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## Dialogue between Truth Bound and Loose Law.

Loose Law. Good morning, Bro. Truth Bound. I have not heard from you for many a day; surely you have been bound up in the truth.

Truth Bound. That is certainly a very good thing in which to be bound; do you not so think?

L. L. Certainly I do, but I would not be bound up as you are for all the world. You will not condescend to commune with anybody who has not been buried with Christ in baptism according to Gospel order, neither will you affiliate with any who walk contrary to the faith once delivered to the saints; you are so afraid of displeasing the Lord. My life would be a burden if I were so scared, so bound up; but I am thankful that I have more liberal notions in reference to the Lord, knowing, feeling very sure that he is not particular to have all things done just precisely in accordance with his divine, immutable will, otherwise nine-tenths of the professors of religion would be ungodly, for everything is ungodly which is not well pleasing to the Lord.

T. B. In keeping his commandments there is said to be great reward, and a great part of this reward consists in having a conscience void of offence against God, and consequently in being happy, prepared to obey the command, "Rejoice ever more. Give thanks in all things." Being bound in the truth has not kept me so close; but I have been sick a part of the time, and other hindrances have prevented my appearance in public for so long a time; but now I rejoice to be able once more to meet with you, hoping to be able, by the help of the Lord, to convince you of the error, of the great sinfulness of your loose law professions and practices, which dishonor God and injure the world.

L. L. Tenable charges! Are you not afraid that the earth will open her mouth and swallow you up? You have been sick. I was prepared to sympathize with you, and especially so as your own brethren, some of them, are so hard down upon your teachings, making the Loose Laws laugh in their sleeves, to their infinite joy, for they love to see discord in the Truth Bound ranks, and especially when that discord militates against their strictness and promotes Loose Lawism, for we want to see infant church membership and sprinkling for baptism and our other important kindred practices cover the earth as the waters do the bed of the ocean; then will the desert bloom and blossom as the rose; then will every solitude burst out in joy.

T. B. Rejoicing, I suppose, that the traditions of men have at last made completely void the commandments of God. Wonderful consumption! or need I not say woeful consumption! for the rejoicing will doubtless extend lower than the plane of earth. But you say my brethren are down on me for all my writings. Are they? I know some are well pleased. I have not heard from any who are displeased.

L. L. Your conglomerated scene in the Jordan and on its banks, of the people standing, kneeling and sitting, and being poured on, or dipped forwards, or backwards, according to their notion, babies and adults, was highly applauded; but your assertion that it is unscriptural and injurious for ministers to ask sinners to let them pray for them, they regarded, at least some of them, sacrilegious and heretical. What say they, down with a time-honored custom, seemingly blessed, so old that we do not know where or whence it sprung? Preposterous! we will plod on undeviatingly in the tried way, paying no attention to innovators, though they profess to look back to apostolic authority or even to the practice and commands of the Lord of glory himself, and all the while we were thrown into delightful titillations, feeling pretty sure that we were the honored instruments of bringing in that now world-wide practice, seeing at the same time with half an eye that there is neither precept nor example for it in the Word of God, but rejoicing, greatly rejoicing, at the truth to know that the professed Truth Bounds can not blame us for sprinkling, pouring, baby baptism, and the like, whilst they contend for and practice things so unscriptural and so devoid of even the shadow of command or even example in the Word of God. We are free to admit that if we introduce anything as a command which is not commanded, it dishonors God by charging him folly and a want of foresight in making laws enough of the right kind to serve the wants of his kingdom on earth. Again, they are down on you for opposing Sabbath-schools.

T. B. That I never did do; I have been a Sabbath-school teacher for many years of my life. I only wished to point out some errors, which I did with trepidation, hoping that the brethren in their God-honoring wisdom would correct them, or at least that as far as possible, that the great work of training children in the nurture and admonition of the Lord might flow on in the channels appointed by God, deepening and widening to the end of time. I feared first being stirred by some ominous indications that there is danger of exalting the Sunday-school above the preaching of the Gospel, the Lord's ordained method for saving the world.

L. L. Pardon my interruption. Last Lord's day I saw many children go home after school, leaving the minister to preach to their parents. Some of them said that their parents instructed them to do so, lest they should be too weary by sitting two

hours without a recess between them, though they could sit three or four hours at a week day school, or even stand as long a time at a fair or a circus. Does not this lead the children to hold the Gospel in light esteem, and does not this Sabbath-school to them thus become an instrument of evil, when it ought to be one of untold good? I have seen these very children spend the rest of the Sabbath in frolicking around without any one to direct them in reference to their conduct on the Lord's day, their parents seeming to forget that they were commanded to train them up in the nurture and admonition of the Lord, or else thinking that the hour they permitted them to spend in the Sabbath-school fully met and discharged all their obligation to train them for the Lord. This carelessness distressed me, for parents should hail the school as only an auxiliary to this great work to which they are bound to attend so long as their children are under their control.

T. B. You are truth bound in that particular, and you will perhaps agree with me that, in saying nothing of incentives to study and of the propriety of changing papers for books, Sunday-school Conventions in which all denominations profess to be united, working harmoniously before the world, become the very instrument of compromise to those who profess to act in all particulars according to the faith once delivered to the saints.

L. L. Agree with you in that? Never! no, never! it tells the world that we are united.

T. B. Is the world told the same when all go off and each denomination teaches according to his own creed, often as far asunder as the poles and sometimes utterly subversive of each other?

L. L. Indeed, how good and how pleasant it is for brethren to dwell together in unity! It is like the ointment which was poured upon Aaron's head and ran down upon his beard to the skirts of his garments. Ought we not to imitate this unity and spread all around our glorious influence, like the delightful perfume of the ointment?

T. B. I admire unity when it is real, and I would, if necessary, delight in using ointment if no deleterious ingredient be added by those who think to make the ointment better than when it was compounded by the Lord's formula.

L. L. When we all meet together in conventions and union meetings, telling the world that we are one, hiding our differences and agree to lay aside "or the time being our peculiarities, though they be so important that the Savior commanded them to be preached upon the house-tops, I feel that the Savior's prayer is about to be answered, that his people may be one and that the world will soon all know that the Father sent the Son. Let us have such meetings, then, till the rose of Sharon bloom all over the world.

T. B. Professing to be one to-day and showing antagonism to-morrow, leads the world to infidelity. We must all seek the unity of the Spirit in the bonds of faith, and then will the world believe, then will every desert blossom as the rose.

P. T. HENDERSON.

## How the World is to be Won.

Dr. Horatius Bonar well says: The power of Pentecost is not yet exhausted. It is well that the church should avail herself of the best of human acquisitions. Let everything that is true be consecrated to the service of God. But it is not by these that the world is to be won, nor by these that the God of this world is to be conquered. It is not by wisdom of words that we are to meet the world's wisdom of words; it is not by oratory that we are to meet oratory; it is not by culture that we are to meet culture; it is not by the practice and commands of the Lord of glory himself, and all the while we were thrown into delightful titillations, feeling pretty sure that we were the honored instruments of bringing in that now world-wide practice, seeing at the same time with half an eye that there is neither precept nor example for it in the Word of God, but rejoicing, greatly rejoicing, at the truth to know that the professed Truth Bounds can not blame us for sprinkling, pouring, baby baptism, and the like, whilst they contend for and practice things so unscriptural and so devoid of even the shadow of command or even example in the Word of God. We are free to admit that if we introduce anything as a command which is not commanded, it dishonors God by charging him folly and a want of foresight in making laws enough of the right kind to serve the wants of his kingdom on earth. Again, they are down on you for opposing Sabbath-schools.

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A discourse delivered in the Claiborne Baptist Church on the occasion of the death and burial of Mrs. Martha E. Good, Sept. 11, A. D. 1883. Since written and enlarged for publication. By Robert I. Draughon.

"For none of us liveth to himself and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For this end Christ both died and rose and revived, that he might bring both the dead and living."—Romans 14:7, 8, 9.

The author of these words was an extraordinary apostle and minister and a professed teacher of the great mysteries of the Gospel; not only instructing us as to religion in its application, practically, to this life, but lifting the veil of the future, and showing us much of that life which is to come. Perhaps, indeed, no look of the New Testament is so replete with instruction on the great doctrines and postulates of Christianity as that of his Epistles; and in none other may the Christian student hope to find so much material out of which to construct an answer to all enquirers "for the hope that is in him."

But let us consider the text and see what improvement may be made of its teaching on this occasion. The Apostle says, "No man liveth to himself, neither dieth to himself, but to the Lord." Whether he liveth or dieth, he does both to the Lord; and, in either state, of life or death, he is the Lord's. And from this declaration we now make the deduction, that the covenant of faith, wherein the Lord Jesus is taken by the repentant and believing sinner as his Redeemer and salvation, is an everlasting one. He lives to the Lord—he dies to the Lord—and whether he lives or dies, he is the Lord's. O sweet doctrine to every Christian heart!

