in operation a plan which it is hoped will make Bro. Davis' position one of great labor as well as honor. The card attached hereto will fully explain their plan:

"MONTGOMERY, ALA.——186
"MR.——

"The First Baptist Church, through its Society of "Vigilants," earnestly invites you to become a member of its School, which meets every Sabbath morning, at ——o'clock, in the basement of the church. Should you accept the invitation, please bring this Card to School with you and deliver it to Mr.——, who is Chairman of our Reception Committee, and who will be on hand to receive and give you a cordial welcome.

"——

"For the Vigilants."

I should like to say something about this Society, but as I have already written too long a letter, I defer it to some future day. However, if any of your readers wish to learn of some of its practical workings, I take the liberty to refer them to Bro. Bailey.

I can not close without acknowledging the benefit I derive in reading the ALABAMA BAPTIST and expressing the pleasure its weekly visits afford me. May it find its way into every Baptist home in the State.

W. B. DAVIDSON.

Montgomery, Oct. 8th.

From the Watchman.

Religious Irreligion.

"They profess that they know God, but in works deny him," is the Scripture characterization of certain ones, whether of the school of the Gnostics, or otherwise, is not here very material to consider. The statement of the case is obvious. They were professors, but not possessors, of Christ. They bore the name which the disciples of Jesus first put on at Antioch, but the practice of godliness which is elemental and essential in his religion, they had not attained to.

Nor is this all. Their denial of God was more conspicuous even than their profession of Him, since the one was the mere utterance of the lip, the other was the far more emphatic expression of the life. The denial was, in their works, which are ever the most telling of all testimonies, the one formal, the other active.

We may raise and press the query whether now-a-days, as truly as aforetime, there may not be, whether there is not, a religion of lip service,—of "eye service" sometimes it may be,—which finds no illustration, but a denial rather,—too often one that is emphatic,—in the testing religion of daily life and practice? a religion which has its holiday dress, its cant phrases, its outside showing, but which under all this shell of external seeming is, as to its interior life, but the unreal, if not the absolutely false? Such was the ancient though highly gilded Phatisaism, "outwardly righteous," but within full of deadness and of rottenness.

The curse of a religious irreligiousness has not yet died out, not even from the sacred altars of our modern faith. So we have conspicuous examples of the shadow without the substance, of profession without practice, of the service of the lip without the service of the life. Honesty, humanity, humility, faith and forgiveness are preached enough in every generation and in all meridians. The vocabulary of goodness is exhausted in the pulpit, often, too, in the prayer meeting; but go into every day walk and practice, then it too often comes to pass that words and deeds confront each other with such sharp antagonism that the testimony of such witnessing ones is not for Christ, but against him. He is actually wounded afresh in the house, too often at the hand, of those who avow themselves his friends. Too often—every now and then by an emphatic illustration—his name is thus, as in the primitive age, blasphemed among the scoffing and unbelieving.

Is it not pertinent to invoke fresh attention to a subject of such grave practical issues, that professing Christians who are necessarily testifying for the Master or against him should everywhere feel, and emphasize the having and the living, not of a counterfeit, but of a true Christian life? Too long has our suffering humanity groaned under the curse of a religious irreligion.

From the Expositor.

Service and Reward.

The true reward of loving truth and seeking after righteousness is not outward happiness, but inward peace; not easy temporal conditions, but permanent elevation of character and aim; not a wage which we may take and spend in a few days or years, and after that be none the better for it, but an interior wealth which will accumulate the more, the more we spend it, and for which we shall always be the better and the better off. . . . . Love of truth and devotion to simple and noble ways of life may not bring us, we have not right to expect that they should bring, the kind of success, prosperity, reputation, or honor, which most men seek; for these, instead of quickening our perception of truth,

Alabama Baptist.

CAWTHON & COLEMAN,
WHOLESALE DRUGGISTS, SELMA, ALA.
Dealers in Paint, Oil, Varnish, Glass, Putty, and Proprietary Goods.
We can offer better inducements to the trade in Patent Medicines, having bought the quantity to enable us to offer at close figures.

"Didn't you say that Brown was a distant relative of yours?" said Duff to Hawkins. "I did." "And now you admit that he is your step-brother?" "Correct, you see, when I told you that, he was visiting in Hong Kong, which, of course, made him a very distant ——!" "Good day," said Duff.

$1500 per year can be easily made at home working for E. G. Rideout & Co., 10 Barclay Street, New York. Send for their catalogue and full particulars.—ty.

Arabi has one consolation. England is left with those 600 Kentucky mules on her hands to manage.—[Boston Post.

COOKING OIL.—The sweetest to be found at CAWTHON & COLEMAN'S.

An agricultural fair is a horse race with the exception of the address on farming that is made by the lawyer who gets his work in as a political candidate, though he knows nothing about the farm.—[N. O. Picayune.

LIQUORS, PLASTERS, SPICES, CHEMICALS, Drugs, etc. We would be pleased to have the merchants give us a trial before ordering goods elsewhere. CAWTHON & COLEMAN.

The man who has been a life-long subscriber to a paper, and who never misses reading every line of every issue, invariably begins his reply to an article with: "My attention having been called to an item in your issue of the —th," etc.

PLASTERS.—A large stock of Proprietary and Surgeons' Plasters, embracing almost all the plasters and appliances known to the surgeon. CAWTHON & COLEMAN.

"Well, Andrew," a gentleman remarked to a Scotchman who, with his brother, was the only remnant of a narrow sect, "I suppose you and Sandy are the only bodies who will get to heaven now?" "Deed, sir," replied Andrew, shaking his head, "an' I'm no' so sure about Sandy."

Forty Years' Experience of an Old Nurse.

MRS. WINSLOW'S SOOTHING SYRUP is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhœa, griping in the bowels, and wind colic. By giving health to the child it rests the mother. Price 25 cts a bottle.

Some Chinamen in Sacramento have organized a brass band. When they announce their intention to serenade a prominent citizen, he gives them $50 to abandon the move, and in this way the band makes more money than if it was less noisy and soul-distracting than a row of boiler foundries.—[Norristown Herald.

BALL POTASH.—The best make by case or retail. CAWTHON & COLEMAN'S.

"I don't believe in this learning German, Spanish, French or any foreign language," said a Michigan man the other day. "Why I lived among a lot of Germans and got along with them just as well as if I had known their language, but I didn't—not a word of it." "How did you contrive it?" "Why, you see they understood mine."—Free Press.

SEVEN HUNDRED GALLONS ready mixed paint, almost any shade, at CAWTHON & COLEMAN'S.

"If I owned that land of yours," suggested a florid gentleman bubbling over with good advice, "I'd cut it up into building lots, sell 'em and make enough to live easy the rest of my life." "And if I was sure you had as much faculty to manage your own business as you have faculty to give advice to others, I would lend you that $1,500 you asked for yesterday." And the train rolled on and the florid gentleman changed his seat.

ALL LADIES KNOW their faces are more attractive when free from pimples. Parker's Ginger Tonic is popular among them, because it banishes impurities from blood and skin and makes the face glow and the eye sparkle with health.

AN ONLY DAUGHTER CURED OF CONSUMPTION

When death was hourly expected all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of **Consumption**. His child is now in this country enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two three-cent stamps to pay expenses. This herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

BROWN'S IRON BITTERS, Warner's LIVER and KIDNEY CURE, by the dozen or gross. CAWTHON & COLEMAN.

TENNYSON'S "MAY QUEEN."

Who knows that if the beautiful girl who died so young had been blessed with Dr. Pierce's "Favorite Prescription" she might have reigned on many another bright Mayday. The "Favorite Prescription" is a certain cure for all those disorders to which females are liable. By druggists.

For the Children.

Let the children take Simmons Liver Regulator and keep well. It is purely vegetable, and safe to take either alone or in connection with other medicine. Mild in acting and pleasant to take.

If the blood be impoverished, as manifested by pimples, eruptions, ulcers, or running sores, scrofulous tumors, swellings or general debility, take Dr. R. V. Pierce's "Golden Medical Discovery." Sold by druggists.

TUTTS PILLS, the quantity bought to enable us to offer at a saving to the merchant. CAWTHON & COLEMAN.

