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Strength and Recovery.

BY REV. C. H. SPURGEON.

"And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord."—Zachariah 10: 12.

This text is pitched in the royal key. It has nothing of the caution and doubting of man about it. Where the word of a king is there is power, and this is the word of a King indeed. It is the word of Jehovah, King of kings and Lord of Lords; and you may know it by his sovereign style—"I will," and "they shall."

Will and shall are not for us feeble beings. But the Lord has a right to the imperial style, and it is in order for him to say "I will" and "they shall," since he has the power to make good his words. This majestic speech is no novelty with him. You will find it all through his covenant utterances. He speaks in the tone of omnipotence. He speaks like one who knows his mind, and understands how to rule the minds of others. "Oh," says one, "but men are free agents." I never thought that they were not, although I am not sure that it is much to their gain that they are. The glorious privilege of the freedom of the will has been terribly overrated: it is a dangerous heritage which has already lost us Paradise, and will lose us a hope of heaven unless the mighty grace of God should interpose. But, let it stand as it may, God is able to say of free will and of free agents, "I will," and "they shall." His government is such that without violating the nature of the creature that he has made, or putting upon it any physical constraint contrary to its own condition, he can accomplish his own purposes in all respects.

I. The first thing I see here is a singular form of strength. "I will strengthen them in the Lord."

There are many forms of force and power, and men possess more or less of various kinds of strength; but this is a singular and special kind of energy. "I will strengthen them in the Lord." Physical strength is very desirable. What a blessing it is to be hale and strong, and healthy and vigorous! But a man may have gigantic force, and it may be a curse to him. He may use his bodily strength for the very worst of purposes; the brute within him may be the more brutish because it is vigorous. There is nothing very noble in mere animal strength, though some glory in it, as though it made heroes of them.

"How vain is man who boasts in fight, The valor of gigantic might."

There is a higher strength which we call mental power—the energy of mind—certainly a very desirable talent. Yet men of great minds have descended to follies unworthy of the weakest.

There is what I may call official strength too—that strength which a man collects and vests in himself by reason of the position which he occupies, and this is not the highest order of power. The man is at the head of a body of men, and they become his forces. A leader finds strength in his following. By his influence he sways them; his word is law to them; he speaks, and they obey his utterances. They are ready to do everything or nothing, as he may choose. It is his great power; but, oh, how frequently has it been misused for the purposes of the demagogue or of the tyrant!

But the text speaks of a far higher form of strength than either of these. God says of his people, "I will strengthen them in the Lord." Oh that we might experience this process to the utmost degree! We can never have too much of strength in the Lord. It is a thing so pure, so heavenly, so divine, that if we were strengthened till we became spiritual Samsons, if our minds were enlarged till we became spiritual Solomons, and if our influence over others were increased till we became commanders like David, strength from the Lord would fit us to wield the utmost measure of the lower forces. To be strengthened with strength in the Lord is of all things the most desirable.

But what is it? What is this kind of strength in the Lord? Does it not mean a strength that comes distinctly and directly from God himself, and gives us a measure of the power with which God himself is strong in spirit, so far as it is communicable to his creatures? God is strong in his will to accomplish good, strong in resolve, strong in love, strong in right; nothing can overcome him, or turn him aside from his purpose. He is strong morally, because he is infinitely good, unquestionably just, immutably good. Righteousness and integrity are the bulwarks of his kingdom.

I notice that whenever the Lord strengthens a man with divine strength, it makes him strong in faith.

He believes the promise, believes it intensely, makes a matter-of-fact of it, and acts upon it. In some men this strength from God takes the form of great patience. They have been severely tried, but they are not overcome. They have been cast down, but they have not been destroyed; they have been distressed, but they are not in despair. What a strong man was Job! I do not know where to point to a greater instance of the strength of God in man. He was stronger than enemies, fire, wind, and death. He was covered with sore boils, but his heart was not conquered. If any of you have felt even one of such horrible gatherings you can guess what a torture it must be to have these boils upon one's skin from head to foot, and to scrape one's self with a pot-herd. To have lost everything was comparatively a trifle; but to sit there in his sorrow and to be tortured, punctured as with a thousand bodkins, by his cruel friends, who so bitterly accused him of being a hypocrite, and yet to bless the Lord was no easy matter. Those critics who are of the same nature as Ham love to dilate upon Job's faults; for my part I would go backward and cover them. The weakness of the man was seen; but still the divine power was gloriously conspicuous when the patriarch cried, "Though he slay me, yet will I trust him." This is a kind of power which only God can give, and he that gets it is a spiritual giant in the esteem of those holy beings who know how to estimate the highest force in the truest fashion.

The man who becomes strengthened by God himself becomes strong in prayer. You should see the man of God upon his knees. The posts of the doors of heaven move while he pleads with Jehovah.

When a man is thus strengthened he overcomes heaven by prayer. He carries the holy city by storm; he comes boldly to the throne of the Most High; in Jehovah's arm he lays his hand, and to him he cries, "Even thou, Great God, shalt hear the voice of my cry. Fulfill thy word unto thy servant, upon which thou hast caused me to hope. Do as thou hast said."