The compact, or engagement, is not for life, to be terminated at death, and then to be resolved to its first elements in dissolution, but it passes under the veil, it goes through the grave, and holds in its tenure to all eternity! Blessed thought! All blissful and consoling assurance! Though we die and leave all others, and they themselves, for a time, do also leave us, yet dying to the Lord in like manner as we lived to him, we are still the Lord's. Though death come then and fold his dark wing of shadows over the Christian's breast, though the wild wail of sorrow sweeps out from the hearthstone and dies away upon the night wind, though the low mounds hide the loved one, and the blight of hope be there, yet the Holy Writing says, He is still the Lord's. "I know that my Redeemer liveth," and that he shall stand at the latter day upon the earth; and, though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and not the other. Death dissolves, not the tie—the believers' tie to Christ: Jesus is with him in the grave—he is still the Lord's! Oh! my beloved brethren, how sweet, how very sweet is this comforting faith of God's blessed Word to the Christian's soul! Still the Lord's! The dark cell of the tomb, lone and chill, is but the bed of rest to the Christian's weary limbs. He is but asleep in Jesus; he lies but in his all-powerful arms—still in his power, still in his care, still in his grace and love! Ah! ye mourners, go to the lone kirk-yard; and there look down upon your dead, but look not hopelessly. Jesus is there; and the tie is still holding; for the dead are the Lord's. "And I heard a voice, saying unto me, write, Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labors, and their works do follow them."

But let us consider again: The text inculcates an entire consecration of ourselves to Christ; we live to the Lord; we die to the Lord; living or dying we are the Lord's. The believing sinner, closing with Christ in this covenant of faith and redemption, closes with him entirely. There is no reservation; body and soul, life and being, estate and property—everything and all—he is the Lord's. "All are yours, and ye are Christ's, and Christ is God's." "Ye are dead, and your lives are hid with Christ in God." Brethren is it thus with us? Are we consecrated? Are we the Lord's in all things? Is it truly so? Then are we his also in "the sure mercies of David." The everlasting promises are ours; and neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Sweet title to peace and hope and joy; what holy consolation to the consecrated heart! Brethren in Christ, let us be consecrated—let us be consecrated!

But again, the text says, "For this end Christ both died and rose and revived, that he might bring both the dead and living." Oh, what growing sweetness in this passage of the Word of life! Jesus both died and rose and revived, that he might be Lord both of the dead and living. So then, Jesus revived and our dead shall revive—our dead shall live again! "If a man die, shall he live again?" Yes, God has answered this question of Job; he shall live again, for this purpose, Christ both died and rose and revived, that he might give life to the dead; and "they that sleep in Jesus will God bring with him." Hear that voice of very hope and joy swelling up through the dark portals of the tomb: "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Oh, yes, grim monarch, on

your throne of shadows, in all your lugubrious majesty appalling, your power is broken, your prestige is lost, your reign and sway are but a term of limited duration. A brief respite from weariness, a lapse of quiet sleep, compassed by a Savior's loving arms, and the Christian warrior, reviving, in the power of his Leader, to an endless life, throws off thy grasp and steps forth to immortality. Our Lord-Redeemer rose, disrupting all the bands of death; and, becoming "the first fruits of them that slept," ascended to the heavens, leading captivity captive, and giving gifts to men. "Alleluia, alleluia, the Lord God omnipotent reigneth;" and the power of death is broken! Godliness has promise of the life that now is and of that which is to come. "There is a life above, unmeasured by the flight of years, and all that life is love." Blessed life above, laid up for us in heaven, how often the Christian's burdened heart doth turn to thee.

"There shall I bathe my wearied soul In seas of heavenly rest; And not a wave of trouble roll Across my peaceful breast."

But Paul meant more than this when he used the term "revived," and his meaning was, I think, far more than that of the resurrection, else why did he say *revived* after saying that he rose? He evidently meant that he revived in all of his relations to his people—in all of his power, in all of his love and in all of his saving grace. Here he is our Prophet, Priest and King. Here he is the Lord our Righteousness. And here he is the Anchor of all our hopes and expectations. There he will be, there and more, far more, besides; for he will revive in his glory and give glory to his people. Having perfected forever them that are sanctified, "they shall become his Bride, the Lamb's wife, and he the Bridegroom, in one eternal nuptial-plighting, bound and blest forever. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold I make all things new."—And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle; neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."—"Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city."—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."—"Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb."

Ah, my hearers, there is something meant by this word *revived*—more than we know, and more than we can conjecture. Inspiration did not put it there without a purpose. Blessed, indeed, is he that hath part in the first resurrection, and is bidden to the marriage supper of the Lamb. But the apostle Paul seems to open up this vista of the eternal life and "the glory that shall be revealed" still more than the Revelator; for he assures us that we shall revive with our Lord in an ascension of glory—rising from glory to glory; and where the final limit of this reviving shall be, no eye hath seen, nor has it entered into the heart of man to conceive. Growing and expanding in glory unutterable, we can only conjecture, that we shall finally be merged and lost in the illimitable Sea of God's Eternal love.

Friends, it is something to be a Christian—it is something, indeed, to be a Christian! When we excavate the earth and lay our loved ones down, and heap the cold soil upon their breasts, oh! then, in that hour of woe, when the stricken heart writhes within and the wild waves of sorrow roll over the soul—then, in that hour, we realize the blessedness of the faith in Jesus; and this doctrine of a resurrection and revival; and the Christian's spirit prostrate in the dust, like the corn long parched with dearth, beneath refreshing rain, revives anew, and more expands in beauty. And thus ever shall be to the pious and renewed, but bereaved spirit, the sweet consolations of the Gospel—the Divine Savior lives and with him live the hopes of all his people; for he is truly, under all circumstances, "the consolation of Israel."

But Christ not only rose and revived, but he is to come again in the clouds with his retinue of angels; and when he comes, then, under the mighty pressure which God will bring upon the earth, the graves shall be opened and the dead shall break forth to meet him in the air. What a sight! Methinks I can see them now; thousands upon thousands, in glittering throngs arising and congregating in that cloud of dazzling glory, and now it moves away, floating gently up to heaven, with the ravishing melody of their harps fills all the waving ether with its sweetness;—"Lift up your heads, O ye gates;—and be ye lifted up ye everlasting doors; and the King of glory shall come in!" And now, as the long trains of glorified spirits—myriads upon myriads—the en-acted redeemed sweep through the bright portals to their

mansions above, methinks their comes floating back, like the closing notes of some blest refrain, the glorious song of John the Revelator:

"Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen."

"When that illustrious day shall rise, And all thine army shine In robes of victory through the skies, The glory shall be thine!"

Ah! that sweet voice that so loved to sing God's praises in the church here on earth, but which is now hushed in death, that voice shall yet trill the wild melodies of heaven; for the redeemed of the Lord shall return unto Zion with songs and everlasting rejoicings upon their heads.

I visited Sister Goodloe in her illness and I found her, though suffering greatly, the patient and resigned Christian. She told me her Savior was precious to her; and that she found the truth of God a prop and staff to her in her affliction; and I understand she assured some other friend that she had no apprehensions as to the future life, and only dreaded the agonies of dissolution. But she is now at rest; and "they that sleep in Jesus will God bring with him." Let us obey the injunction and be also ready; "for the Son of man cometh in an hour when ye think not," and it is needful with us all to be prepared to meet our God. "It is appointed unto men once to die, but after this the judgment."

May the Lord so care for us in the providence of his grace that we all may be saved. Even so, Lord Jesus. Amen.

\* Mrs. Martha E. Good, of the late Judge R. J. Goodloe, and daughter of Col. Turner Stark, formerly of Clark County, Ala., was for many years a member of the Pigeon Creek Baptist church in said county, and died in that connection.

## Self-Control in Society.

Never show that you feel a slight. That is worldly as well as Christian; for no one but a mean person will put a slight on another, and such a person always profoundly respects the person who is unconscious of his feeble spite. Never resent publicly in a lack of courtesy; it is in the worst taste. What you do privately about dropping such an acquaintance must be left to yourself.

To a person of noble mind, the contests of society must ever seem poor and spurious as they think of these narrow enmities and low political maneuvers; but we know that they exist and that we must meet them. Temper, detraction and small spite are as vulgar on a Turkey carpet and in a palace as they could be in a tenement house; nay, worse; for the educated constants know better. But that they exist we know as well as we know that the diphtheria rages. We must only reflect philosophically that it takes all sorts of people to make a world; that there are good people, rank and file; that there is a valiant army and a noble navy, that there are also pirates who will board the best ships, and traitors in every army; and that we must be ready for them all; and that if we live in a crowd, we must propitiate the crowd.

Never show a factious or peremptory irritability in small things. Be patient, if a friend keeps you waiting. Bear, as long as you can, heat or draft, rather than make others uncomfortable. Do not be fussy about your supposed rights; yield a disputable point to precedence. All society has to be made up of these concessions; they are unnumbered friends in the long run.

We are not always wrong when we quarrel; but if we meet our deadliest foe at a friend's house, we are bound to treat him with perfect civility. That is neutral ground. Never by word or look disturb your hostess. And, in all honesty, cultivate a graceful salutation, not too familiar, in a crowd. Do not kiss your friend in a crowd; be grave and decorous all ways. Burke said that manners were more important than laws. "Manners are what vex or soothe, comfort or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like the air we breathe."

A salutation may have a great deal of meaning in it. It may say, "I respect you, and I wish you well," it may say, "I love you." It may say, "I hate you." In a crowd it should simply say the first. The bow of a young lady should be maidenly, quiet, not too demonstrative, yet not cold or forbidding. The salutation of a man to a woman cannot be too respectful. It is to be feared that "old fashioned courtesy" has no place in our fashionable society. There is either coldness or too great familiarity.

The manners of young women are apt to be too careless. They emulate the manners of men of the age too much, not remembering they should carry in their gentle ways the good manners of all ages. They should remember that when a woman's salutation ceases to be delicate, elegant, and finished, she steps down from the throne and throws away her sceptre. There is no salutation, however, more displeasing than that of a too effusive and flattering subservience. "He bows too low," should never be said. Avoid being a snob, in private as in a crowd.—American Queen.