Dr. S. B. Brittain says: "As a rule physicians do not, by their professional methods build up the female constitution, while they seldom cure the diseases to which it is always liable in our variable climate and under our imperfect civilization. Special remedies are often required to restore organic harmony and strengthen the enfeebled powers of womanhood; and for most of these we are indebted to persons outside of the medical profession. Among the very best of these remedies I assign a prominent place to Mrs. Lydia E. Pinkham's Vegetable Compound."

At 25 cents each for Dr. Holman's Body Plasters, and 25 cents a pair for the Foot Plasters, there is no reason why they should not be preferred to any and all others—for they are the best, and as cheap as any other. They are different from the ordinary strengthening plaster. They are "Medical" Plasters and the only ones made.

50,000 LE CONTE PEAR TREES

3 per mail, postpaid for $1. The Huntsville Nurseries, Huntsville, Ala., have heretofore advertised only for the Wholesale trade, but now offer inducements to all who plant Fruit Trees and Fruit Plants. Catalogue free.

WE call the attention of our readers to the advertisement of "Pool's Signal Service Barometer," in another column. It combines with an excellent Thermometer, a Storm Glass or Weather Indicator, of surprising accuracy, rendering it an article of great value to the farmer, and to all others who feel an interest in the important question, "What will the weather be to-morrow?" Beware of worthless imitations. None genuine without the signature of J. A. Pool on back of each instrument. See advertisement.

The Representative Piano Manufacturers.

[From New York Observer.]

WM. KNABE & CO.—this firm is one of the oldest in the country. Their growth has been solid and steady, not an ephemeral springing, and their position, therefore, is unsurpassable and unassailable. They have relied upon the real merits of their instruments, and avoided all Clap-Clap and trickery. The outcome is a business whose firm and steady prosperity is unequaled. The relative value of Pianos is pretty well known, but a few brief words about the "KNABE" will be of interest. The Tone combines volume and richness, with sweetness and purity, and evenness through the entire scale. With so elastic a Touch that the player can bring out the subtlest expressions without the pedals. In another quality yet this Piano is especially supreme—exactly adapted for holding Tune. Evidence of this is found in their extensive use in conservatories, where the severest of all tests is applied.

Co-Operative Store.

We invite the careful attention of our readers to the advertisement, in this paper, of the Co-operative Store of Selma. This is a Farmers' Institution. The capital stock is owned mainly by farmers of the surrounding country, and the store will be run largely in the interest of farmers. Capt. J. H. McIlwain is well known in Dallas and the adjacent counties. Mr. L. H. Montgomery, the Business Manager, is an experienced grocer, and knows well how to meet the wants of the people at large. He was for years at the head of the large wholesale grocery establishment of L. H. Montgomery & Co., of Selma. A large number of our readers will learn with pleasure that our brother, B. P. Watson late of Oak Grove, Perry county, will be connected with this establishment, where he will be pleased to serve his old friends and customers.

An Energetic, Sober Printer

Is wanted to take a half interest in the business of the Marion Commonwealth. A man that is willing to work can turn this proposition to his advantage. Address

GEO. C. ROGERS, Marion, Ala.

Small Grain.

The small grain crop in Alabama this year has been of untold value. It is impossible to compute the amount of money it has saved the farmers of the State. We sincerely trust the good effects will not be forgotten by our planting friends, and would have them also recollect that now is the time to put the seed in the ground. There is one thing in connection with this crop which is of as much importance as anything else—it is to have the ground properly prepared. Do not select the poor patches of land that will not produce cotton and then sow a limited amount of inferior seed on the clods and leave the result to chance. Use good ground, and after breaking it up prepare it properly by pulverizing it well; sow plenty of good seed, and nine times out of ten you will secure a crop which will astonish you. Joseph Hardie advertises the "Scotch Harrow" in this week's paper, and it will pay any planter to call at his store and examine it. This Harrow will far more than pay for itself in the pulverization of a five acre lot for small grain. Maj. Hardie also advertises small grain seed for sale. It would be well for those who are not sure of the good quality of their seed to order from him.

Frank Leslie's Sunday Magazine.

This favorite and excellent periodical is established in public favor, and its interest and value are constantly increasing. The November number abounds with interesting and edifying articles, stories, essays, poems, etc., etc. The editor, Rev. De Witt Talmage, has an admirable article, Ought Christians to have any Fun? Rev. Dr. Speer contributes one on the late Senator Hill, of Georgia; and there is an excellent and timely one, finely illustrated, on The City of Alexander the Great. Among the other profusely illustrated papers are, Peterborough Cathedral, Our November Walk, The Knights of St. John of Jerusalem, etc. The charming serial, Weighed and Wanting, is continued, and there are short stories, sketches, essays, poems, etc., by popular writers. In the Home Pulpit is one of the editor's eloquent and characteristic sermons, A Cheat Exposed. There are Sunday-school Notes, Information for the Curious, Rhymes and Rhythms for the Little Folks (selected by the editor), The Drift of Religious Comment, Personal Notes and Comments, Editorial Comments and a most comprehensive miscellany. The embellishments are very numerous, and are fine specimens of art. The price is 25 cents a number, or $3 a year, post-paid. A specimen copy will be sent free by inclosing 25 cents to Frank Leslie, Publisher, 53, 55 and 57 Park Place, New York.

A medicine of real merit, prescribed by many leading physicians, and universally recommended by those who have used it, as a true tonic, is Brown's Iron Bitters.

Alabama News.

Calera needs a good school.

Calera has a job printing office.

Clanton has a military company.

Eufaula has eight cotton warehouses.

Circuit court is in session at Union Springs.

Store houses are in demand at Greensboro.

Georgiana has a lodge of Knights of Honor.

R. L. Butt, jr., has gone from Midway to Chicago.

Chancery court is in session at Tuscumbia this week.

There were eight interments at Montgomery last week.

Ed. Chardavoyne is now telegraph editor at Tuscumbia.

J. M. Bell was foreman of the Conecuh county grand jury.

The Orrville fair has been postponed until November 14th.

The military company at Evergreen have received their guns.

J. J. Eidson, of Bruceville, lost three fingers in a cotton gin.

The Methodist church at Talladega is being newly carpeted.

An artesian well is to be bored in Live Oak cemetery, Selma.

J. D. Jenkins, a brakeman, a foot cut off by the cars at Clanton.

Col. W. P. Pinckard has removed from Opelika to Tuskaloosa.

Noah Willis, living near Jacksonville, committed suicide by hanging.

The ladies of Greenville raised $104.50 for the Pensacola sufferers.

Warner Hill has moved his family from Gainesville to Epes' Station.

Hal Webb, jr., fell from a tree in Greene county, and broke his wrist.

Eufaula has purchased ground on which to build a new school house.

Sloss furnace No. 2, Birmingham, will go into blast by December 15th.

Hamp Melton, negro, fell from a tree in Hale county, and was killed.

The Huntsville Democrat wants a good, sober and industrious printer.

Eddie Goodwin fell from some banisters at Tuscumbia and broke his arm.

Dr. A. M. Rambo and wife have removed from Hayneville to Lowndesboro.

Boggs Broadhead, living near Maplesville, died very suddenly a few days ago.

J. B. Steadham is now one of the publishers of the Tuscumbia Democrat.

W. H. Matheny, of Butler county, was run over by a wagon and badly hurt.

John Murrell, of Coosa county, lost a double frame house by fire last week.

Mrs. Judge Moore, of Russellville, was thrown from a buggy and badly hurt.

Mrs. John D. Billings and family have removed from Eufaula to Columbus, Ga.

Seven prisoners made their escape from the Birmingham jail one night last week.

Mr. John C. Byxbe, formerly of Greensboro, died in Pensacola with yellow fever.

United States officials have made quite a number of arrests lately in Etowah county.

Charles T. Pollard, jr., of Montgomery, had his right arm badly cut in a cotton gin.

R. W. Russell has resigned as a member of the board of revenue for Lowndes county.

There are now about 500 students attending the colleges and schools in Tuskaloosa.

The revival in the Baptist church, Tuskaloosa, still continues with increased interest.