A man that is strengthened with such might as this, can face his fellow men as bravely as Elijah met vacillating Israel upon Carmel. He exercises influence among his fellow men, for he moves among them as a being made superior to themselves.

This kind of strength—very wonderful as it is to me, as I think it must be to you—is exceedingly useful in all manner of ways. It is useful for our daily walk, work and warfare. A man that is strong in the Lord is quiet and calm; he is not afraid of evil tidings, for "his heart is fixed, trusting in the Lord"—and in this quietude lies his deliverance from fret and faint. He is not amazed when he is troubled on every side, for he knows that he will have to bear his share of affliction, and he accepts the will of God.

And then, besides our walk, we have our work; and we want strength for that. Whatever the Lord has called you to do, the power with which to do it must come from himself. "He rendereth to every man according to his work," giving double power for double labor.

Then, besides our walk and our work, there is a warfare going on. Alas! we have to fight with the world, the flesh and the devil—foes without and foes within; but we shall be more than a match for all adversaries if we do but realize this text: "I will strengthen them in the Lord."

Ere I leave this point, I desire you to notice that there is no limit set to this text. "I will strengthen them in the Lord" is a general statement without a boundary. It does not say how far God will strengthen any one of us, and I would therefore encourage you to try how far you can be strengthened. When God sets a limit, do not go beyond it; but when there is none, take brave leave to go as far as ever you can.

II. Now I want to come, in the second place, to a matter with which I have very great personal sympathy, just now. "I will strengthen them in the Lord;"—I call your attention here to a very remarkable operation. Strength is given, of that we have spoken; but here is the giving of the strength, God himself declaring that he will bestow it. The Lord himself says, "I will strengthen them." God himself will impart strength to his chosen, and therefore it will be fitly infused and wisely balanced.

I would say of this operation, that it is painfully needed. You know how it is with our bodies; if we long suffer from illness, when the pain is gone there is a dreadful weakness left, and we require time to regain strength.

Restoration is a long process; the weakened limbs only recover strength by slow degrees. The man that long has tossed upon the weary bed of pain does not at once run and leap as he did before the chill hand of disease was laid upon him. You may crush in a moment, but you cannot so speedily cure. Our soul, like our body, is sometimes grievously diseased, and we fall into sin and backsliding, doubt and fear, lukewarmness and grief, and thus we are brought to death's door. Then it is that we need this text, "I will strengthen them in the Lord." Brother, your sin is forgiven by the grace of God, your great grief is taken from you by the kind application of the blood of Christ by the Holy Spirit; but you are creaturely feeble, and can hardly crawl to the mercy seat. For you in this weakness this divine word is intended. Graciously it is adapted to you in your present low condition, "I will strengthen them in the Lord." You are very much emaciated, the Lord will feed you with heavenly food. You are out of order spiritually, the Lord will be your Physician. Have you been careless? Have you fallen into sin? Are you chill at heart? Do you long to be set right? Did you come into this place just now saying, "I wish I might get a blessing, for I feel so out of sorts that I hardly know whether I am a child of God or not?" Your heavenly surgeon is waiting to heal you. God, himself, comes to you and says, "I will strengthen them in the Lord."

Am I not coming home to some of you? I wish to be personal and faithful. Are you not spiritually sick at this time? I refer to certain who are here present. You are weak, and you will probably grow weaker and weaker, till you will be as the bruised reed and as smoking flax, useless and even obnoxious. Do you wish it to be so? Do you not dread falling by little and little? What is wanted is that, at this very time, you should come to a turning point, quit your decays and begin to strengthen the things which remain which are ready to die. Oh, what some of us ought to have been by now! For my own part, I blush and will say no more.

This strength is faithfully promised, and the promise will be assuredly performed. "I will strengthen them in the Lord." God never said "I will" without intending it; his promises are his purposes. Christ has set a "Yea and Amen" on every promise of the Father, and each one is sure as the truth of Jehovah.

When people are being strengthened of God, they are not content with one meal on the Sabbath, they want another, and perhaps a prayer meeting or a Sunday school for a dessert. They are not content with just two or three minutes' prayer in the morning, they like if they can slip out of business and get a word with God in the middle of the day. They delight to carry a text of Scripture in their memories to sweeten their breath all the day, and they cannot be happy unless they meditate upon the word. I think you make a great mistake when you go galloping through the whole Bible, reading half a dozen chapters every day; you do much better when you get a text and ruminate upon it, just as the cows chew the cud. Turn the Scriptures over, and over, and get all the juice, sweetness and nourishment out of it and you will do well.

III. But time fails, and I must therefore finish with my third point. We have spoken of a singular strength, and a remarkable operation; and now we will speak of a satisfactory result. "And they shall walk up and down in his name, saith the Lord." "Walk up and down." It means activity. They shall be on the move, and no longer hug the sloop's pillow. They shall get to work; they shall do business in the streets of the New Jerusalem.

The phrase implies ease and security. People do not walk up and down when they are afraid of their lives, or when they are under pressure to keep an engagement, and are in hot haste to be in time. No; they shall walk up and down in secure, but active pleasure. The Lord gives to his people, when he makes them strong, a happy, joyful activity. It shall be a joy to them to do what the Lord bids them to do; for he is no taskmaster; he does not set us to make bricks without straw. He does not drive us like slaves, but he blesses us as sons.