When a Christian man was dying a friend asked him, "How are you today?" He answered my head is resting very sweetly on three pillows—Infinite Power, Infinite Love, and Infinite Wisdom.

## From Belmont.

Dear Editors: As I am a reader of your invaluable paper, I feel privileged to contribute a line to its columns this once, if you will allow me so to do. Here, as elsewhere, "hard times" is the chorus on every hand, but as our minds revert to better days, a melancholy note in the distance seems to waft the sentiment of the poet when he said:

"Aspicious hope! in thy sweet garden grow Wreaths for each toil, a charm for every woe."

Short crops is the issue of a year's labor, and the warm dry weather continues. Peace and quietude reign supreme in our little village. Yes, Belmont, as much beauty as there is in the name, is only a village, yet we are proud to own the land of our nativity, and are glad to inform you that the stranger is at home among our people. Our society is above par in some respects, and quite below the standard in others. Altogether we are a whole-souled benevolent people. But I must desist. I did not begin this article with a view of entering into a detailed account of our physical and temporal condition, so I must hie me on to a word regarding the spiritual standing of this community.

Oh! how my heart swells with gratitude when I remember that "truly God is good." A most interesting and soul-stirring meeting has just closed at the old Hopewell Baptist church. The church was fully aroused to duty. Every dormant power seemed to have been awakened, and many whose religion was totally eclipsed were made to partake anew of their "first love" for the Master. Aye, old age and youth presented themselves as prodigals, and, "thanks be to God who giveth the unspeakable gift," many of these were made to rejoice in him whose blood can cleanse the vilest heart. Eleven were added to the church, ten by baptism and one by letter. Rev. J. C. Foster, of Meridian, did the preaching, and no words of mine can describe the power and sublimity of his sermons. Suffice it to say that he drew all men unto him, and the prayers of this people will follow him many a day hence. Baptists and Peabodians speak of this good man in the most endearing terms, and eternity alone will reveal the good he has accomplished here. His farewell sermon was upon the subject of "Regeneration," and, oh, how beautiful it was! and how plain! At the close of the service all drew near to say the parting word, "good-by." Ah! how the feelings of that moment overwhelmed me. The very repetition of his name brought a flood of tears from my eyes, so I had to leave off speaking and listen to his benediction, and may the God who sent him to us, give him all the comforts of this life and grant us all a happy reunion in the "City of Peace," is my prayer.

Eld. A. R. Scarborough is my pastor, and we appreciate him too much to exchange him for another. He began to serve this people long before the days of my recollection and his influence has gone out for good these many years. Our house of worship is in a dilapidated condition, but we are trying to repair it and hope that ere long we can inform you that this work has been done.

A district meeting was held with our church on Friday before the 5th Sabbath in September. Owing to the absence of those appointed to read essays, etc., the interest of the meeting was in a measure diminished, though we safely trust that many profited thereby. "The power of prayer" was ably discussed by Revs. J. C. Foster, W. F. Pond, A. Beavers and A. R. Scarborough, followed by brethren J. W. Jones and Robert Larkin, of Marengo, and Brewster Larkins, who was fully discussed by this body.

There are many other things of which I might make mention, but I will not tax your patience further this time. Now in conclusion permit me to hope that every reader of your paper, the dear old BAPTIST, will realize the true merit of its columns and do all in their power to advance its interest and extend its circulation. Every family ought to subscribe for some religious paper, and why not, my unknown friends, take the ALABAMA BAPTIST. With good wishes for you and yours, I bid you an affectionate farewell.

MISS LIZZIE SPEED.  
Oct. 9th, 1883.

## Thoughts Here And There.

The harvest reveals the character of the sowing and tillage. "We ourselves are God's own field."

The malaria of modern unbelief may not destroy spiritual life altogether, but it is sure to sap its vigor; the great want of the times is more of the Holy Spirit, the only reliable spiritual prophylactic.

The spirituality of the church in these latter days is sure to be in proportion to its missionary zeal and activity; with the wide open doors in the heathen world, and the shining footprints of our God going on before, no church can be indifferent to the work of the world's evangelization, and prosper.

It is an infallible sign of spiritual life and a sure forerunner of spiritual success, when Christians can adopt the language of the Psalmist; "I give myself unto prayer."

"Truth crushed to earth will rise again," but that is no reason that truth should be crushed to earth as it sometimes is by those who profess to be its friends.

"He preached as though he meant

me," is one of the best things that can be said of a sermon.

It was once said, "The prayers of David, the son of Jesse, are ended." But in one sense, the prayers of a good man are never ended; in their results, they continue from generation to generation; we are receiving blessings every day in answer to the prayers of men who have long since passed into the skies.

The influence of a true Christian life survives death. "Their works do follow them." This should comfort and encourage us when those who seem to be pillars in the church are taken away.

The law of heredity explains a great many things in the spiritual as well as the natural world. Science here comes in to confirm Revelation. Evolution may account for differences of specie and it may not; but it cannot account for Jesus of Nazareth or for human regeneration.

The benefits of deep subsoiling are seen especially in seasons of drouth, as those Christians suffer least in times of religious declension whose hearts have been most thoroughly penetrated and wrought upon by the Great Husbandman.

True revivals may be marred by human imperfection; but like the thunder storm which sometimes causes temporary and incidental injury to the crops, they leave behind them a rich and lasting blessing.

There comes an autumn time in the experience of the mature Christian, a time of serenity and repose, of ripe and golden fruitage; the bright, calm days, when the changes and storms of life are in a measure past, and stillness and peace brood over the soul, precursors of the coming rest.

A church should be a life-saving station, not only open day and night to receive those who seek its shelter, but on the alert to succor the shipwrecked and perishing far out on the stormy deep.—D. F. L., in Christian Secretary.

## What About Short Sermons?

BY REV. C. W. CURRIER.

Looking upon a minister of the gospel as a messenger having a certain message to deliver, I can never sympathize with the idea that he must yield to popular clamor, nor even to demands made by his congregation as to the number of minutes he should take to deliver his message. He receives his message from God, and is responsible to him for the way in which he speaks. And whether man will hear or not; whether they charge the preacher with being needlessly yrolix, or blame him for being too brief, is nothing to the question. What he has to answer is simply this: "How shall I meet my responsibility to God in the delivery of this message?" Considering this to be the question, I think it will not be difficult to so answer it, as to determine what the preacher's duty is in the matter of sermons.

The evident purpose of God in sending messengers is to get messages before the people. The preachers of the gospel may sometimes have the prophetic duty of simply standing for witnesses of the truth in the midst of a crooked and perverse generation, but, generally speaking, they are sent with a message, with the charge that they shall somehow get that message before the minds and hearts of men. In the delivery of this message the preacher is thrown upon his own resources. He must choose his own time and way, and by the use of his common sense he must determine the best manner of delivering his message to secure the hearing which his words ought to have. The preacher who feels his responsibility for the successful carrying out of his Master's wishes in this matter will be a close student of the conditions under which he must speak. He will make it his purposes to speak as to gain the attention and the hearing of men. He will feel that God will hold him responsible not only for what he says; but also for how and when he says it; and in trying to reach the bottom of this matter, and to mark out that course for himself which he ought to adopt as a preacher of the word, he will not fail to consider seriously several things.

The minister will remember that while his message is one, yet it has various forms, and that he is thrown upon his own judgment as to which form he will declare at any one opportunity. He is responsible for the selection of text and topic, and his treatment of them and the general fitness of his message to the time and congregation. He must bear in mind that he is not an itinerant herald, going from place to place, and speaking to a new assemblage every few days. He stands in the same place, speaks to essentially the same congregation for years, and even the most important of topics, and the loftiest treatment of them, is in danger of becoming monotonous in time.

The law of nerve sensitiveness is this, that while a few blows upon one place produce increasing pain, there soon results an entire loss of feeling. The law of attention is the same, and the constant hammering of the ears of a congregation with the same forms of thought produces inevitable religious deafness. The preacher will remember further that he is to a newspaper and magazine reading people, whose power of sustained attention to strictly intellectual matter is not equal to that of the life-long and thoroughly trained student. Last of all, he will remember that he can not now presume upon the dignity of his office. He can not command the attention of men on the ground

that he is a minister. For the sake of his message they may hear him, but deference to a clerical coat and stock is a thing of the past.

Recalling to whom he is responsible, and the conditions among which he is to discharge his duty, what can a preacher conclude but that he must be brief without reason? Men will not listen long, and it is his business to speak as long as he can have their attention, not longer.—Men weary of the same thing over and over again in the same form of words. For that reason he need not take time to repeat the old hackneyed phrases. His message may take different forms, but in every form it is an urgent message, and urgency begets brevity. If men will not listen for his own sake, then he must rest for a hearing upon his ability to catch and hold their attention by his message. And it is as certain, as anything can be that no esteem for a word of truth, and no interest in the message which the preacher can bring from that word, will hold the average congregation beyond a limited time; and that limit even will be a good deal contracted if the preacher be so dull of mind, or so careless of method, that he deal out each time the well worn phrases with which his hearers have long been familiar.

Every consideration then points to short sermons as distinguished from long ones, yet each sermon should be of its own length. No rule can require every sermon to be cut down to twenty minutes any more than a rule can be found making it necessary to preach fifty minutes. Let each sermon have the length which its own peculiar conditions demand. But since the purpose of preaching is to communicate truth to men, to convict and persuade them, and since the willingness of men to learn and to be moved is contingent upon conditions, then the length of any sermon is a matter to be regulated by those conditions.