Citizens of Selma are now pushing for a bridge across the Alabama river at this place.

The teachers' institute for Randolph county will be held at Roanoke December 15th.

The Stave Creek Baptist church, near Jackson, Clarke county, was burned recently.

W. D. Jelks, of the Eufaula Times, is in Washington, and Col. Walker has sole control.

A negro named John Brooks was hung by a mob at Jacksonville for assaulting a little girl.

The recent revival at Spring Hill church, Barbour county, resulted in twenty accessions.

L. Y. Sadler, of Allenton, had his hand cut so badly in a gin that amputation was necessary.

Calera is having quite a boom; a dozen houses will be built between this time and Christmas.

Rev. Mr. Taylor, of Hayneville, has accepted a call to the Episcopal church in Greenville.

J. H. Grant, democratic nominee for governor of Colorado, is a native of Russell county, Ala.

The Alabama division of the E. T., V. & G. R. R. now extends from Meridian, Miss., to Rome, Ga.

Capt. John M. Bridges, of Selma, has received a shipment of young German carp, which he has placed in the pool near the Broad street depot.

H. C. Graham, of Dallas county, was unfortunate enough to get his hand badly cut in a cotton gin.

James Sharp, of Tuscumbia, while driving a wagon was badly hurt and now is in a precarious condition.

Passenger trains on the E. T. V. & G. road now leave Selma at 7:40 a. m. and arrive at 7:30 p. m.

The matrimonial and associations of Mobile contributed $345 to the yellow fever sufferers in Pensacola.

Rev. J. W. Christian, editor of the Alabama Christian Advocate, died at Birmingham, of pneumonia, the 7th.

A party of Iowa iron men have been prospecting in Birmingham, and have determined to erect another blast furnace.

The gin house on the plantation of Gov. Ligon, near Tuskegee, was burned recently, together with five bales of cotton.

The Gadsden Times wants a sober, experienced printer, one capable of taking charge of the paper and reading proof.

This office has lately received some of the handsomest stationery, wedding invitations and programmes to be found anywhere.

The Baptist congregation at Forkland, Greene county, have torn down their church near town and will erect it in the village.

Wm. H. Chestnut, post master at Fernvale, has been arrested for making false returns whereby his salary might be increased.

Joe Jackson, of Selma, has succeeded in boring two artesian wells at Albany, Ga., and the citizens are very enthusiastic on the subject.

Selma Cotton Exchange elected W. E. Wailes president, Geo. L. Waller vice president and Mint Woolsey secretary and treasurer.

Mr. L. L. Lee, for a long time connected with this office, returned on Saturday last from an extended trip through Western Texas and Mexico.

The editor of the Moulton Advertiser doesn't seem to mind it very much, but his dog is very lonesome because of the absence of the editor's wife and children.

THE ALABAMA BAPTIST JOB OFFICE is now turning out some as nice work as can be done in the South. Come in and look at specimens and get our figures on any kind of work you want done.

Messrs. Alberto Ruiz and Augustin C. Aguilar, two young Mexican gentleman who have been studying the raising of cotton on the plantation of Geo. O. Baker, near Selma, for the past year, left for home last week.

A Mrs. Shrader, a widow lady of this county, this year planted and cultivated alone and unaided, a crop of corn and cotton. She will gather three bales of cotton and one hundred bushels of corn.—[Shelby Sentinel.

A Louisville firm has recently had some of the iron ore from the mines in Alabama converted into the very best razor steel, from which they had manufactured axes, hatchets, etc. The experiment proved a great success.

Resolutions.

Whereas, our much esteemed pastor, Eld. J. G. Thornton, has deemed it best to resign the care of our church as pastor;

Resolved, That we accept his resignation with sad regrets, and sincerely deplore our loss.

Resolved, That Bro. J. G. Thornton has been a faithful, earnest pastor, and has ever been urgent on our being faithful to our Heavenly Father.

Resolved, That we can heartily recommend him to our brethren, wherever in the providence of God, his lot may be cast.

Resolved, That a copy of these resolutions be spread upon our church book; and also a copy be sent to the ALABAMA BAPTIST for publication.

Done in conference on Saturday before the first Sabbath in October.

L. P. BAKER, Clerk.

Bethany, Oct. 5th.

General News.

A water famine is reported from Suez.

Ex-Secretary Blaine has been quite ill.

Arabi wants an English jury to try his case.

The United States supreme court met last Monday.

An Austrian cricket team has sailed for New York.

The yellow fever has nearly disappeared from Brownsville.

Frank James has surrendered to the governor of Missouri.

The Merchants Bank of Canada, will close its Chicago branch.

A juvenile reformatory is to be built at Chattanooga, Tenn.

Hon. Thurlow Weed, of New York, has been dangerously ill.

Another Indian outbreak is imminent (so reported) in Arizona.

There is a strike among the coal men in Jackson county, Ohio.

Henry M. Stanley, the African explorer, is on his way to London.

The governor of the eastern district of Siberia has been murdered.

Cuban planters predict a late sugar crop on account of the drought.

Warrington, Florida, was almost destroyed by fire the night of the 5th.

The Chicago board of trade has raised its membership fee to $10,000.

The Italian bark Cateria Accami was burned at Pensacola the 7th.

Independence day was celebrated throughout Central America the 7th.

Last Tuesday Ohio elected a Secretary of State and Members of Congress.

Governor-elect Stephens, of Georgia, has resigned as Member of Congress.

Romero, Mexican Minister to the United States, will not resign, as reported.

The 4th there were fifty-six new cases of fever at Pensacola and three deaths.

It is stated that an English barrister named Lambton has arrived to defend Arabi.

A "Home" for indigent old ladies has been established at Little Rock, Ark.

Hon. Alex Stephens was elected governor of Georgia by an overwhelming majority.

A dispatch from Cairo says the lower classes fail to realize the defeat of Arabi.

The 6th there were seventy-four new cases of fever at Pensacola, and four deaths.

The 3rd. there were fifty-five new cases of yellow fever at Pensacola, and five deaths.

To the 7th there had been 1,175 cases of yellow fever at Pensacola, and 105 deaths.

The 5th there were fifty-four new cases of yellow fever, and four deaths at Pensacola.

The spirit of vindictiveness against Arabi Pasha is growing less general and less bitter.

The Louisville and Nashville railroad has increased its capital stock about $12,000,000.

The report that the Pope had been shot at by an Italian soldier was without foundation.

The 7th there were sixty-four new cases of yellow fever at Pensacola and two deaths

The 9th there were forty-eight new cases of yellow fever at Pensacola and five deaths.

The papers report that when President Arthur left Washington his health was very bad.

Three battallions of English troops will be retained at Alexandria, Egypt; and nine at Cairo.

The 8th there were seventy-seven new cases of yellow fever at Pensacola and two deaths.

The close of the fiscal year shows a surplus of about $1,500,000 in the post office department.

Minnesota has a wheat yield of over 35,000,000 bushels, or an average of fourteen bushels an acre.

No genuine documents connecting Arabi Pasha with outrages in Alexandria have yet been discovered.

Thomas Pelton & Co., cotton spinners, Blackburn, England, have failed, with liabilities of $165,000.

The corporation of London will honor Gen. Wolseley and Admiral Seymour on their return from Egypt.

The steamer Herder, from New York for Hamburg, was lost near Cape Race the night of the 6th. No lives lost.

There has been a heavy decline in Southern railroad securities, notably of the Louisville and Nashville company.

A Hot Springs, Ark., girl rejoices in a head of hair that sweeps the ground as she walks. It is the pride of the pool.

The Tennessee State Board of Health is considering the expediency of removing the penitentiary at Nashville to a new site.

One hundred and twenty-five new buildings, at an aggregate cost of $400,000, are in course of erection at Chattanooga, Tenn.

A gigantic oak grows at Lewisburg, La. Two feet from the ground it measures twenty-eight feet eight inches in circumference.

The chief executive officers of the Western Union and the Mutual Union Telegraph Companies explicitly deny the truth of the dispatch, relative to the Union of the two companies.

The peace negotiations between Chili and Peru have been broken off because of the refusal of Chili to abate any of her demands.