There is a delicious freedom about this walking up and down in the name of the Lord. They do not fly from notice like timid fawns; "He that beareth shall not make haste." They are not afraid, neither are they under constraint. It is a blessed thing when God makes you so strong that

you walk at liberty. "If the Son therefore shall make you free, ye shall be free indeed."

There seems to me to be the idea of perseverance about all this. The walking up and down in the name of the Lord means keeping on at it, going on from day to day, and week to week, and year to year. I see a brother sitting in this house to-night who used to come to me at one time with a huge iron collar round his neck, and he also wore manacles upon his hands and fetters upon his feet, so that he was a miserable object. I tried to cheer and comfort him, but it was to little purpose; he was a prisoner in the innermost dungeon and his heart failed him, for he feared he should die in the prison-house. Here he sits to-night, and I believe he is as happy as anybody living, for the Lord has set him at liberty and put new strength into him. I trust that he is so truly restored that for many and many a year he will walk up and down in the name of the Lord as happy as all the birds of the early summer. The Lord has made him strong, and I pray that he may continue so, and be a helper to others. We do get down sometimes, but when the Lord comes and makes us strong, we soon get up again, and peace succeeds to war. It is not good to be altogether without trials. How sweet is your food after your mouth has been rinsed out with quinine! When you know the wormwood and the gall, then the joy of the Lord is a heaven below. Up and down walking brings a wide experience which is better than monotony.

I would encourage every child of God to aspire to the strength that God is able to give him. Let him place himself under the operations of the Spirit of God, and when he has felt the inward invigoration let him walk up and down in the name of the Lord, taking healthy exercise in divine things.

Some of you cannot do that. You first need to be made alive unto God. The dead cannot gather strength or walk up and down. I do not ask you to pray for strength, but to cry for life. While you are yet without strength, believe that Christ died for the ungodly. With all your weakness and your death, trust in him who said, "He that believeth in me, though he were dead yet shall he live." When you have found Christ, you shall learn what a godlike life is to be found in him. May the omnipotent God impart his own boundless power to you according as you have need, for Christ's sake. Amen.

Some Peculiarities of Adam's Descendants.

1. One of them, even when he is yet a young man, can observe certain facts common to his kindred.

2. Some of them experience no change of feeling when they become church members, and consequently bear no mark of change afterward in their habits and life.

3. Some of them will go through heat, cold, rain and snow, for worldly pleasure, when milder weather is too severe for them to go to church.

4. Some of the sick among them, and church members, too, will attend entertainments to delight the carnal sense and experience no harm from the exposure, but they fear to take the risk to attend Divine service.

5. Some of the more unfortunate are too poor to contribute to benevolent objects, but their financial condition is suddenly improved when a costly amusement comes along.

6. Some parents among them are liberal with encouragement to their children to attend parties for carnal enjoyment, but sparing in their efforts to lead them to church for spiritual culture.

7. The first thing boys and girls do when they have grown up a little is to imitate their parents by turning their backs to God and their face to sin.

JUVENIS.

January 27, 1885.

Duty and Love.

The sum of law is love, but this love is not freedom from duty. On the contrary, it is an incentive to it. "If ye love me, keep my commandments." It places us also under additional obligation; the field of duty widens. The believer is constrained not only to obey the commandments, but to take up every burden, to discharge every duty, and to obey every word of the Master. Love lightens the burden, but it does not release him from bearing it. Christ has chosen his people, that they should go and bring forth fruit. They should delight in the work, does not make it any less a duty. Neither does their hesitation nor coldness of heart ever atone for their disobedience. Obedience is often the stepping stone to love, and so, to better obedience, while love without obedience is uncertain and transient. "If ye keep my commandments, ye shall abide in my love."

Ronald and Presbyter.

Helping Your Pastor.