And that sermon is best that stops when the weariness of the congregation begins, even though every element of rhetorical beauty and finish be sacrificed to accomplish it. Short sermons are best, not because congregations demand them, but because by them the preacher can best deliver his message to the hearts and consciences of men under the conditions that now exist.—Journal and Messenger.

## Confidence and Prayer.

BY J. P. BOYCE, D. D.

"And this is the confidence we have in him, etc."—1 John 5:14, 15.

This confidence is in no respect misplaced. It is the Son of God who will hear; he who has said, "Ask anything." Not all prayer is acceptable; that of the wicked is an abomination; that without faith faileth. And prayer must be submissive. The answer is not always in the bestowal of a request; a gracious inclination may be given. Prayer is a privilege and a duty for ourselves and others. Abraham, Moses, David and Elias are examples of the power of prayer. The forerunner of Jesus taught his disciples to pray. Jesus did likewise. Pentecost came with prayer. The Holy Spirit came with prayer. Signs and wonders were wrought by prayer. Christianity's foundation is prayer. It stands or falls with prayer. We read of no one praying oftener than Jesus. Men say God's purposes are fixed and nature's laws unchangeable—why pray? Why did Christ pray and teach to pray? It was the glory of Israel that they had a God who heard prayer. Baal did not hear prayer. Tyndal and infidels have proposed an unfair prayer test, thus shocking the Christian world. The clergyman of England who said if he did not believe God answered prayer he would never enter his pulpit was right. God hears and answers. This erroneous claim that nature's laws are not to be affected is not new. It began in Job's days. They who question the power of prayer question a matter of fact of which they know nothing, and about which they decline to learn anything. The King of Siam, who tortured the man who told of the frozen river, was not more foolish. They say God's natural laws are fixed, and there is no room for prayer. If that is so, God can not act in connection with them. But God does act



# Alabama Baptist.

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- Bro. J. T. Evans, at Warrenton.
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## The Board of Ministerial Education

OF THE ALA. BAPTIST STATE CONVENTION.

E. B. TRAGER, Pres.; E. J. FORESTER, Sec.; W. P. WELCH, Treas.

E. T. WINKLER, JNO. L. WEST.

Brothens desiring aid from this Board will address Rev. E. J. Forester, Secretary of the Board, at Selma.

All applicants must appear before the Board for examination.

The subject of ministerial education in Alabama is the most important subject that can be pressed upon the attention of the denomination in the State. Not only the demands of our pulpits, but the support of our college add to its importance. The establishment of a Theological Professorship in connection with Howard College is the phase of the subject now agitating the minds of brethren. That there are difficulties and obstacles in the way all admit. There are difficulties and obstacles in the way of anything that is worth considering. Just the objections are being raised in regard to this enterprise that have been urged in regard to every enterprise that has been instituted in the State for a number of years. "Difficulties, obstacles, the time has not come, the denomination will not support it."

We are fixed in the conviction that the establishment of a Theological Professorship is the best thing to be done for the salvation of the college, as well as for the benefit of a large number of young men who can never go to the Seminary. We have met a number, a large number of Baptists, who know little and care nothing for our college. In the sections of the State where these were found there are young men entering the ministry. If they could be induced to attend one, two or three sessions of the college they would become centres of influence for good among the churches, and good advertisements and active agents for the institution. Just here we recall a good man, now exercising a controlling influence in a large territory. He was at the college only two sessions. The pressing demand is upon us. The young men now entering the ministry haven't time to spend four years in college in Marion and four years in Louisville. We need them now, we must have them before long.

The future progress of the college depends upon its holding the affections of the denomination; this is all the endowment it has. Our opinion is that it can do this only by supervising the purpose for which it was established. Baptists must be made to feel that it is their college, that they, as Baptists, are receiving benefits from it. In no way can this be done so well as by sending out from its halls consecrated young men to meet the people in the pulpits of the State. Very few of our ministerial students will go to Howard College as long as it is simply a literary institution.

No one in advocating the establishment of a theological chair contemplates a thorough theological course of study. A competent man in the chair will draw into the college many who are now entering upon their work with no preparation, and with them many who are not ministerial students.

It is said that the establishment of a theological chair will drive away students who pay tuition. We are slow to believe this. Who are the patrons and who are to be the supporters of Howard College? Baptists, we think. It would be a strange thing if the education of their young ministers would drive them to the patronage of other institutions. It is said that students pursuing a literary course would have no time to study theology. Let them go from the Howard to the Seminary. We have heard it argued that the methods of teaching at the Howard enables the student to complete the four years' course in three years. Such excellent methods would enable a ministerial student to give one fourth of his time to the study of theology, and yet complete the entire course in four years. It would not, we think, be difficult to arrange so that the instruction from the theological professor would not interfere with other

studies. The very presence of the man wanted in this position would be a stay and support to the institution, drawing patronage from every quarter of the State inhabited by intelligent Baptists.

An eight years' course in colleges will educate a young man out of sympathy with seven-tenths of the people, Baptists as well as others. Just now we do not need many men who have spent so many years in preparing for work. "A little learning is a dangerous thing" has been repeated until a great many people believe it. We are quite in favor of getting all the learning we can, even if that all be a "little."

The establishment of the chair is expensive. What is there that is worth having that does not cost? Here comes the old objection. The denomination will not support it. The denomination did support it for twenty years, and during those twenty years the college held a surer footing than it does to-day. The establishment of the professorship will simply be returning to first principles.

The objection of expense intimates that Baptists will not educate their ministry. We have read the signs to little purpose if we have not discovered a tendency rapidly growing in this direction. But if it be true that the denomination, when properly approached, will not provide for the education of its young ministers, it will not be long until we find ourselves behind all others and the grand enterprises now engaging us, languishing and failing.

Being somewhat familiar with the mind and the necessities of the denomination in the State, and feeling a profound concern in all the enterprises fostered by it, we write in the interest of the cause and the college. Howard College must draw its support from Baptists. Baptists must feel an interest in the college or they will not support it. They look to it for the education of the large majority of their young ministers. If it fails to meet this expectation it will lose its hold upon those from whom it must get its support.

For more than six months the attention of the denomination has been called to this subject. It has been discussed publicly and privately. It grieves our heart to think that we must wait twelve months longer for practical results. The demands of the churches, the necessities of the cause cry out against this delay. It will not be difficult to keep our young ministers out of Howard College. They must be encouraged if they come. It is not enough to say that none have ever been turned away. They must be invited, persuaded, encouraged, provided for.

The State Mission Board will not find a more important work than that of providing for the education of the men who are to fill the pulpits of the State in the near future.

The fiftieth meeting of the Canaan Association was held with the church in the busy, bustling, growing city of Birmingham, beginning Oct. 5th.

Rev. A. J. Waldrop, moderator, and Rev. E. B. Waldrop, clerk.

Only four letters from churches were presented at the opening session. Others were presented during the progress of the meeting. There was not a full delegation at any time.

Dr. Henderson preached the introductory sermon. Pressing engagements forbade our hearing it.

Bro. Waldrop conducted the business of the meeting with his usual promptness, courtesy and dignity. The Canaan did its duty in regard to the enterprises engaging its attention. Brethren cheerfully complied with the requests of the State Mission Board, and raised in cash and pledged one hundred dollars for the support of a Theological Professorship in Howard College.

We were glad to meet Bro. Purser and to be reassured that we had gained a first-rate man in securing his services as evangelist. He is devout, earnest, sensible, energetic.

Bro. Bailey, the pastor, showed us a beautiful picture of the new church building, to be erected. We hope it will not be long before this beautiful building shall grace that excellent lot already secured. The church in Birmingham needs a new building.

We have never met so many visiting brethren from neighboring associations. It made our heart glad to be with our friends of former years, brethren Verby and Eddins from the Tuscaloosa. Bro. Lee impressed us as an earnest, rising young minister. We were pleased to meet the brethren from the North River. Bro. M. Wood promises to make himself felt before many years.

We shall be disappointed if the churches comprising the Canaan Association do not fully meet all the demands made upon them.

In order to meet

at Randolph, we were obliged to leave before the concluding session.

We arrived in time to hear Bro. Adams preach a short sermon on Friday night. Saturday morning we found Bro. Falkner presiding and Bro. Longcreek recording the proceedings. We have not enjoyed a day more in a long time. Bro. An-

drews, a venerable man of God, was there, as earnest, as liberal, as influential as ever. Brethren Hare, of Florida, and Thomasson were among the visitors. Saturday night Bro. Giles came in. We were all glad to see him. We will not forget Bro. Mills in a long time. The delegates were prompt in doing all that was asked of them by the Board. About fifty dollars was raised in cash and pledges for the support of a theological professor at the Howard College. We feel assured that if this matter had been earnestly put before all the associations this fall, there would be no difficulty in sustaining a first-class man. The large majority of our brethren as we have seen them, are heartily in favor of establishing a theological professorship and filling it with as good a man as can be found.

We are under obligations to Bro. Suttle of Centerville for assistance in extending the circulation of the ALABAMA BAPTIST. He is a busy lawyer, but finds time to work for the Master. And our cherished friend of many years, Capt. Pratt, was on hand. He is not a member of any church, but is one of the most liberal supporters of the church at six mile, where for a number of years he has been the Principal of a prosperous high school.

We regretted that we were not permitted to hear the conclusion of Bro. Thomasson's sermon Saturday night, but the time came and we were obliged to go on to meet other engagements.

Rev. D. I. Purser requests that correspondents address him at Tuscaloosa.