The extension of the E. T., V. & G. road between Atlanta and Rome, has been completed, and trains commenced running last Monday.

Riaz Pasha, Minister of the Interior, declares that complete tranquility prevails throughout Egypt, and that public security is assured.

A. P. Hepburn declines the nomination for Congress at large on the republican ticket in New York on account of fraud in the convention.

The European residents and Egyptians regard a return to the system of joint control as the best possible solution of the difficulties of the situation.

A strike among the iron men was inaugurated in Cincinnati on Friday. Seven hundred men have stopped work, and it is expected that others will follow.

Telegraphic communication between the United States and Europe has been re-established via the lines of the Central and South American telegraph company.

Congratulations to the Khedive on the suppression of the rebellion are pouring in from all parts of Egypt. Ulmas are preaching the doctrine of passive obedience and prove from the Koran the sin of revolt.

The Irish World of New York, has remitted $342.548 of the fund raised in the United States for the Irish Land League. The World has closed the fund, because as it says, there is no longer a Land League in existence.

A dispatch from Tunis the 5th, says the insurgent Arabs are preparing to make raids south of the Chatton Algerine border. They have already attacked the French outposts. The threatening attitude of the insurgents is causing uneasiness among the military authorities.

The Khedive has expressed his intention to confer the decoration of the Order of Osmanli on all British officers of the rank of Major General and above, engaged in the Egyptian campaign, and that of the Order of Medjidie on all officers below the rank of Major General.

The Railway Age reports the construction of 1,209 miles of main track during September, and a total for the nine months of the present year of 8,075 miles, an amount far greater than ever before built in one season. The largest amount of track constructed during the past month, 154 miles, was in Iowa. The construction in the leading States was: Pennsylvania 91, Georgia 94, California 80, Colorado 84, Texas 84, and New York 77.

The Treasury Department has decided to act in accordance with the decision of the Circuit Court of San Francisco, relative to the right of Chinese subjects to visit the United States under a recent act of Congress. This decision was, substantially, that the United States must be made to harmonize with the Chinese treaty, and that the law cannot be construed as forbidding the landing of merchants, travellers, students, etc., they not being laborers.

At the annual meeting of the trustees and directors of the Peabody educational fund, held in New York the 4th, General Agent J. L. M. Curry made his report showing that since October 1st, 1881, $80,334.41 had been distributed of the income of the fund. The State of Tennessee received $2,500, Texas $17,000, Virginia $3,334.41, West Virginia $2,300, South Carolina $5,375, North Carolina $16,485, Georgia $8,500, Mississippi $4,275, Louisiana $5,900, Florida $3,725, Arkansas $5,075, and Alabama $5,075.

Deaths in Alabama.

In Elyton, Joseph Eubank.
In Perry county, Mrs. Orr.
At Athens, Samuel Malone.
In Rutledge, McE. Walker.
Near Moulton, Willie Spain.
At Prattville, Thos. G. Foster.
In Marion, Rev. P. B. Lawson.
Near Ashley, Charles Campbell.
At Dadeville, Mrs. J. M. Oliver.
In Greenville, Mrs. Ann E. Foster.
In Bullock county, G. B. McGehee.
In Coosa county Greene Henderson.
In Union Springs, Mrs. Hector Blue.
At Birmingham, Rev. J. W. Christian.
In Tuskaloosa, Miss Mary F. Shepherd.
In St. Clair county, Mrs. Flora Buchanan.
In Greene county, Robt. Hollingsworth.
At Pickensville, child of Rev. S. Hildreth.
In Coosa county, Mrs. Martha Lancaster.
At Edwardsville, child of A. J. McEachern.
In Selma, daughter of Mr. and Mrs. Will Atkins.
In Greenville, infant daughter of Mr. and Mrs. Samuel Pinney.

News from the Churches.

SUNDAY-SCHOOL MEETING.—A Sunday-School Meeting of the churches composing the Fourth District of the Salem Association, will be held at Siloam church, China Grove, Ala., Oct. 28th and 29th. We give a cordial invitation to all Baptist churches. Please meet at 9 o'clock a. m. on the first day. Subjects.—1st. The Sunday-school. 2nd. The Superintendent. 3rd. The Teacher. 4th. The Student. We hope the brethren of the district will turn out well, as we propose to arrange for work in the district.

W. H. TALBOT.

Orion, Oct. 3rd.

SHELBY COUNTY.—You will remember that I wrote you about a month ago of a gracious revival of religion at our church, as the result of a four days' meeting conducted by our beloved old brethren Jas. Grimes, pastor of the church, and R. B. Hall. Fifteen were added to our number at that time and the meeting was suspended until the third Sunday in September, on account of the physical disability of our dear old brethren. But, alas! on Tuesday night before our meeting should have been resumed on Saturday, our honored and beloved shepherd, James Grimes, fell asleep in Jesus and left his little flock to mourn over his loss. At the appointed time, however, the desolate little band met for the service of God. The meeting was conducted chiefly by Bro. Hall, who was very feeble. It continued six days. During the last two days we had the help of Bro. Geo. T. Lee. As a result of the meeting twenty were baptized, six were received by letter, and eight await baptism. The meeting closed again under the full revival influence of the Holy Spirit. Though our dear old pastor lies silent in the grave, his light is still shining as brightly as it was when he was personally with us. His sermons have been as bread cast upon the waters, and are still being gathered up. We ask an interest in your prayers that the place of our deceased pastor may be as nearly filled as possible. May you prosper with your good paper.

W. J. SORRELL.

Oct. 2nd.

GOOD MEETINGS.—It may be of some interest to the laborers in the Vineyard of the Lord to know what the Master is doing in this part of the field.

With the assistance of Bro. M. A. Cornelius I commenced a meeting at Fairview church on the first Sunday in July, which continued nine days. The church was greatly revived and made to rejoice. Sinners were cut to the heart and made to cry, What must we do to be saved? Many of them made bright professions of faith in Christ. Fourteen or fifteen related their experience to the church and were baptized. One of this number was my own little daughter—Mary. Another was a promising man from the Presbyterian ranks, who is studying for the ministry, and who concluded, upon investigation for himself, that he had never been baptized. Some others joined by letter. At a called meeting a few day later, five or six others joined by baptism.

I went from here to Union church at Duck Springs, on the second Sunday, and began a meeting that continued the same length of time. There is a noble band of working Christians there. This was one of the best meetings it has ever been my privilege to attend. I did all the preaching except one sermon by Bro. J. H. Horton. But, oh! what a helpful band of brethren and sisters they are to the pastor—all at their post and place, ready for any good word and work. The Kingdom of Jesus triumphed gloriously, and many precious souls were born unto God. The church was graciously revived, and built up in the faith of the Gospel, and confirmed in the hope of the glory of God. Fifteen were received as candidates for baptism, one of whom was a Catholic some 60 years of age. At the next meeting five others were received, but on account of rain on Sunday their baptism was deferred until a call meeting Thursday following (which I was prevented from attending by sickness in my family), when twelve or fourteen others were received and baptized by Rev. I. A. Keeves, whose membership is at this church. May God bless the church and all those young converts.

H. R. CULBERSON.

Gadsden, Ala.

GIVE YOUR POST OFFICE and usual signature in every letter and card you write us.

OBITUARY.

With saddened heart, and feeling that more than a passing notice is required, we announce the death of ZANE M. Holt, on the 19th inst., at 10 o'clock a. m., after an illness of one and a half days, and which suddenly resulted in paralysis of the heart; aged thirty-six years, two months and one day.

In his death his family have lost a true husband and father, his parents a noble son, his friends a friend without guile, society a citizen above price, and our county a worthy and valuable man. Born in Livingston, and mostly raised in Sumter county, her people were his people, their fortunes were his, their hopes his. He was among the foremost to act for the security and welfare of society, and his temperament admitted of no delay where action was demanded.

His mental capacity was of a quality to be envied. Clear and rapid in thought, and with facility comprehending the principles, substance and spirit of questions, propositions and sciences, in study, thought, books and reading he seemed never to tire. But his retired occupation veiled these qualities mostly from the public eye, and yet he was endowed by nature, and fitted for public and prominent positions. His integrity was unswerving; and he scorned all wrong and injustice, deception and fraud.