May I mention some of the ways in which we may help our pastor? I speak as one who sits at home for the most part, a common member of the church in the pew, toiling all the week, and unable often to preach on Sunday, and yet as one whose heart is all in sympathy with the pastor's heart, and perhaps a little better able than common to sympathize with both sides. We can help him to draw a congregation. You know we always say, now-a-days, it is very important to get a man who can draw a congregation. And so it is, though it is very important to consider what he draws there for, and what he does for those who sit there. Sometimes it does seem to me that it would be better for some people to remain not drawn than to be drawn merely to hear and to witness that which does them harm rather than good. But we do want a man who can draw a congregation; and we can help our pastor to draw a congregation. How? Well, by taking care that we are always drawn ourselves, by occupying our own place, sometimes when we do not feel like it, on Sunday evening; because it is our duty to our pastor, our duty to the congregation, and our duty to the world. And we do something to bring others. I recall a story, that a few years after the war (which is the great chronological epoch in a large part of our country), at the White Sulphur Springs, Virginia was a venerable man at whom all the people looked with profound admiration, whose name was Robert E. Lee. He was a devout Episcopalian. One day a Presbyterian minister came to preach in the ball room, according to custom, and he told me this story. He noticed that General Lee who was a particular man about all the proprieties of the game in late, and he thought it was rather strange. He learned afterwards that the General had waited until all the people who were likely to attend the service had entered the room, and then he walked very quietly around in the corridors and parlors, and sat under the trees, and wherever he could go up and say gently: "We are going to have divine service this morning in the ball room; won't you come?" and they all went. To me it was very touching that that grand old man, whose name was known all over the world and before whom all the people wanted to bow, should so quietly go around, and for a minister of another denomination also, and persuade them to go. And should not we take means to help our pastor to draw a congregation? And when he begins to preach, cannot we help him to preach? Demosthenes is reported to have said (and he ought to have known something about it), that eloquence lies as much in the ear as in the tongue. Everybody who can speak effectively knows that the power of speaking depends very largely upon the way it is heard, upon the sympathy one succeeds in gaining from those he addresses. If I were asked what is the first thing in effective preaching, I should say, sympathy; and what is the second thing, I should say, sympathy; and what is the third thing, sympathy. We should give our pastor sympathy when he preaches. Pardon another instance. I remember to have preached years ago at a watering place in the Virginian Mountains at the dedication of a new church. The people were all strangers to each other, and when we went away my friend said (who had a right to speak so familiarly), "I wonder, my dear fellow, that you could be animated at all to-day, for we are all strangers, and we were pretty cold, I thought." "Ah," but the preacher replied, "You did not see old brother Gwathmey, of Hanover, who sat there by the post. The first sentence of the sermon caught hold of him, and it kept shining out of his eyes and his face, and he and the preacher had a good time together, and we didn't care at all about the rest of you." Sometimes a good listener can make a good sermon; but ah, sometimes one listens, and does not care much about the sermon can put the sermon all out of harmony. The soul of a man who can speak effectively is a very sensitive soul, easily repelled and chilled by what is unfavorable, and easily helped by the manifestation of simple and unpretentious sympathy.

How can we help our pastor? We can help him by talking about what he says; not talking about the performance, and about the performer and all that, which, if it is appropriate anywhere, is surely all inappropriate when we turn away from the solemn worship of God, and from listening to sermons intended to do us good—but talking about the thoughts

that he has given us, recalling them sometimes to one who has heard them like ourselves, repeating them sometimes to some one who has not had the opportunity of hearing them. Thus may we multiply whatever good thoughts the preacher is able to present, and keep them alive in our own minds and the minds of fellow Christians. Will you pardon an illustration here, even if it be a personal one? Last year in a city in Texas, I was told of the desire on the part of a lady for conversation, and when we met by arrangement she came in widow's weeds, with a little boy of ten or twelve years old and wanted to tell this story: Her husband was once a student at the University of Virginia, when the president was talking to her the chaplain there, more than twenty-five years ago. He was of a Presbyterian family from Alabama, and said he never got acquainted with the Chaplain, for the students were numerous; but that he heard the preaching a great deal, and in consequence of it, by God's blessing upon it, he was led to take hold as a Christian, and went home and joined the church of his parents. After the war he married this lady, and a few years ago he passed away. She said he was in the habit, before she knew him, she learned, of talking often in the family about things he used to hear the preacher say; the preacher's words had gotten to be household words in the family. And then when they were married he taught some of them to her, and was often repeating things he used to hear the preacher say. And since he died she had been teaching them to the little boy—the preacher's words. The heart of the preacher might well melt in his bosom at the story. To think that your poor words, which you yourself had wholly forgotten, which you could never have imagined had vitality enough for that, had been repeated among strangers; had been repeated by the young man to his mother, repeated by the young widow to the child—your poor words, thus mightily because they were God's truth you were trying to speak and because you had humbly sought God's blessing. And through all the years it

more than a quarter of a century, of all that story. Ah, we never know when we are doing good. Sometimes when we think we are going to do great things, so far as can ever be ascertained, we do nothing, and sometimes when we think we have done nothing, by the blessing of God, some truth has been lodged in a mind here and there, to bear fruit for many days.

How can we help our pastor? We can furnish him illustrations. Mr. Spurgeon tells that he requests his teachers, and his wife, and various other friends to hunt up illustrations for him. He gets them, whenever they have come across anything in reading or in conversation, to write it down and let him have it, and whenever he sees a good opportunity he makes a point of it. We can all furnish our pastors with illustrations. In that very way, perhaps, we might give a preacher many things that would be useful to him, but in other ways we can all do so. Ah, when the preacher tells how it ought to be, if you can sometimes humbly testify, in the next meeting on Tuesday or Friday evening, how it has been in your experience, you are illustrating for the preacher. When the preacher tells what Christianity can do for people, if your life illustrates it for all around, there is a power that no speech can ever have.—Dr. Jno. A. Broadus, in Western Recorder.

Clinging to Christ.

Men cling to him to-day as if it was but yesterday that he had died for them. When all other names carved on the world's records have become unreadable, like forgotten inscriptions on decaying gravestones, his shall endure forever, deep graven on fleshy tables of the heart. His revelation of God is the highest truth. Till the end of time men will turn to his life for the clearest knowledge and happiest certainty of their Father in heaven. There is nothing limited or local in his character or works. In his meek beauty and gentle perfectness he stands so high above us all, that to-day the inspiration of his example and the lessons of his conduct touch us as much as if he had lived in this generation, and will always shine before men as their best and most blessed law of conduct. Christ will not be antiquated till he is outgrown, and it will be some time before that happens.—Alexander McLaren, D.D.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you, and what people think of you.—[Chas. Kingsley.