We have not met this fall better presiding officers than brethren Falkner and Waldrop.

## THE CAREY ASSOCIATION.

Our passage to and from the Carey Association last week, was made more than pleasant—it was a travel of delight, by the fact that we were seated in the buggy with that first-rate Christian gentleman, the Rev. D. I. Purser. Though the distance is 25 miles from Talladega, and over hills and mountains, yet we reached Ashland in six hours and arrived while the brethren were scattered over the village at dinner. We failed to get there in time to hear the introductory sermon by Elder J. N. Moore, but many pleasing references were made to the discourse by the brethren. Elder Scarborough was re-elected moderator, and Bro. Bailey, clerk; they are very good officers. The moderator is master of the situation and does not lack much of having things his own way. It was especially gratifying to hear his earnest and sweeping declarations in support of the Baptist interests of Alabama and of the South.

Bro. Purser and I were promptly invited to seats with the expressed expectation that we should take part with them in every part of their work. Bro. Shaffer of Roanoke, was with us, and Bro. Sisson, one of the colporters of our State Board, was also there. Bro. Shaffer is always a great power in the Carey Association, his old home, and his efforts are uniformly in the right direction. We do not understand why it is that he is not called to some strong and prominent church. He is worthy and well qualified, and withal the largest and finest looking preacher in Alabama. (However, when we made this last remark in the hearing of our handsome colleague, he looked a little doubtful as if he would prefer to have that question settled in the "Oak City.")

The association took hold of the enterprises fostered by our State Board in earnestness and good faith. It seems to us that there has been a great change for the better since we were with that body two years ago. The spirit of missions and of kindred subjects was quite manifest and general. The report on missions by the Rev. M. M. Driver was so we think—the very best report we ever heard on that subject,—full, argumentative, statistical, historic and rich with facts, and written in first class style.

The whole day on Wednesday was spent in the consideration of the living enterprises brought before the body in this report, and at least one hour on Thursday. Bro. Purser made an excellent speech on these causes, and so did several other brethren. In the midst of the discussion the body adjourned to hear Bro. Purser preach. His able sermon was directly in line with the questions before the body and helped on the cause very much. (As we sat behind him with pencil and paper we managed to catch most of that sermon, and will give it to the readers of the ALABAMA BAPTIST in a week or two.)

The cash contribution at the conclusion of the sermon was over forty dollars, which we considered good for that congregation at this time. The report of the committee of finance made a very good showing; and the body adopted the amount suggested by the State Board and promised to attempt its payment. A colportage fund was raised of one hundred and seventeen dollars (\$45 paid in cash), to be known as "The John Wood and Isaac Weaver fund of the Carey Association."

Elder Wood has been dead for years, and Elder Weaver still lives in an advanced life and was present—two of the purest of God's servants.

The meeting was harmonious, spirited, and enjoyable. The people of Ashland the county town of Clay, gave the body and visitors a real pleasant hospitality. The next session will meet with Sardis church, 9 miles south of Ashland, on Friday before the 2nd Sabbath in Oct., 1884. It met on Tuesday this year and we could see no reason for a change back to the old time, but the body did not like the Tuesday plan.

An hour or two after dark on Thursday, Bro. Purser and the writer reached Talladega on return. What a fine thing it is to have a friend like Captain E. J. Dean of this place; and what a good thing it is for him to have such a horse as "Charlie" and such a delightful, easy going top-buggy as we had placed in our charge for this trip! We could not have been better suited. We are grateful. We would be glad to make some special mentions of brethren whom we met at Ashland, but cannot now. The Lord bless the churches and pastors of the Carey Association.

## AMONG THE ASSOCIATIONS.

Friday, Oct. 5th, having been named as the day of meeting of the Muscle Shoals Association, the writer left his home the day preceding in order to be present at the opening of that body. He had slowly settled himself into a comfortable seat when the inevitable quarantine officer presented himself armed with a long list of searching questions. "Have you been at Pensacola, Warrenton, the Navy Yard or Brewton within the last twenty days?" Now "it so fell out," as the English say, that we had left the last named village only a few days before. A malignant type of what was supposed to be malarial fever was prevailing and several had already died. A faint suggestion that it was yellow fever was hooted at by Brewtonians, but that did not serve to prevent Montgomery, Greenville, Evergreen and other important points from quarantining against Brewton. A general fright was awakened all along the line of the railroad, and subsequent events have abundantly vindicated the wisdom of the points thus establishing quarantine regulations. The fact that we had been in the place within the last twenty days past barred our entrance into any of the places named. We were not permitted to leave the train to get breakfast at Montgomery and thus had to fast until a p. m. when, with sharpened appetite, we attacked a most sumptuous dinner at Hartwell beneath the hospitable roof of Senator Orr. At this point was met Rev. J. M. Robertson, of the Baptist Reformer, who was also en route to the Muscle Shoals. Rev. S. R. C. Adams kindly took us in charge, and conveyed us to his home in Danville for the night. Never having heard of this village we ventured to ask Bro. Adams "if it was a large place." "No," said he, "it is only a wide place in the big road."

We found this to be a most graphic description of the village in question, only that the "wide place" was lined with a number of thrifty business houses and comfortable residences. The place of meeting of the association was still five miles away. A night's rest fitted us for the work of the succeeding day. At an early hour on the following morning the vehicles and horsemen commenced to go past en route to the association.

We reached it just in time to shake hands with a few brethren and gather up a batch of subscribers before the preaching of the

## ANNUAL SERMON.

This task was ably performed by Rev. Mat Lyon. It was a strong, vigorous and ringing discourse from the Epistle of Jude 3rd, verse. It was packed to the brim with wholesome thought, and was a faithful and emphatic presentation of Baptist principles without the slightest tinge of discourtesy to other denominations. The Baptists of North Alabama properly regard Bro. Lyon as their theologian, and his deliverances on any subject are taken as oracular. Oh! for more Baptist Lyons. An hour's intermission followed the sermon when the brethren re-assembled and proceeded forthwith to business.

Items of interest were gleaned from

## THE LETTERS.

And all the padding features were omitted. Many of these indicated vigorous life, showing an interest in our denominational enterprises, successful meetings, &c.

## THE MUSCLE SHOALS ASSOCIATION.

Is one of the oldest of the State, having been organized some sixty-four years ago. It is quite a large body covering a vast area of territory and having about forty-five churches with a membership of three thousand. Its territory embraces the finest section of Alabama. It is penetrated by the beautiful and fertile valley of the Tennessee, than which a lovelier section is not found south of Virginia. This, and the sections adjacent, en-

joy a wonderful degree of prosperity. Nestled in this valley are some of the most charming farms our eyes ever rested upon. The fairest index of the prosperity of a region is found in the condition of the stock. Here everybody, almost, rides or drives beautiful, sleek horses. God has surely opened wide his hand and loaded down this people with the benedictions of his goodness. Conversing with several of the pastors of this association we learned that there were churches in the rural districts, the membership of which would reach three hundred, in some instances, and yet the letters from some of these churches showed that they paid their pastors \$25 and \$50 for their services. If the Baptists of North Alabama are ever to make themselves felt they must rise to a higher conception of duty than this.

## THE ORGANIZATION.

Of the association resulted in the re-election of Bro. Gunn to the moderatorship and Bro. S. A. Kirkland to the clerkship.

## THE FIRST DAY.

Was only a preparatory day. Saturday came and an early hour found the delegates in their seats.

The routine usual to a Baptist association was gone through on Saturday and Monday, Education, Missions, Temperance and Sunday-schools were thoroughly discussed.

## ON SUNDAY.

The seats were removed from the house to an adjoining grove where preaching was had. Prior to preaching, however, the moderator and clerk took their places near the stand, the association was called to order and the report on Sunday-schools was read and discussed. After this, and notwithstanding the hour of preaching had arrived, Dr. Shackelford ascended the stand and insisted that the pledges made the day before were unworthy the old Muscle Shoals, and begged the delegates to reconsider while the names of the churches were called again. Almost an hour was consumed in this way and the subscriptions were greatly increased. Dr. Shackelford is a wonderful man. Notwithstanding his averdupois is not as small as that of some other men, he is as active as a stripling, and is all agog for progress and development among Baptists. As we witnessed his wonderful energy and wisdom, we sighed to think that this man was shut up in the school room by reason of necessity. He ought to be as free as the winds of heaven to preach, and to perform pastoral work.

## IMMENSE CONGREGATIONS.

Listened with the profoundest attention to sermons from two visiting brethren—one in the forenoon and the other in the afternoon. Bro. Robertson, the Baptist Reformer man, is the most successful preacher in the management of a post-prandial audience we have ever met, and it has been our fortune to listen to no more telling preaching than he did upon that occasion.

By Monday noon the association completed its work, and after a hastily dispatched dinner the delegates were on their horses or in their vehicles, with their faces turned toward home.

## FIELD NOTES.

"I have just closed, or rather suspended, one of the most interesting meetings at Union Church I ever witnessed. Seventeen were added to the church—13 by baptism, 3 restored, 1 by letter. Will, D. V., commence a meeting in the adjacent neighborhood on the fourth Sunday, when we expect to organize a church. We hope the Lord will do great things for us there also."—Luther Norris, Mobile, Oct. 9th.

"Liberty church held a meeting of seven days and nights, beginning on the fifth Sunday in September. The Lord blessed us and sinners were convicted and converted. Twenty united with the church—seventeen by baptism, two by letter, and one was restored. Dr. D. W. Beard did most of the preaching. To God be all the glory."—J. A. Mitchell, Sipsey Turnpike.