His energy and ambition were greater than his physical powers; and this often carried him beyond his strength, and to his injury, when engaged in a good and important cause. And to this we trace the final close of his work, when not able for it, in behalf of a bereaved and devoted family.

We feel justified in thus speaking of him, whom the people of Sumter county have recently so spontaneously, as it seemed, honored as a Representative to the Legislature of Alabama. They were not mistaken in their estimate of the man. And we feel confident that, could he have lived, their faith in him would not have been disappointed, and that higher honors were yet in store for him.

But "in the midst of life we are in death!" And he is gone from a life of usefulness and bright prospects, to a life, we trust, where his "sun shall no more go down, nor the moon withdraw itself; but God shall be his everlasting light, and the days of his mourning shall be ended."

He has left a worthy and devoted wife and seven young children, with broken hopes, to mourn and realize their great loss. His father and mother, in him have buried their last son and child. And in looking back over their family circle of four sons—the eldest in the perfection of health and the morning of a promising manhood; the youngest, a bright and darling boy; the third, a son to be proud of; and the second, now the last,—

"Thus star by star declines,
Till all have passed away."

The church to which our departed friend belonged will realize the loss; and, in the estimate, will review the varied information, the capacity and guiding influence he displayed in their councils. His kindred and friends and neighbors will realize the loss.

Stricken down thus in early manhood, on the threshold of a useful life, we mourn for him. And when we reflect on the value of that life, if it extended to three score and ten years, our sorrow will never cease. For a young and promising life to thus go out, is impressively solemn! But though

"It is an awful thing to die!
Yet, the dread path once trod,
Heaven lifts its everlasting portals high,
And bids the pure in heart behold their God."

A. R. SCARBOROUGH.

Sumter county, Ala., Sept., 1882.

DIED—At Ridge Springs, S. C., Oct. 3d, 1882, after an illness of 52 days, Albert Woodfin, son of Rev. G. F. and E. V. Williams, aged 4 years, 5 months and 21 days.

Time and Place of Meeting of Alabama Baptist Associations for 1882.

Cahaba.—J. S. Ford, moderator, Acron; L. L. Lee, clerk, Marion. Meets with Providence church, Dallas county, Friday before 3rd Sabbath in October. (Oct. 13).

Cahaba Valley.—T. S. Logan, moderator, Steels Depot; P. S. Montgomery, clerk, Ashville. Meets at Ashville Saturday before 3d Sabbath in October. (Oct. 14).

Eufaula.—W. H. Patterson, moderator, Eufaula; Wm. A. Davis, clerk, Eufaula, Ala. Meets with Cowikee church near Batesville, M. & E. R. R., Friday before 4th Sabbath in Oct. (Oct. 20).

Mud Creek.—J. H. Moody, moderator, Toadvine; W. B. Vines, clerk, Short Creek. Meets with Friendship church, 21 miles northeast of Tuskaloosa, Friday before the 3rd Sabbath in October. (Oct. 13).

Pea River.—M. Brooks, moderator, Victoria; A. J. Wise, jr., clerk, Elba. Meets with Woodland Grove church, 8 miles northeast of Elba, Saturday before 1st Sabbath in November. (Nov. 4).

Sandy Creek.—W. H. Alford, moderator, Ponce De Leon, Fla.; J. C. Coleman, clerk, Geneva. Meets with New Prospect church, 7 miles south of Alford's Mill, Walton county, Fla., Saturday before the 1st Sabbath in November. (Nov. 4).

South Eastern.—E. M. Knowles, moderator, Columbia; C. B. Searcey, clerk, Lawrenceville. Meets with New Prospect church, Henry county, Friday before 3rd Sabbath in October. (Oct. 13).

Tallapoosa River.—George W. Gregory, moderator, Dadeville; Chas. Henderson, clerk, Jackson's Gap. Meets with Tallapoosa church, Jackson's Gap, Friday before 4th Sabbath in October. (Oct. 20).

Tuskegee.—Waddy Thompson, moderator, Tuskegee; C. W. Buck, clerk, Columbus, Ga. Meets at Seale, Friday before 3rd Sabbath in October. (Oct. 13).

Selma Prices Current.

Cotton.

Good Middling,			11⅝
Middling,			10⅞
Low Middling,			10¼
Good Ordinary,			10
Ordinary,			
Low Ordinary,			
Market			Quiet.

Groceries and Provisions.

Bran—Wheat,	100lb	$ 90 @	1 00
Corn,	100lb	70 @	80
Bacon—C R Sides	℔ lb	16 @	16¼
Shoulders	℔ lb	@	
S C can hams	℔ lb	16½@	17½
S C uncan hams	℔ lb	@	
Bulk—C R Sides	℔ lb	15 @	15½
Shoulders	℔ lb	@	
Butter—Choice	℔ lb	40 @	45
Medium	℔ lb	35 @	40
Country	℔ lb	20 @	25
Candles—Sperm	℔ lb	22½@	25
Star	℔ lb	16 @	16½
Cheese	℔ lb	14 @	15
Coffee—Java	℔ lb	22½@	30
Rio	℔ lb	9 @	14
Corn—White	℔ bushel	95 @	1 00
Mixed	℔ bushel	95 @	1 00
Eggs—	℔ dozen	15 @	20
Flour—Superfine	℔ barrel	4 25 @	5 25
Extra	℔ barrel	5 50 @	6 00
Family	℔ barrel	6 00 @	6 50
Fancy Family	℔ barrel	6 50 @	7 00
Patent	℔ barrel	7 50 @	8 00
Hay—Timothy	℔ 100 lb.	@	
Johnson Grass	℔ 100 lb	75 @	80
Lard—In cans	℔ lb	14 @	14½
In Tierces	℔ lb	13½@	14
Lime—	℔ barrel	1 15 @	1 25
Meal—	℔ bushel	95 @	97½
Molasses—Barrels	℔ gallon	45 @	75
Half Barrels	℔ gallon	50 @	80
Oil—Kerosene	℔ gallon	13½@	20
Potatoes—Irish	℔ barrel	3 00 @	3 50
Sweet	℔ bushel	75 @	1 00
Powder—Dupont's	℔ can	6 50 @	6 75
Rye—	℔ bushel		
Salt—	℔ sack	1 00 @	1 10
Soap—	℔ lb	4 @	6
Soda—	℔ lb	4 @	6
Starch—	℔ lb	5 @	6
Sugar—Fair	℔ lb	8½@	8¾
Prime	℔ lb	8¾@	9
Choice	℔ lb	10 @	10½
W Clarified	℔ lb	10½@	11
Crushed	℔ lb	11 @	11½

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J. J. DERRYT, M. D., Vice-President.
H. B. DILLARD, Secretary.

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health and avoid sickness. Instead of feeling tired and worn out, instead of aches and pains, wouldn't you rather feel fresh and strong?

You can continue feeling miserable and good for nothing, and no one but yourself can find fault, but if you are tired of that kind of life, you can change it if you choose.

How? By getting one bottle of BROWN' IRON BITTERS, and taking it regularly according to directions.

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Gentlemen:—I have suffered with pain in my side and back, and great soreness on my breast, with shooting pains all through my body, attended with great weakness, depression of spirits, and loss of appetite. I have taken several different medicines, and was treated by prominent physicians for my liver, kidneys, etc., but I got no relief. Thinking I would try Brown's Iron Bitters, I have now taken one bottle and a half, and am about well—pain in side and back all gone—soreness all out of my breast, and I have a good appetite, and am gaining in strength and flesh. It can justly be called the *king of medicines*.
JOHN K. ALLENDER.

BROWN'S IRON BITTERS is composed of Iron in soluble form; Cinchona the great tonic, together with other standard remedies, making a remarkable non-alcoholic tonic, which will cure Dyspepsia, Indigestion, Malaria, Weakness, and relieve all Lung and Kidney diseases.

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I can fill orders for the following grains:

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Red Seed Wheat,
Alabama Raised Rye,
Choice Red Rust Proof Oats.

My seed are all selected and choice in quality.