Temperance Column.

Selected for the Alabama Baptist by the Superintendent of Fresh Work of Glasgow W. C. T. U.

TEMPERANCE IN A HINDOO GIRL'S SCHOOL.

Dear Union Signal: On the 13th we celebrated the thirteenth anniversary of the opening of the school. We always observe the day in some way, and this year, besides a holiday and a thanksgiving and consecration service, we gave in the evening a "temperance entertainment." The "Blue Ribbon" has reached India, and in connection with the new interest it has awakened we are holding monthly temperance meetings and trying to bring the subject to the attention of all classes.

This month the school girls did everything but preside, which duty Dr. Waugh kindly performed for us, and also the putting on the ribbon and taking the names of those who came up to sign the pledge. This would not be quite a modest thing for a Hindoo girl to do in a public meeting, and Miss Blackmar, who has begun this part of the work, took charge of it. All the hymns and recitations were about some feature of temperance work. The girls wore "Blue Ribbons," and a banner over the platform had the motto in blue and white, "Dare to do Right." I wished Mrs. Thompson and Mother Stewart, Mrs. Clason and Mrs. Ingram, and all the other temperance workers I met at home could see how the girls they are helping educate out here are joining with them in this world-wide reform. There is no place where the need is greater. One little English girl, whose recitation was perhaps the best of the evening, is the daughter of a pensioned soldier whom I have often seen lying by the roadside, while Hindoos passing by looked at the degraded Sahib in pity and scorn. A lady is educating her and her sister younger than herself. The little thing said to me the next day after the meeting: "Don't you think I can get father to put this ribbon on when I go home?" Other girls, native Christians, tell me that the evil is creeping into their homes and destroying not only fathers and brothers but mothers and sisters.

Even Hindoos who have been teetotalers for ages, and Mohammedans, who are taught in the Koran to abhor wine and swine's flesh alike, are becoming rapidly imitators of their English rulers in drinking habits, but with their weaker bodies they often suffer with excess. Our school girls have always been taught their duty on this subject, and in the different communities where they live their influence has been against the evil. I wrote to some of them this year, and asked them to tell me something of their temperance experience, to be read at our anniversary. I send you one of the letters I got in reply. There were others of the same tone, but not being in English I cannot send them.

INDIA, SHAJAHANPORE.

My dear friends: I am glad to tell you that I was brought up from the same institution in which you are learning, and the same Miss Thoburn who is your teacher was mine. She desires me to write a few lines to you concerning the evil of drinking, and to let you know if I have been keeping the promise to abstain from wine which I made some years ago when I was in the school. I am glad to let you know that I am keeping the pledge up to this time, God helping me. My husband is a teetotaler too, and this is one reason that we are so happy. Others think they are happy over their wine, but in reality they bring upon themselves a world of sorrow. They lose their health and reputation, bring their families to shame and poverty, and fall victims to disease at a premature age. I thank God that all our Christian brothers living here do not drink, and consequently are saved from all these evils which wine brings with it. I am ever thankful to God for his goodness in bringing me under the charge of God-loving and God-fearing parents and teachers, who instructed me from my childhood, setting good examples before me that they are still fresh in my memory, and I am being saved from many sins because of their teachings.

I have a little boy two years old. I pray to God to help me bring him up in the same good way. I have seen many Christian children following the bad example of their parents as they grew up, for what good effect can be expected from men's good teachings if they are imparted without good examples? Other children, however, whose parents and teachers are pious, learn bad habits from their bad companions, so you see it is necessary that our society should be reformed. There should be none among us who set an evil example, for Christ said,

"But whoso shall offend one of these little ones it were better for him that a mill-stone were hanged about his neck and that he were drowned in the depths of the sea."

Hence it is incumbent upon us to abstain from every bad habit, and drinking being a bad habit, we should all of us sign the pledge at once, for our own good, as well as for the good of others. God grant that this evil may be entirely banished from our Christian community.

Your sister in Christ,
POLLY MURKIN.

I had to copy this letter because the original was worn while passing from hand to hand among the girls, but the English is just as it was written.

She is a daughter of Joel T. Janvier, the first native preacher of our India church. He was interpreter and helper of Dr. Butler when he first went to India in 1857.

Polly is a namesake of Bishop Peck's daughter, her right name being Marilla.

ISABELLA THOBURN,
Lucknow, India.

The Gospel to the Poor.

Our Savior said, "the poor have the gospel preached to them." Matt. 11: 5. The preaching of the gospel is an exhibition of the mercy of God. It is a mercy that the gospel is preached to any people, and the fact that it is preached to the poor, gives evidence to that display of mercy. To preach to the poor was Christ's custom, and it showed his self-sacrificing nature and stopped the mouths of all who would have accused him of preaching for worldly gain. Christ gave this fact as one of the evidences that he was the Son of God, and the true Messiah.