"In your last issue, in my article headed Reel Town, the second word should be months instead of years."—H. C. Sanders.

"After all the hurry and confusion of moving, I am located at last at the Adams Street church, Montgomery. I am much encouraged by the outlook. Our congregations are good as to numbers and are very attentive. The Sunday-school is growing and the prayer-meetings are well attended. I am satisfied that a self sustaining church will be the result of a year's work."—H. C. Taul.

"Brethren Jones and Jackson, of Town Creek church, Muscle Shoals Association, said to their pastor, Bro. Wear, last year, 'You must go to the Southern Baptist Convention and so proceed to get ready.' With great enthusiasm Bro. Wear related this to us at the late meeting of the Muscle Shoals. The disposition of churches to send their pastors to our great denominational meetings is increasing. It does the pastor good and in the long run does the church good."—"If you have only bread and water to eat at home I don't say that you shall take the ALABAMA BAPTIST; but if you have any meat at all leave a little of that off and take our paper."—Rev. Jackson Gunn, at the Muscle Shoals Association.

"If you do not take the paper you do your children a great injury."—Dr. Shackelford, at the Muscle Shoals Association.

"Bro. S. R. C. Adams preaches every where he goes, and in everything he does. If a freedman hands him a cup of water he says something to

him about Jesus. Some time ago a young lady shook hands with him, and he quietly asked her, 'Are you a Christian?' This led to her conviction and conversion."—Rev. R. T. Wear, at the Muscle Shoals Association.

"We are glad to learn of the favorable auspices under which the Greensboro University opened some weeks ago. This is the Methodist college of this State and under the presidency of Dr. A. S. Andrews is destined to enter upon a new career of usefulness."—"Something over a year ago Bro. West told me that if I would take the ALABAMA BAPTIST two years and it failed to make my Presbyterian wife a Baptist he would send it to me two whole years for nothing. Tell him I had the pleasure of baptizing her two months ago." A brother whispered this in our ear at the Muscle Shoals Association.

"One year ago I begged a good sister to take the paper and it was with difficulty that I gained her consent to do so; but now she tells me that she will never cease to thank me for begging her."—Rev. R. T. Wear, at the Muscle Shoals Association.

"Tusculum Baptist church is clamorous for a pastor."—Prof. and Mrs. Moore, of Athens, are among the most ardent Baptists it has ever been our fortune to meet. They are particularly solicitous about their little church in Athens. We are sorry to learn of the illness of Rev. and Mrs. J. S. Dill. They had been spending some weeks in Atlanta and had been at home but a short while before they both became sick. After Bro. Dill's meeting, we learn, he was quite sick. Dr. Tichenor, the indefatigable secretary of the Home Mission Board, passed through Montgomery on the third inst. en route to Texas. The Dr. is watching with a keen eye that broad Western field. Let Baptists everywhere rally to the support of this grand man, as he zealously prosecutes the interests of our missionary operations at home. He deserves all the aid we can render. "What a pity it is that some preachers are so incautious in their remarks! There are some preachers whose declarations have always to be taken at a discount, because they either overstate or understate facts." This is what a wise brother remarked to us the other day on the cars. "It is remarkable what a prohibition sentiment prevails among the people of North Alabama. Everything discussed leads to the subject of prohibition."

Rev. Mat Lyon not only believes in Sunday-schools, but he believes that Sunday-schools in Baptist churches ought to be taught the missionary spirit by the children's missionary society. The Sunday-school of his church at Moulton sent a good contribution for the missionary cause to the late session of the Muscle Shoals Association.

We are informed by Rev. J. I. Stockton that the enterprise of building a church house at Madison, undertaken some months ago, has been checked by reason of family sickness. But it will be resumed at an early day, and pushed forward to completion. Bro. Stockton is one of the most zealous workers of the North Alabama Baptists.

We heard a letter read in an association some time ago in which it was stated that a given church had a membership of 300 with a working force of 50 who were religious dead heads.

"In our extended observations we have heard of some Governors who would get heavily drunk."—Religious Herald. Well, yes, and it has not been a great while since we heard of just such a thing, in a most notable instance, not a thousand miles from this office.

We were glad to note the esteem in which our young brother C. W. Hare is held by the Baptists of North Alabama. Charlie is a capital brother and is worthy the confidence reposed in him.

A prominent gentleman told us the other day of a young man whose father was quite wealthy, and who imagined because of this that any young lady would deem it an honor to have him as an escort, notwithstanding he was addicted to drunkenness. On one occasion he offered his arm to a plucky young lady to attend her to some place of interest when she drew back and with indignation said, "No, sir; I can't put my hand into a jug handle."

Senator J. C. Orr, a prominent Baptist of Morgan county, is styled "one of the politicians who is not afraid to speak out against whisky."

"Are you a subscriber to the ALABAMA BAPTIST?" "Oh! yes; I subscribed with Old Brother Cleveland last year at the association," is the way a brother replied to us the other day at the Muscle Shoals.

A policeman started to arrest a negro in Huntsville a few days ago when the negro clutched him violently and held him fast, and another colored man ran up and with an axe crushed his skull. The night following a body of men overpowered the jail force and hung one of the murderers in the jail yard. The other was still at large at last accounts. Brewton is appealing for aid. Everybody who can has forsaken the village, and it is a scene of desolation and affliction.

"We have a good meeting in progress here, conducted by Brethren B. H. Crumpton and Dr. D. W. Ramsey. They have labored faithfully during the week. The church has been most thoroughly revived. Backsliders have been reclaimed, and sinners have been converted and have united with the church. You will doubtless receive a full account of the meeting when it closes."—J. F. Fore, Pine Apple, Oct. 13th.

## Time of Meeting Changed.

From the facts brought to bear, the time of effecting the organization of a new association has been changed from Saturday before the 4th Sabbath in October until Friday before the 1st Sabbath in November. The new organization will please note this, and meet with Insey church on Friday before the 1st Sabbath in November. By order and special request.

S. M. TUCKER.

Insey, Ala., Oct. 11.

For the Alabama Baptist.

## Tallahassee and Ten Island Association.

The above named association has just closed one of the most harmonious, enjoyable and successful meetings that it has ever been the privilege of the writer to attend anywhere. The association convened with the church at White Plains, in Calhoun county, Ala., on Saturday before the 1st Sabbath in this month. Eld. J. A. Scott, who was appointed to preach the introductory sermon, not being in good health, the sermon was preached by Eld. D. I. Purser, Evangelist of the State Mission Board. The sermon was a forcible one, and was well received by the entire congregation. The theme was, "What has Christ done for each one of us, and what should each one of us do for Christ?" The association was organized by re-electing the old officers, Eld. J. A. Scott, Moderator, and W. H. Burton, Clerk. On Sabbath morning the people came from every direction, and in every form of vehicle, until the grounds were covered with masses of men, women and children, vehicles and animals for a large space. It being ascertained that not half of the vast concourse of people present could get into the house, the seats were moved out of the house into the grove, and other seats were procured, and chairs from wagons and buggies and carriages were brought near enough to sit in and hear the preaching. Bro. Purser had been requested to preach the missionary sermon; and, after singing and prayer, read his text as follows: "Why all this waste?" and for one hour held that vast audience spell bound. He first took up the side of Judas, and said, "Why all this waste of printing Bibles, building church houses, paying preachers, going to church, giving money to send the gospel to the destitute." 2nd. He assumed that it was no waste: 1st. Because of the benefit derived from it to the nations of earth. 2nd. Because of the benefits derived from it socially. 3rd. Because of the benefits derived from it in the protection of our lives and property. 4th. Because of the value of the soul, which is the object of expenditure. At the close of the sermon a collection was taken for missions in cash, amounting to \$65.65, although the preacher warned all those who believed like Judas did, that it was a waste, not to contribute anything. That vast concourse of people were then fed, and well fed, and I don't know how many baskets full of the fragments were taken off. If the Baptists were as liberal in giving money as they are hospitable, we would have no complaints to make about their contributions. The writer was appointed to preach after dinner, but being satisfied that Bro. Purser could do the work more to the satisfaction of the people, the position was resigned in favor of Bro. Purser, and he preached to the same eager crowd after dinner, from the text, "For whatsoever a man soweth that shall he also reap." His theme was, "Things will come back." The sermon hit us all, and we felt guilty, then we felt glad. That sermon will stay pecked in the hearts of many persons during their lives.

At ten o'clock on Monday Bro. Purser addressed the association in a grand and telling speech on missions. At the close of his speech a permanent colportage fund of \$110 was raised to be called the Rev. W. M. Wilson fund; over fifty dollars of the amount being paid in cash. Bro. Wilson has been preaching in that association over forty years. Bro. Wilson being a poor man \$32.50 in cash was raised at once for his relief. Dinner being over again and Brother Purser having gone to the Carey Association, the brethren had become so used to talking about money for the Lord's cause that a call was made for pledges for missions, to be paid during the year, when \$161.50 was promptly pledged. Then the Finance Committee reported \$138.00 of mission money in the treasury sent up to the association by the churches and not expended. So when the amounts were all footed up, about \$300.00 of the \$500.00 asked for by the State Mission Board from this association was contributed during the session in cash, and the remaining \$200.00 pledged by the delegates and brethren to be paid during the year. What association in Alabama will beat this work of the old Tallahassee and Ten Island? After a hearty hand shaking and an earnest prayer for God's blessings upon the work of the association, we all turned homeward, rejoicing over the harmonious and successful session of the association. Bro. Purser's visit, preaching and counsels among our brethren will be remembered as long as they live. May he live long to do the work of the Master, and to sow the seeds of kindness and gospel truth.