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The exercises of this school will begin Oct. 16, 1882, and will continue eight months. Instruction will be given in the various English branches and in the Latin, Greek and German Languages. Tuition from $2.00 to $4.00 per month, according to grade of scholarship. Board can be secured convenient to the school and on reasonable terms. For further information apply to

P. C. DREW, PRINCIPAL.
McKinley, Ala. oct12-2t.

Alabama Baptist.

THE FAMILY CIRCLE.

To the Memory of Mary Blont Wood.

Little Mary Blont, daughter of H. F. and Blanche Wood, died at her father's residence near Wood's Station, May 4th, aged four years and nine months.

Our darling has left this world of care!
In heaven bright mansions she's gone to share.
The Savior knew she longed for rest,
And called her to sing with the ever blest.

She's gone to sing on the other side,
Borne by the breeze on the peaceful tide;
No longer the little tongue is tied.
And her voice with the songs of the angels has vied.

The little ears op'd at the Savior's command,
And now she stands with a harp in her hand,
Praising the Lord night and day;
Forever with him she'll always stay.

Silently lay the coffined form,
To rest, no more to be tossed by the storm;
Jesus knew for rest she longed,
And called her with the ransomed throng.

Weep not, 'twas but an angel fled,
To rest by the Savior's hand she was led.
Weep not, for God who gave her knew best,
And now in heaven she finds sweet rest.

ELBURDA.

From the Boston Budget.

A Successful Failure.

You would not have said that John Hammond looked in the least like a hero, a square-shouldered, rough-handed fellow of fifteen, wearing a very happy-go-lucky checked shirt and blue overalls. Those blue overalls had seen service, as their irregular patches bore witness; driving the cows through the morning dew, hoeing, milking and tramping the fields, they, and others exactly like them, had been of John's wearing apparel for as many years as he cared to remember. And of course no boy takes pains to look back at the days when he wore short skirts and pinafores; he imagines life begins when he puts on boots and jacket and trousers. But, though John was a country fellow, with rather a steady and monotonous round of work before him, and no very brilliant prospects in the future, as far as eye could see, he had like all boys worth anything, ambitions of his own.

His father was a hard-working man who had, as a boy, lived on the large, rather barren farm which he had at last been able to purchase with his jealously treasured "savings," and held naturally the belief that his son would work and improve the same land after he had grown old, died and left it.

John had other thoughts; he felt in himself an ability for pursuits different from the one his father chose. That was well enough; boy as he was, he saw it to be a noble and dignified thing to till the ground and make it fair with orchard and garden, but all men were not intended by nature for the same work. He had a genuine love for mechanical pursuits, and there was a cunning at his fingers' ends which seemed to promise a real bent toward making and fashioning. It was better to be a carpenter, even, than a farmer, but best of all would be engineering; the building of stupendous bridges and laying out of long lines of railroads.

His mother knew all these longings. Most mothers do find out their boy's inclination, I fancy, in the right kind of family. "I wish you could have all the learning you want, Johnnie," she said, one morning, fondly patting the rough head that lay on her ironing table. Then, getting a fresh iron from the stove and skillfully "trying it" with her finger, she went on, "but I don't think it would do any good to talk it over with father. He wouldn't hear to it, because he thinks farming's good enough for anybody. And besides that, you know there isn't any money."

"Yes, I rather guess I do," said John, dolefully. Then catching the troubled look on his mother's face, he said bravely, "But don't be bothered, I can stand it anyhow." There was a good deal of real tenderness between his mother and himself. That night, as John was bringing in the wood to fill the great box by the kitchen stove, an idea struck him; such a bright idea that he stopped short, and nearly let fall an armful of kindlings. "I'll do it!" he said aloud. "No, nothing, mother, I was only talking to myself," as Mrs. Hammond came out in time to hear the exclamation.

Just after dark John might have been seen going up the neatly-kept walk that led to the minister's trim little house. His only concession to the importance of making a call all by himself had consisted in brushing his hair very smoothly and polishing his square, determined face with soap and water till it shone again. It would not have done to put his best clothes on, for, aside from the fact that they made him ill at ease, he had been careful that no one at home should suspect his absence on any unusual errand. Yes, the minister was at home and would be glad to see John alone. The boy's heart beat loudly as he was ushered into the study; ministers were in his mind inseparably connected with churches, communion tables and funerals, and nothing but the importance of his present errand could have induced him to encounter one alone. Mr. Burns was a hearty, jovial-looking man.

"Glad to see you, John," he said warmly, rising from his study table, and greeting him, John thought proudly, just as if he were a grown man. "Now this is nice to have you come by yourself for a call."

"I want to ask you a question," said John, choking a little in his awkwardness, choosing the extreme edge of his chair as presenting greater advantages than a larger surface. "I want to go to school and have a real business, different from farming, and I thought you'd know better about such things than anybody here. We haven't got any money, and I want to know what to do." It seemed a very long speech to the boy, when he had finished, and his heart beat alarmingly at his own daring.

"Ah!" said the minister, rubbing his chin, and eyeing the boy sharply. "So you want a profession. Have you talked with your father?"

"No, sir, but mother knows about it. I thought it wasn't any use to speak to father till I could see a way to do it. He'd say no, unless he could see some real sense in it."

"Yes, I understand, and it was wise of you to think of it. Do you want to go to college? or haven't you got as far as getting that yet?"

St John, encouraged by the kind tone, and apparent interest of his listener, went on to talk of his plans more freely than he had ever told them to any one. The minister listened, put in a word now and then, and at the end gave a nod of approval. "Yes, I think something must be done, my boy," he said, heartily, "and I can't say a word more till I've thought it all over, and when I have I'll either send for you or go up and see your father. Will that do?"

It would do beautifully, John thought, and he went away delighted beyond reason. And in the days which followed he did very little but whistle and toss his cap up into the air at uncertain intervals, rousing in his mother homely fears that "John wasn't well, because his appetite was so poor."

But after waiting, the day came when the minister called and asked to see his father. John, on his way from a neighbor's, saw the two in close conclave near the kitchen window, and, in a ridiculous desperation, ran into the barn to hide on the highest hay-mow of all. No one came to find him, a fact not to be wondered at, considering that the hay-mow is not a common resort for families in general, however well the boys may know its fragrant, dusty corners. Finally he crept out and went into the house, rather shamefaced, but very conspicuously unconscious of any out-of-the-way occurrence. His mother, rather flushed and excited, was laying the supper table; his father by the window, was reading the Bellbrook Gazette upside down.

"So you want to go to school," said the father, at last, rather gruffly. "Why didn't you come to me about it first?"

John's heart sank into his boots at the tone.

"I thought Mr. Burns might know best whether it was foolish or not, and—and—"

"Oh, tell the boy, father," broke out his mother. "It's a shame to keep him waiting. And don't you see, he's ready to cry."

It all came out, then, and I am not sure, good as the news was, that John did not cry after all. He was to study with the minister that winter, mathematics and general English branches, and the next fall enter the Boston Institute of Technology. His father would mortgage the river pasture, or perhaps sell it for the money necessary for the first year's expenses; they could not plan beyond that. Perhaps, then, the boy's ability would have proved itself worth the borrowing of money, if he cared to pledge himself for its payment, when he had gotten to the point of earning it for himself. How John worked that winter at books and "chores" no other boy without an object in life would ever believe. And when summer came, a little tired, but still enthusiastic, he was all hope for the coming fall term at school. Mr. Burns praised his scholarship and ability without measure, and the father, at first agreeing to the plan under protest, and because the minister declared it to be the best thing, grew prouder than ever of his boy, and, willing that he should make his way in the world, let the farm pass into what hands it would.

But there came a morning—and I am sorry to tell this part of the story—when the little household was all in confusion, and the village doctor was looked for with as much anxiety as if he carried the keys of life in his black case. Mr. Hammond had had a stroke of paralysis, and the doctor could only say, pityingly, that there was not immediate danger of his death, but that he must be a helpless man always. The farmer moaned and tried to speak. The good doctor's voice had not been low enough, and from outside the door the verdict had reached the sick man's ears. John was close by his father's side, half terrified by his drawn face. The moan came again, and he put his own face down to translate the half-articulate sound. "The farm? the work?" he questioned. The eyes brightened with assent.