We believe in a divine call to the work of the ministry. One of the evidences of that divine call is that the preacher has a desire to preach to the poor. In this he is Christ-like. He is satisfied to preach to the poor—"Having food and raiment he is therewith content."

Thus our fathers preached, and established, and souls were converted and saved. They preached, salary or no salary. Some of them supported themselves and helped to support others. We owe our religious and church existence to their work. They have gone to their graves with honor, and have left to the world the evidence that they were the sons of God. Many of our preachers now have large families, and they live in poor localities and cannot, or, rather do not, receive a support from their congregations. Hence they work. Some teach school, others farm. But still they preach and the people hear them gladly, and the cause of Christ is prospering in their hands. We say to such, Go on. Do the best you can. Possibly by the time your life is worn out, the church will be able to support a pastor, and God will be glorified by your life work. If you have no place to preach find a place, fix a time and preach to the poor. It is a noble act, a praiseworthy life. May the Lord help you.

The abler churches and the associations would exhibit their likeness to Christ by helping to preach to the poor. In any of these poor localities, where the people are all poor, and there is a preacher in their midst as poor as any of them, a little help would be better than none. Even the approval of an executive board, with authority to collect his own salary in the field of labor, would help him. The board could give him a plan of operation, and he could appoint one or more financial agents at every preaching station. Now say he has ten stations per month, and they average three dollars per place per month, that would foot up thirty dollars per month and no one hurt, but all benefited.

It requires a little energy to do anything of importance, and especially so to become a good and useful preacher. Hence, Paul said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2: 15. Then "preach the word; be instant in season and out of season." Results will follow.

What good you can do is not known to you. But the promise is that "the wilderness and solitary places shall be glad for them, and the desert shall rejoice, and blossom as the rose."—Then, halt not, fear not, for the Lord of hosts is with you. J. GUNN.
Trinity, Ala.

There is blessed peace in looking for nothing but our daily task and our portion of Christ's cross between this day and the appointed time when we shall fall asleep in him.—[Bishop Wilberforce.

Alabama Baptist.
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HOWARD COLLEGE.

The following commendatory note is taken from the *Western Recorder*, Louisville, of last week's issue:

"This College is the only institution of the kind belonging to the Baptists in Alabama. From what I have been able to learn of its present management, I could scarcely find terms sufficiently strong in which to express my appreciation of it."

"Think of a college without one dollar of endowment supporting a full and able faculty, and furnishing gratuitous literary training to a large number of theological students! I am led to believe that, upon the whole, there is no college or university in the entire South that furnishes a higher order of mental discipline. This is shown, in part, by the growing popularity of this College, and the increasing demand for Howard College graduates. The present enviable reputation of this institution of learning is due to the superior discipline and teaching power of President Murfee. More than this, he is an endowment itself, for besides accomplishing quite as much, I think, as any other college President in the direction of educating young men, he serves in the place of an endowment. Alabamians, so far as I know, highly prize Col. Murfee, and among all the educators in my general knowledge, I know of no one who would be likely to fill his place."
A. S. WORRELL.

The writer of this note, Rev. A. S. Worrell, D.D., who has lately moved to Alabama, and founded what promises to be a most successful male high school at Talladega, is one of the most distinguished educators in all our Southern land, and well acquainted with our Southern schools and colleges—their history and condition and work. We mention this to show the high worth of the tribute he so gladly pays to our *Alma Mater*. Eternity alone will reveal the good which Howard College has done for the Baptist cause, the cause of Christ and the cause of education. The disadvantages under which she has worked for the last twenty years have been appalling, and the results of her work, notwithstanding, have been astonishing. Howard College was founded in the interest of ministerial—not necessarily theological—education. But without the facts before us, we venture the assertion, she never did so much for ministerial education as in that time, and under the present management, and that at this time she is doing more than ever before. As an institution of learning, destined to exert a yet mightier influence for good in the State, she deserves a warm place in the affections of the Baptists in Alabama. We thank Dr. Worrell for his kindly mention in a paper of another State and ask our home people to prize more highly their home institution.

We are certainly indisposed to disparage the labors of any good man. We rejoice in all that is accomplished for the Master by whomsoever it may be. We feel a reverence even that words cannot express for many who follow not with us. If disposed at any time to find fault with them, we are checked by conscious infirmities with which they do not seem to be affected. Thus have been restrained when kindly twitted by our brethren for not being sufficiently Baptist. Yet we have intended our poor life to be a practical protest against everything unscriptural in doctrine, church order and ordinances. We wish at least to hold the truth, if we fail to practice it in everything.

We preface in these frank, simple terms some things we have to say about the current evangelism. Many of the most noted evangelists are, as they are styled in popular parlance, virtually have no church connection, at least are under the surveillance of no recognized denomination. Their influence, designed or undesigned, is against church organization. They are laboring on their own responsibility, or on the responsibility of the Young Men's Christian Association.