E. T. SMYTH.

DeArmanville, Oct. 9th, 1883.

## Bethel Association.

The Bethel Association met with the church at Grove Hill, Clarke county, Ala., Oct. 4th, and was called to order by the former moderator. The introductory sermon was delivered by Eld. P. C. Drew in that impressive manner characteristic of him.

A permanent organization was effected by the re-election of the writer, moderator, and the election of Bro. Jos. R. Cowan, clerk.

The order of business provided for a committee appointed at the last session was adopted, bringing before the body all the interests fostered by the denomination for consideration.

Corresponding messengers were in attendance from the Bigbee Association, and the representative of the State Mission Board, Cor. Sec. T. M. Bailey, who were heartily welcomed among us.

A very able report on missions was read by Eld. W. B. Williams, which elicited discussion, pending which Dr. T. M. Bailey asked a continuance till the hour of meeting at night, when he presented Foreign Missions in that manner peculiar only to him as known among us, which resulted

in a demonstration of liberality very satisfactory. The subject of missions fore the body, as was evinced by the different orders of mission work.

Eld. P. C. Drew presented the report of the Ministerial Education, and followed with an able address. While by a number, there were two other beneficiaries added and placed under the training of Eld. Drew at Oakley and Eld. W. A. Parker at McKenney.

The Temperance cause, a report of which was handed in by Eld. R. M. Hunter, received a liberal share of consideration, and from the many expressions in favor of prohibition the writer is of the opinion that it does prohibit.

Modesty prevents much being told as to presenting the claims of the presented and Dr. Bailey is asked to remember his liberal promise.

For the advancement of the work of the association, twenty-three of the churches composing this association at its close called for letters of dismission for the purpose of organizing a new association, to be called South Bethel, which were granted.

We regret much to part, but in the interest of progress we acquiesce, knowing that only a local line separates us.

We listened with much pleasure as well as profit to the earnest, instructive preaching during the session. Eld. F. H. McGill at the church and Dr. T. M. Bailey at the court house preached the missionary sermons on Sabbath.

I can not close this report without expressions of thanks, on behalf of attendants, for the happy welcome extended and the many warm-hearted expressions of feeling by the Grove Hill church and vicinity, where the entertainment was all that could be desired. Brethren and friends at Grove Hill, though circumstances now prevent many of us ever meeting you as then, the impress made by your kind hospitality will never grow less.

The association will meet with the church at McKinley, Marengo county, Ala., on Saturday 10 a. m. before the third Sabbath in September, 1884.

JOHN W. JONES.







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# Alabama Baptist.

## THE FAMILY CIRCLE.

### Drinking A Tear.

WHY JOSH SPILLIT REFUSED TO DRINK LIQUOR.

"Boys, I won't drink without you take what I do," said old Josh Spillit, in reply to an invitation. He was a toper of long standing and abundant capacity, and the boys looked at him in astonishment.

"The idea," one of them replied, "that you should prescribe conditions is laughable. Perhaps you want to force one of your abominable mixtures on us. You are chief of the mixed drinkers, and I won't agree to your conditions."

"He wants to run us in on castor oil and brandy," said the Judge, who would willingly have taken the oil to get the brandy.

"No, I'm square," replied Spillit. "Take my drink and I'm with you."

The boys agreed, and stood along the bar. Every one turned to Spillit, and regarded him with interest.

"Mr. Bartender," said Spillit, give me a glass of water."

"What water!" The boys exclaimed. "Yes, water. It's a new drink on me, I admit, and I expect it's a scarce article. Lemme tell you how I came to take it. Several days ago, as a passel of us went fishing, we took a fine chance of whiskey along, and an' a heap of fun. Long toward evenin' I got powerful drunk, and crawled under a tree an' went to sleep. The boys drank up all the whiskey an' came back to town. They thought it a good joke cause they'd left me out that drunk, and told it around town with a mighty bluster. My son got hold of the report and told it at home. Well, I laid under that tree all night an' when I woke in the morning that sot my wife right that by me. She didn't say a word when I woke up, but she sorter turned her head away. I got up and looked at her. She still didn't say nothin', but I could see that she was chokin'."

"I wish I had suthin to drink," s's I.

"Then she tucked a cup what she fotch with her, an' went down to whar a spring biled up, an' dipped up a cupful an' fotch it to me. Jes as she was handin' it ter me she leaned over to hide her eyes, an' I seed a tear drop in the water. I tucked the cup an' drunk the water and the tear, an' raisin' my hands I vowed that I would never after drink my wife's tears agin; that I had been drinking them for the last twenty years, and that I was going to stop. You boys know who it was that left me drunk. You were all in the gag. Give me another glass of water, Mr. Bartender."

—Arkansaw Traveller.

### "None Of My Business."

In a flourishing inland city, there is a large and wealthy church; it matters not of what denomination. The clergyman in charge teaches his people to love God and their neighbors, and the people have, apparently, endeavored to learn the lesson. They are generous in their gifts to church work, to the poor, and to charitable organizations. It is a congregation, too, in which there is much refinement of taste, culture and kindly feeling, and hence but little gossip.

A few months ago a young lad came to this city from the country, and found employment in a flour and feed store. He had no friends, had brought no letters of introduction. His first week in town was lonely enough. He worked all day, slept and ate in a cheap boarding house with twenty other lads, all "a little fast."

When Sunday came, in accordance with a promise to his mother, he went to church—his heart full of homesickness—remembering with a thrill of pleasure, the pretty little village chapel where all the friends and neighbors worhipped side by side, and the cordial greeting among them when service was over.

Doubtless it would be the same in the city church. The people of God were alike every where. Somebody would notice the poor, strange lad, and would hold out a helping hand to him, possibly ask him to his house and make life seem a little less bare, and duty easier for him.

He went, but nobody seemed to see him at all, though the crowds of well-dressed people, when service was over, smiled and spoke to each other as they passed from the doors of the sanctuary.

He was a stranger in a strange land, and felt it more bitterly in this house of God than in his boarding house. Among the crowd were kind, fatherly old men, sweet-faced matrons, with sons of their own. He watched them eagerly, but they brushed past him in silence.

Nobody even asked him to come again. But he did go again, occupying the same seat during the winter Sabbaths. Some of the members of the church noticed him at last, and asked who he was. One even said, "Somebody should ask him to join a church society," but added to himself, "Brother A—will see to it. It's none of my business." Brother A—had the same vague idea, but left it to Brother D—, it being none of his business.

The lad, finding no welcome in the church, made acquaintance with the boys in his boarding-house, went with them on Sunday to the park, to a boat-race, and at last to a dog fight. In the fall, one Sunday, a group of drunken young men gathered in front of the church; among them was our country lad, his face pale, his eyes dull from the effects of liquor, his steps unsteady.

"Is not that the young man who used to sit next to us?" said one lady. "Poor fellow! He's on the downward road! If somebody would speak to him, even now, it might do some good."

She hesitated. The boy looked at her wistfully, thinking she was a little like his mother. But she hurried into church, thinking that really it was none of her business after all.

In many churches are such things done.

What should be the motto written over their altars—the words of Jesus, "Thou shalt love thy neighbor as thyself," or the words of Cain, "Am I my brother's keeper?"—Youth's Companion.

It is Better.

Better to wear a calico dress without trimming, if it be paid for, than to owe the shopkeeper for the most elegant silk, cut and trimmed in the most bewitching manner.

Better to live in a log cabin all your own, than a brown stone mansion belonging to somebody else.

Better walk forever, than run into debt for a horse and carriage.

Better to sit at a plain table, for which you paid three dollars ten years ago, than send home a new extension, black-walnut top, and promise to pay for it next week. Better to use the old cane-seated chairs, and faded two-ply carpet, than tremble at the bills sent home from the upholsterer for the most elegant parlor set ever made.

Better meet your business acquaintances with a free "don't-owe-you-a-cent" smile, than to dodge around the corner to escape a dun.

Better to pay the street organ-grinder two cents for music, if you must have it, than to owe for a grand piano.

Better to gaze upon bare walls, than pictures unpaid for.

Better to eat thin soup from earthen ware, if you owe your butcher nothing, than to dine off lamb and roast beef and know that it does not belong to you.

Better to let your wife have a fit of hysterics, than to run in debt for nice new furniture, or clothes, or jewelry.

—Selected.

### Indian Fable.

"A base person should not be raised to high estate."

In the forest of the South once lived a very holy Muni, who, by extraordinary austerities, had gained almost unlimited powers over nature. He was also a kind-hearted man.

One day he saw a crow carrying off a little mouse. He bade the crow give it up, and reared it with grains of rice until it had grown up to full mousehood. One day, as the mouse was playing near him, it saw a cat, and in terror ran up the Muni's leg to take shelter in his bosom. "Poor mouse," said the Muni, "be thou a cat." And so it was. Puss now inspired terror, but felt none, until one day a big dog came up. Puss purred, and the Muni said, "Poor pussy," said the Muni, "be thou a dog." And so it was. "Who is afraid now," thought the dog. But one day, having seen a tiger prowling about, he came to the Muni with his tail between his legs. "Poor dog," said the Muni, "be thou a tiger." And so it was. The tiger staid with the Muni, who thought of him only as a pet mouse. Seeing them together, people said: "Ah! there is the saint and the tiger that was once a little mouse." Upon this, the tiger began to reflect within himself: "As long as this Muni lives, everybody will know from what low condition I sprang. Therefore, I must get rid of him." But the Muni, seeing the tiger ready to spring, said: "Wicked tiger, be thou a mouse again." And so it was; and the mouse was presently picked up by a bird, and never came down again.—In Thiruvall's Letters to a friend.