"Oh, father, don't bother about that. I shall stay at home. I'll take care of the farm just as you would." And he kept his promise.

Sick people, through weakness and pity of themselves, cannot always be generous, and it is a question whether Farmer Hammond ever quite understood the sacrifice his son made for him. His mind became a little clouded by bodily illness, and as no one ever reminded him that John had hoped for a different life, he forgot the fact altogether.

Do you know how a hard blow sometimes hardens character, and changes the boy into the man in the space of days? It was so with John. He put his own plans resolutely aside, and took on his shoulders the burden of his father's work, hiring when it was necessary, but bending all his energies toward making the farm pay. And it did, as farms go; there was never much ready money in the family purse, but there were fields of grain, a cellar stocked with vegetable beauties, and thriving live stock as witnesses of success. Beyond that, his father had been made as happy as a man so disabled ever could be.

When, after years, the father died, it was too late for the accomplishment of John's boyish purposes. If you should ask him to-day how he regards his life, it is probable he would tell you that it seems a failure, but his townsmen tell a different story. Cheery, helpful and brave, he never fails a friend, and has made the very best of the place duty seemed to mark out for him. I could show you a score of intelligent articles from his pen on various agricultural subjects; I could recount dozens of his brave deeds, but the story of his life dwindles down to the one moral—that, although circumstances may deny a man what he longs for most, he can succeed in becoming good and great at heart in spite of them. And, after all, character is the only thing worth striving for.

The only scientific Iron Medicine that does not produce headache, &c., but gives to the system all the benefits of iron without its bad effects, is Brown's Iron Bitters.

Stop Before You Begin.

Success depends as much on not doing as upon doing; in other words, "Stop before you begin" has saved many a boy from ruin.

When quite a lad, I came very near losing my own life and that of my mother by the horse running violently down a steep hill and over a dilapidated bridge at its foot.

As the boards of the old bridge flew up behind us, it seemed almost miraculous that we were not precipitated into the stream and drowned. Arriving home and relating our narrow escape to my father, he sternly said to me:

"Another time hold in your horse before he starts."

How many young men would have been saved if early in life they had said, when invited to take the first step in wrong-doing:

"No, I thank you."

If John, at that time a clerk in the store, had only said so to one of the older clerks, when invited to spend an evening in a drinking saloon, "No, I thank you," he would not to-day be the inmate of an inebriate asylum.

If James, a clerk in another store, when invited to spend his next Sabbath on a steamboat excursion, had said, "No, I thank you," he would to-day have been perhaps an honored officer in the church instead of occuing a cell in the State Prison.

Had William, when at school, said when his comrade suggested to him that he write his own excuse for absence from school and sign his father's name, "No, I thank you; I will not add lying to wrong-doing," he would not to-day be serving out a term of years in prison for having committed forgery.

In my long and large experience as an educator of boys and young men, I have noticed this, that resisting the devil in whatever form he may suggest wrong-doing to us is one sure means of success in life. Tampering with evil is always dangerous.

"Avoid the beginning of evil" is an excellent motto for every boy starting out in life.

Oh, how many young men have endeavored, when half-way down the hill of wrong-doing, to stop, but have not been able! Their own passions, appetites, lusts and bad habits had driven them rapidly down the hill to swift and irremediable ruin.

My young friend, stop before you begin to go down the hill; learn now to say to all invitations to wrong-doing, from whatever source they may come, "No, I thank you," and, in your old age, glory-crowned, you will thank me for this advice.—*Baptist Weekly.*

RHEUMATISM, COLDS AND FEVER, promptly cured by Dr. Pierce's Extract of Smart-weed. It is also the best liniment for sprains and bruises. By all druggists.

Hassan's Watermelon.

A Turkish Story.

There are few pleasanter places in the world than the hills of Western Anatolia, and the dainty little white villages that look down upon the bright blue waters of the Bosphorus form a maze of clustering vineyards and sunny melon-patches. But three hundred and fifty years ago, it was a very different matter.

Then, all these shady gardens and green hillsides were one great mass of savage forest, through which fierce beasts and fiercer men roamed at will. The town of Brusa shut and barred its gates, in those days, the moment the glow of sunset began to fade from the great, white dome of Mount Olympus overhead. At night the howl of Syrian wolves could be heard close under the walls, and robbers haunted every road.

But there was *one* man who seemed to fear neither wolf nor robber, cultivating his little garden on the slope of the mountain, and trudging into the town to sell his fruit, as coolly as if he had been in the heart of Constantinople. Many people told him that he would certainly be robbed or eaten up some day; but Hassan, like a sturdy old Turk as he was, only answered that no man can avoid his destiny, and went on just the same as before, raising and selling his fruit, and providing food for himself and his little girl, the only other inhabitant of the clay hovel, and jogged along, altogether, contentedly enough.

Now it happened that one day he had in his garden a fine melon, so much bigger than all the rest that he made up his mind not to sell it, but to keep it as a birthday treat for his little Fatima.

Old Hassan was sitting watching it, one hot afternoon, as he smoked his long pipe in the shade, and listened to the tinkle of the tiny stream that kept his little plot alive, when suddenly the garden door opened, and in came three men, with guns on their shoulders and long spears in their hands.

Hassan's first thought was that the robbers were upon him at last; but one glance showed him that the newcomers, roughly-dressed and dusty though they were, did not look in the least like brigands. Two of them were fine looking men of middle age, whose long, dark beards were just beginning to turn gray. The third was a tall, handsome young man with large, black eyes, who said courteously:

"Peace be with thee, father. We have been hunting on the mountain, and have lost our way; tell me, I pray you, how far it is to Brusa."

"It lies right before you," answered Hassan, rising at once to receive them, like a hospitable old fellow as he was; "and when you have rested awhile, I will gladly guide you thither. But first, I pray you, sit down and repose yourselves, and take of such food as I can offer."

"That will we do gladly, for we have fasted since sunrise," said the youth, seating himself; "and we shall be well served with some bread and a slice of yon melon; a finer I have never seen!"

This was more than poor Hassan had bargained for, and he looked ruefully at the splendid fruit, his little daughter's promised treat. But it was not in his nature to deny anything to a tired and hungry guest, and in a trice the cherished melon was vanishing piece by piece down the strangers' throats, while Hassan stood by with a gallant attempt to smile.

But little Fatima did not take the matter so quietly by any means, and suddenly broke down in a burst of sobs and tears.

"Ha! what means this?" asked the youngest hunter, looking up from his meal. Hassan tried to avoid an explanation, but there was something in the huntsman's look and tone that was not easy to resist, and at last the whole truth came out.

"And thou hast given thy child's fruit rather than seem inhospitable?" cried the guest admiringly. "Would to Heaven all men followed the Prophet's teaching like thee! then should I have a quieter life of it. How say ye, friends? What doth this man deserve?"

But before his comrades could answer, the garden gate flew open again, and the whole place was filled with richly-dressed men, who threw themselves at the young stranger's feet, crying: "God be praised, we have found the Commander of the Faithful, safe and sound!"

"Purse bearer," said the huntsman, pointing to Hassan, who stood petrified at the discovery that his strange guest was no other than the Sultan himself, "give this man a hundred zecchins, to show him that Solyman leaves no good deed unrequired. And as for thee, little one," he added, hanging around Fatima's neck the gold chain that fastened his girdle, "let this comfort thee for the loss of thy melon. Had I a daughter like thee, my palace would not seem so lonely."

And away he swept toward Brusa with his retinue.

Now when the governor of Brusa, a mean, greedy fellow, heard of Hassan's luck, he at once picked out the finest horse in his stable, and away he went post-haste to present *it* to the Sultan, expecting to get something very good in return.

"Thou hast deserved a good reward, my servant," said the Sultan, with a twinkling eye; for he saw through the man in a moment. "Yesterday, I paid a hundred gold pieces for this melon; I give thee the goodly fruit in exchange for thy horse!"