When they come into a town or city the churches are all merged for the time in a union effort. What the members of these churches will not do for their pastors they cheerfully undertake at the beck of a stranger. The pastors make themselves the servants of these exponents of undenominationalism. If this is the way to promote religion—to save souls and honor the Master, why not dissolve our churches, and fall in with the drift of so-called liberalism with which the popular evangelists seem especially imbued? The great Mr. Moody, so far as we know, has no

denominational connection. We saw in the papers, some years ago, that after laboring a good while, he had been baptized; but by whom or whether to assume church connection, we did not find out. We may be unworthy to stoop down and loose his shoes, but we cannot see, if the Master has prescribed church connection, that the greatest and best of his servants may disregard his commands. We are Baptist enough to believe the model of church organization is easily ascertained, and to insist in our humble way, that nothing which militates against it be approved.

We were at a prayer meeting the other night, when the leader, an unpretending man of God, suggested that the brethren have some definitely understood object before their minds for which they should pray during the week to intervene before their next meeting. Another brother approved the suggestion, and solicited the speaker, who had been thinking the matter over, to propose an object. He did so. That we pray for the conversion of the unconverted in the community. We were gratified with the proposition.

Our thoughts immediately ran out on the reflection that this ought always to be the object of prayer meetings. We had a thousand times, perhaps, heard brethren in their prayers generalize—pray for something connected indeed remotely with this object, but in no distinct way. We remembered that Jesus came to seek and to save the lost—to glorify the father in this great work—and realize that so far as we were in harmony with him we were right, and only so far. "An anxious, afflicting concern, that sinners make the instant resolve, to come to the Savior," were the happy terms a great and pious word-master once used in impressing upon us the spirit that ought to characterize the pulpit. Why not the pew as well?

WHEREVER pastors receive a good salary, they ought to lay by something for days of adversity or old age. With this view, we have ourselves purchased a farm that yields something, as a dernier resort; and its possession is a source of much mental relief. Possibly there may be better investments, we only wish to indicate a principle; each must judge for himself as to the form of investment. Severe economy in propitious times may furnish the clew by which to escape from many a distress. Or a well-to-do church might invest something for a beloved pastor, in its own way. Many a pastor, amid divine favor and success in his work, is compelled to look into the future with a sickening heart, as he sees uneducated and unprovided children growing up around him.

OUR scholarly and accurate Dr. Hiden discourses of the importance of the art of punctuation, in a late communication to the *Examiner*. Of course he puts it pungently. And we should be as chary of encountering the point of his pen as any man's we know. But as an humble schoolmaster, in the early period of life, we sometimes represented the art to our classes as the crutches on which lame sentences go; that perfectly constructed sentences rarely need anything more than the period and the semicolon; that lawyers, who say about as precisely what they mean as anybody, scarcely ever use a comma. Ideal writing attained more near by few than Macaulay, gained him the sobriquet of "the man without a comma." But we check ourselves, having no idea of provoking a rejoinder from one "so cunning of fence."

It has often occurred to us that hardly any class of men are so little prayed for as ministers. The very confidence their people have in their godliness may have the tendency to induce forgetfulness in this behalf. They are supposed to give themselves "wholly to prayer and the ministry of the word;" to be absorbed in these things; and to need comparatively little support from without.

Their children are imagined to be trained up in the way they should go, by precept and example; and expected to walk in a way of righteousness, almost as a matter of course, however little under the eye of the father, spending and being spent for others. If his family fall into serious error it is matter of wonder.

If his pulpit energies flag; if sweetness and cheerfulness forsake him; if he cease for a time to be a son of consolation, he is in danger of being criticised. O brethren, do you know how concealed grief often prays upon him, and how like a cup of cold water a fervent utterance in your prayers is to his loving spirit?

We have, in addition to what we said last week, this suggestion to rise in our mind: It is a part of the policy of many churches to provide a passage for the pastor. As most pastors lack nothing so much as a good library, why not fit up the parsonage with a good supply of standard books? They might remain permanently in the place for the use of successive incumbents. It would be a large saving of necessary expense to the pastors.

"SHE HAS DONE WHAT SHE COULD."

We know of nothing which makes one feel so secure as this consciousness. God has always intended that the last effort of his children should drop them on his arms. So he giveth his beloved sleep. The poor servant learns then to be "careful for nothing, but in everything, by prayer and supplication, with thanksgiving, to make his requests known unto God; and the peace of God that passeth all understanding, keeps his heart and mind through Christ Jesus."

But why should we speak of him as poor? personally he has little to desire; it is the woes of others that pray upon his heart. The ineffable communion of the Father and the Son, restrained not the tears shed over lost Jerusalem.

We have sometimes been astonished how almost entirely the interest of many in religion centers in personal well-being; in a sort of moral selfishness. Not so was it with our Redeemer. At last, however, there is a peace that passeth understanding in an assurance like that given to Daniel: "Go thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

BRO. W. P. RICE, clerk of the Alabama Association, has moved to Florida. He ordered the minutes of the association shipped to C. A. Gunn, at Ft. Deposit, for distribution. Bro. Gunn says the minutes lay in the express office at Fort Deposit some time before he knew they were there. He requests us to make this explanation of his seeming tardiness about their distribution.

OF the Louisiana State Lottery, Col. McClure says: It is lavish in its gifts, and generous in public enterprise, but the church could as well draw its financial sustenance from the bawdy house or the gamblers' den, and hope to promote vital piety, as can the politics, charity or enterprise of New Orleans draw tribute with self-respect from the lottery swindle.