### Taught to Lie.

Says the Observer:

A boy of twelve years of age, who seemed disposed to emulate the character of George Washington, in one respect at least, was brought up before the police magistrate at Jefferson Market Court recently. His mother had placed him as a servant with a lady at Long Branch, and he ran away. On being arraigned, the justice asked:

"Did not the lady treat you well?"

"Yes sir," the boy replied.

"Did she give you a good home?"

"Yes sir."

"Then why did you not stay with her?"

"Because she made me tell lies," "Tell lies!" said the surprised justice. "How did she make you tell lies?"

"When people called to see her she made me say to them that she was not at home when she was at home," replied the little fellow.

The boy was sent to the Juvenile Asylum, but nothing was done to the lady who had taught him to tell the fashionable lie.

### Editorship.

The Louisville Courier-Journal aptly says: "Some people estimate the ability of a periodical and the talent of its editor by the quantity of its original matter. It is comparatively an easy task for a frothy writer to string out a column of words upon any and all subjects. His ideas may flow in one weak, washy, everlasting flood, and the command of his language may enable him to string them together like bunches of onions, and yet his paper may be but a meager and poor concern. Indeed, the mere writing part of editing a paper is but a small portion of the work. The care, the time employed in selecting the material, the fact of its being a good editor is better shown by his selections than anything else; and that, we know, is half the battle. But we have said, an editor ought to be estimated, his labor understood and appreciated by the general conduct of his paper—its tone, its uniform, consistent course, aims, manliness, its dignity and its propriety. To preserve these as they should be preserved is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the details of publication, which most editors have to encounter, the wonder is how they find time to write at all."

### Cancers and other Tumors

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## FARM AND HOUSEHOLD.

### The European Carp.

The great interest which is being manifested in Fish Culture, and particularly the propagation of carp, leads us to collect a few facts and figures in regard to this rapidly growing industry. A correspondent of the Country Gentleman gives the following:

"The artificial propagation and culture of fish is a great and growing industry in the United States, and no species is of more importance than the distinguished immigrant European carp, *Cyprinus carpio*. This fish is being rapidly propagated in the national carp ponds at Washington, and distributed to all parts of the country. In view of the importance of this government enterprise, especially to farmers who may have a pond at their disposal, or the 'makings' of one, it may not be amiss to look into the history and characteristics of the fish. It is closely related to the gold fish, or red-fish, shiner, and several other fish common in the lakes and streams of America. The carp has been grown artificially for centuries, and like many domesticated animals, it has developed several distinct varieties. Of these there are three leading groups—those with scales, like ordinary fishes, called 'scale carp'; the 'mirror carp,' with very large scales in a band on each side of the body; and the 'naked carp,' which has only a few scales along the top of the back, and a soft velvety skin on the rest of the surface. It is 'naked carp' that is most largely propagated here, though some of the two other classes were brought from Germany.

The first successful importation was made in May, 1877, when 345 young carp were brought to New York. They spent their first season in ponds made for them at Baltimore, and were removed to the government carp ponds at Washington in 1878. These ponds cover about twelve acres, in the vicinity of the monument.

The carp is propagated very readily, and reared with ease. A fish weighing five pounds lays from 400,000 to 500,000 eggs, and one of twice that weight will deposit the enormous number of 1,500,000 eggs. The carp spawns in the summer; the eggs are sticky, and cling to grass, twigs, &c., and hatch in from ten to twenty days. This fish is a vegetarian, and in this important characteristic it differs from most other American fish grown for food. The carp, on this account, is harmless to other fish. Prof. Baird has written: 'The food fish indigenous to the United States, which has been most widely distributed in the smaller ponds and lakes, is the large mouthed black bass. This fish is very carnivorous, preying upon almost all species in the same waters. Even the pickerel is said to decrease rapidly when in contact with it. The necessity of fish food is always a bar to a great increase of numbers among fishes, particularly in small bodies of water.' Contrariwise, the carp does not decrease the number of other fish, but will supply them with food if it is thought desirable to grow them in the same waters with carnivorous fish.

The carp accommodates itself readily to conditions that are considered unfavorable for the growth of most fish. 'They are equally at home in lakes and streams, and in the merest puddles and ditches, and are found in the latitude of St. Petersburg as well as in Italy and Northern Africa.' To any farmer who has a small stream in which a pond may be made at a trifling expense, the growing of carp is heartily recommended. The fish is a rapid grower, and especially so in American waters. A carp in its fourth year will weigh nine or ten pounds here, while those in Europe of the same age are about half as large. It grows more rapidly in the south than at the north. In New York and its latitude the season's growth of a young carp averages not more than three pounds.

The young carp are sent out in tin cans holding a gallon of water and twenty fish. For larger shipments, ten-gallon cans are employed, which accommodate 150 to 200 fish. It has been found that the autumn is the best season to distribute, as they are then better able to bear the transportation than in the spring. Those who enjoy delicately-flavored fish for the table, and can grow carp, should take the necessary steps to stock a pond and add fish-growing to the list of farm operations.

Mr. D. N. Kern of Lehigh Co., Pa., who has given considerable attention to carp culture writes as follows to a contemporary:

"My six breeding carp commenced to spawn about the middle of May. When the little carp were first hatched they swam nearly on top of the water, but now they are three weeks old and some are two inches long, the greatest number are one and a half inches long and they keep pretty close to the bottom of the pond; that is where the water is about one foot deep. How many thousands I have got, I cannot say; perhaps fifty thousand. I expect I will have a hundred thousand in about one week from this date, June 18th. My old carp weighed three pounds last fall; at this date they weigh about four pounds. Two weeks ago I put four young carp in a cold spring and they have not grown one eighth of an inch yet, while their brothers and sisters are two inches long in my warm pond. The carp must have warm water to grow and thrive well. I have one of the finest carp ponds in Lehigh Co., and I will try and show the people next fall what a wonderful fish the carp is. I hope the readers of the Farmer will not get scared when I tell them next fall that my six month old carp are seven inches long and weigh one pound. If God spares my life while yet I will construct a large and deep pond where I will fatten my carp for the market. In the second summer I can make them grow so fast on corn meal and lettuce that they will weigh over three pounds apiece."

A southern farmer who has been raising carp in ponds supplied with surface water makes the following

suggestions about constructing ponds:

"A dam is thrown across the lower end of a hollow; the dams are made entirely of soil or earth; this is the best material to make a dam of, and is also the cheapest. The sides of the dam should have a slope of at least 45 degrees. I do not use any stone or wood (except to overflow or drain) on this kind of a pond. I try to have no stones or pieces of wood lying around near the ponds, for these are only places of shelter for some of the enemies to the fish, and an inducement for snakes, craw-fish, etc., to harbor near the ponds. The deepest part of the pond should be at least eight feet; then it should run out shallow on the sides all around, or as much so as possible. It is better to have the shallow places in the pond on the north and west sides; here the sun will strike the water early in the day, and if shallow will warm it up quicker. The carp will always be found in the part of the pond where it is the warmest; here they find most of their nourishment, and it is in the warm shallow places where most nourishment is produced, such as insects, etc. Toward the cool part of the day and evening the carp retire to the deeper parts of the pond (where it is then the warmest) and so do the insects that were hatching or bred during the day. There should be no gravel or stone in the deepest part of the pond. Spade up well the bottom of a new pond before the water is let in. Have as much surface water flow into the pond as possible; more nourishment is in this than in spring water, especially when it flows from pastures. There should be a ditch around a carp pond."

### Yield Of Green Fodder.

The largest quantity of green fodder that can be produced upon an acre of ground is from a crop of fall rye cut in June, and followed immediately by corn on the same ground. If four bushels of rye are sown to the acre at least eight tons of fodder may be cut, and if it is cut green and cut when in full blossom it will make very good hay. If the corn is planted in rows three feet apart and three seeds to every foot of the row, at least fifteen to twenty tons of rye may be grown, yielding five tons of dry fodder. Oats and peas sown early will yield eight tons per acre of green fodder, and Hungarian grass, which may be sown when this crop comes off, will yield about as much. But the soil must be good. A dressing of fifty bushels of wood ashes per acre would help very much in growing such fodder crops as these. The fodder will go further if ensilaged, no doubt, but this is a matter of some expense in making a silo, which is to be considered.

### Fits, Fits, Fits,

successfully treated by World's Dispensary Medical Association. Address, with stamp for pamphlet, Buffalo, N. Y.

### Success With Sheep.

Casius M. Clay, of Kentucky, is well known as a successful farmer and writer. He says: "Sheep that graze will feed at regular hours night and day, and only lie by when the weather or the fly hinders them. They go over the same grass nearly each time, take salt and water, and then lie down on the same ground. Hence the necessity of changing them to break up their place of rest. A new flock coming in will select a new place for lying down. In grazing they form a line most advanced in the centre, that space being held by the leaders, who direct the movements. This does well when the space is wide enough for both flanks, but in defiles or other obstructions the weaker sheep follow behind the leaders and get poor for a while, and consequently are puny and often diseased, for want of sufficient variety and choice of bi. Hence in close districts sheep must be kept in limited numbers, or else the whole thing will fail; and I have known many farmers who tried a 'sheep farm' to quit in disgust forever, and yet it 'pays' when judiciously managed better than any other."

### LEMONS AS MEDICINE.

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