You may fancy how the governor looked, and what a hard time his household had that night, though he took good care to tell no one *what* had made him so angry. But the story got abroad, nevertheless, and for years afterward, "Hassan's melon" was a proverb throughout the whole district.—*David Ker, in St. Nicholas.*

FARM AND HOUSEHOLD.

Farmers, Attention!

Boyd's Cotton Picking-Record.

A complete record of all pickings. Noon weights and night arranged for daily additions. Indispensable to practical planters. Postpaid for 50cts.

BOYD'S BOOK STORE,
Selma, Ala.

From the Country Gentleman.

Practice of an Ohio Farmer.

First Year's Treatment of Grass.

Your correspondent, G. A. G., Jr., on page 603, speaks of young grass and clover smothered by the lodging of wheat, and wants to know what to do with it. I have been troubled that way for three or four years, and my way is to do nothing except to keep down the weeds, and it has proved a success every time. Last year my wheat lodged badly, and the seeding was apparently killed out in spots or strips, as your correspondent says. As soon as the weeds were fairly started, we ran the Eureka mower over the piece, set just high enough to discourage the weeds without injuring the grass and clover. This has been my practice for some years. Then in about six weeks I mow again close down and get about a ton per acre of pretty good rowen. There will be some stubble and weeds in it, but the hay the next year will be free from both, and I think the heavier for this frequent mowing. Last spring, while walking over the piece, a friend asked why I did not sow more seed on the bare spots. I replied that my experience had taught me to let them alone. They were already more than half covered, and by June 20th, when I cut the grass, it was one mass of timothy and clover, as heavy as I ever rode a machine through, bare spots and all. Now (Aug. 7) the second crop is knee high, and is very little short on the bare spots. There was more timothy than clover which came in the bare spots, and that doesn't make quite as much showing in the second crop. Whether this grass sprouted from the old roots, or from seeds in the soil that had not germinated the previous fall and spring, I cannot tell; perhaps from both. I do not know as the same way would answer on G. A. G.'s farm. If he is afraid to risk it, he can harrow and sow timothy seed early in September, and clover in the spring, and if the ground is rich he may expect a good crop yet.

It makes trouble where rotation is practiced to plow up a poor seeding. This year my wheat was lodged so badly that I had to cut two or three acres with scythes, and the ground was almost bare under it, but the frequent showers of the past week have started up the grass and clover in spots all over, and they will soon cover the ground and make a fair crop of hay yet this fall. Of course the land is rich or the wheat would not have smothered the grass, and that very richness will bring it out all right.

DON'T DIE IN THE HOUSE.

Ask druggists for "Rough on Rats." It clears out rats, mice, bedbugs, roaches, vermin, flies, ants, insects. 15c. per box.

Composting Manure.

It is a very difficult question how best to save the manure so there shall be no loss, and apply it in the best manner for the good of the crops; or, perhaps better, how to save and apply it so it shall bring the most net dollars into our pockets. I am ready to change the moment I become convinced that there is a better way than mine. The "great labor and expensive arrangements" connected with composting exist mostly in imagination. My compost heap this year contains 400 loads. My two men drew the manure and muck, and built it in less than nine days, during the wet weather which we had about planting time. The real cost was little, as there was not much that men or team could do, it was so wet. The road from the yard to the compost heap was graveled, and the muck was piled close by, the fall before. Now when we want to spread the manure in the fall we can handle it very fast with scoop-shovels and manure spreader.

Last year I had two six acre lots planted with potatoes, except half an acre in one lot, which I had squashes on. The yield in dollars from the half acre of squashes was about the same as it would have been had the land been planted with potatoes. The two lots were of similar soil, and the crops on each had previously been about the same. The same varieties of potatoes were planted in each lot, and about at the same time. One lot was manured with rotten compost the fall previous, the other with fresh manure about the 1st of March. About the same quantity was put on each, and the manure was well worked into the soil before plowing in both lots, and both were cultivated alike during the season. The one that had the compost on brought $967; the other $471. The season was very dry; had it been wet, it might have made a difference.

I am quite sure that the difference in yield—almost $500—paid me for composting, and I cannot account for so great a variation, except on the ground that the rotten compost was available plant food, and helped the crops through the dry weather, while the fresh manure, for lack of rain, was perhaps a positive damage. The fresh manure was not lost, however, for the wheat crops this year showed the effects of it, and rather too much. According to Dr. Dawes, I may get the most of it back in twenty or thirty years, but it would have suited me better to have had it last year, or at least this year, as I think I might have had it if I had composted the manure and applied it last fall to my this year's potato ground. This may seem to be drawing conclusions from insufficient data, so I will give one more experiment, which seems quite conclusive.

There was a very poor spot in the lot where the fresh manure was spead, and at digging time the fall previous, when I could tell just where it was, I drew several loads of rotten manure and put on it. From the very start the potatoes on that spot went right ahead of the rest, and one could plainly see all through the season where the rotten manure was put, and the yield was fully equal to that of the other lot. I give these experiments for what they are worth. They would seem to teach that it is better to compost, or rot our manure, for the potato crop at least; but a different season, or applying the manure at a different time in the season, might have shown other results. How little we really *know* about agriculture, and how much there is yet to learn!

T. B. TERRY.

DON'T CONDEMN A GOOD THING because you have been deceived by worthless nostrums. Parker's Ginger Tonic has cured many in this section, of kidney and nervous disorders, and we recommend it heartily to such sufferers.—[News.

From the Southern Cultivator.

True Farming.

Ever since the Southern country was first settled it has been the almost universal practice to run the land down by the constant cultivation of plowed crops, relieved only occasionally, by a small grain crop or rest. It seems to have been the prevailing idea among farmers that God made the land as he wanted it to be, and that it was their business to get the good out of it and sell out and move. They knew the effect of manure in increasing the productiveness of the soil and were not slow to avail of its help in bringing up the garden and patches round the house to a reasonable degree of fertility necessary for the growth of garden vegetables. There was current a sort of tradition that the soil *might* be improved by a system of resting. But the large majority thought of no improvements, and expected the soils, as a matter of course, to "wear out." They looked upon it—as they did on a pair of shoes, a hat, or a wagon—as good for a term of service, longer or shorter according to the way it was used, but bound to wear out in a few years at the best. These very ideas and the practice, (for it can hardly be dignified with the name of system,) resulting from them have been the curse of this country as they have been of most countries in their early history. Our embarrassments of the past fifteen years are not all properly chargeable to the change in our labor system, or the loss of property incident to the war. That calamity was so great and wide extended and immediate in its effects, that it has for the period named, overshadowed all other evils. It has long been a chronic habit to charge up all failures and embarrassments, either directly or indirectly, to conspire to teach us promptly the necessity for a greatly improved and rational system of agriculture, it may, in the not distant future, prove to have been a blessing in disguise.

The characteristic difference between an old-time Southern farmer, and an English or New England or Middle States farmer, is that the former aimed to get all he could out of the land without any return, while the latter seek to build up the soil. The one acts the spendthrift prodigal—spending his money as fast as possible; the other putting it in a savings bank and using only the interest. The Southern farmer loved to count up his wealth in negroes and cotton bales, rather than in lands; the Eastern farmer counted his wealth in the value of his lands and stock. The latter represents accretion—the former depletion.

The indications are hopeful of a better system. The Southern farmers—especially the younger ones—are beginning to realize that true farming consists, essentially, in building up and enriching the soil, adding improvements and buildings, labor-saving machinery, etc. It was the dream of many that commercial fertilizers would enable them to solve the problem, and that they could build up and enrich the soil by their use alone. But they have awakened from such dreams, and are beginning to find that commercial fertilizers are only aids, to be used with temperate caution, and are not the most important factors in the improved farming that is to be inaugurated. We might epitomize the elements of this improved system by emphasizing the words, more grass, more oats, more peas, more clover, more stock (and better,) more manure, etc. These all belong to a self-sustaining and progressive system of farming.

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should not be regarded as a trifling ailment. Nature demands the utmost regularity of the bowels. Therefore assist Nature by taking Simmons Liver Regulator, it is so mild and effectual.

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One or two tablespoonfuls will relieve all the troubles incident to a bilious state, such as Nausea, Dizziness, Drowsiness, Distress after eating, a bitter bad taste in the mouth.

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