REV. G. A. NUNNALLY will take hold at Eufaula on the 15th. We shall welcome him to Alabama with wide open arms. We know enough of him to know that when he crosses the Chattahoochee he will be an Alabamian and will identify himself with all the Baptist movements in the State.

THE HON. CARL SCHURZ delivered a lecture in Selma Saturday evening on Modern Education. The subject matter of the lecture was fine, and its style chaste and elegant, but the lecturer was deficient in true oratorical power.

REV. DR. W. C. CLEVELAND requests that respondents address him hereafter at Gadsden, Ala., instead of Montevallo, Ala.

Dr. Winkler's Library Again.

I have just read the noble editorial on "Dr. Winkler's Library." It has stirred hundreds of other hearts, doubtless, besides my own. Shall it not loosen as many pure strings, too? For one I thank you for it heartily, and give it my unqualified endorsement.

Now for some facts which it is well at this juncture to make public. It is known to not a few brethren in Alabama that immediately after the death of the lamented Dr. Winkler, I began, with the hearty consent of the family, a correspondence looking to the end here proposed—the purchase of this valuable library for the Seminary. I wrote to Dr. Boyce about it. He answered, November 17th, 1883: "We cannot buy the books with the funds we now have in hand, but your suggestion that they be purchased for us is a good one. The purchase would be rather in honor of Dr. Winkler and would need to be made by his personal friends. Let me suggest that the purchase be made by the brethren of Alabama, and presented to the Seminary in part payment of her quota of the proposed endowment. We have scarcely yet received anything from Alabama. I have several times attempted to start this work there, but have been asked to wait because of the necessities of other interests. Why not let this library, now, be paid us at its proper valuation as a part of the Alabama quota?" A complete catalogue of the library was soon furnished Dr. Boyce, and after careful examination of it he wrote, Jan. 18th, 1884: "I estimate the value of the books at \$1,682. As I do not know in what condition they are in I have estimated for second hand books in fair condition, valuing book by book. Yet there are about 2,100 volumes, and a library of this character ought to be worth one dollar a volume on the average, all around, good and bad, small and great. I think the library ought to be kept together, and if it can be sent to us in its entirety we will mark each book as having come from Dr. Winkler's library. I have given what I regard as the actual market value of the books, but I think it would be graceful and kindly, from love of Dr. Winkler, that the donors should mark up two thousand or twenty-five hundred dollars for

them. We should be willing to accept them and credit the donation at whatever price is paid, up to twenty-five hundred dollars, on the endowment contribution. We would rejoice to have the complete library of one who has been so intimately associated with the Seminary."

The substance of this plan was made known to the family and met their cordial endorsement. Mr. C. L. Winkler wrote: "It is absolutely necessary that the books be sold, and we greatly prefer that they should be in one place, where we should some time be able to see these dear memories of a loved father. Whatever you do, or cause to be done in this matter, will meet with our most cordial approval and thanks." I opened correspondence with prominent brethren in different parts of the State about the matter, to test it privately before broaching it publicly. A strong sentiment seemed to prevail in favor of the main purpose of the plan, but it was deemed best to postpone any public effort in the case because of the hard times and the urgent demands of other interests in the State. In the mean time a prominent Howard graduate wrote from another State: "There are some of us who would like to buy Dr. Winkler's library and place it as a monument to him in the S. B. Theological Seminary. Those of us who are old Howard students, who knew and loved Dr. Winkler, would delight to see this done." Others expressed similar wishes. The subject was revived. Some of us went up to the Convention at Tuscaloosa, sincerely hoping to see the movement inaugurated there. Consultation revealed a prevailing opinion of its inadvisability. Fall came on. Times grew harder. The friends of the family wrote, urging the sale to the Seminary, even at a heavy sacrifice; and at last the matter has been made public by this excellent and inspiring editorial.

Now, what shall we do? One of the most prominent and influential pastors in the State writes: "The movement has two strong pleas: First, the welfare of the excellent widow and little ones of him who was so useful, and who was such an honor to our people; second, the placing of his wonderful array of books in the library of our School of the Prophets. And it should be a strong inducement to us in Alabama, if it be allowed to stand as that much of our contribution to the endowment of the Seminary, as Dr. Boyce has suggested."

A leading member of the church at Marion wrote at the outset: "I hope the plan of purchasing the library will meet with success. When the time comes we will do what we can." Bro. Davidson writes, offering, with other brethren, if any plan is adopted making it necessary, to "unpack the books, catalogue them, stating condition, fixing price, &c., and to assist in all correspondence necessary to sale," &c., adding, "I am exceeding anxious to do anything in my power." Others write in substance as one has written in words: "If you undertake the enterprise, or if it is undertaken by any others, I will use pen and voice as best I can to aid the movement." True, some discourage it, thinking it an inauspicious time, &c., &c. But, brethren, was there ever "an auspicious time" for such an enterprise? Wait for that, and we will wait forever. Now the subject is broached, let us take hold of it. We need fear no detriment to other interests. Some will give to this who will not give to our other enterprises. Then giving, as a rule, does not make men less inclined to give. Open their hearts in one direction and they become more generous in all. Who will volunteer to aid in the movement? Let us hear from pastors and laymen. The opportunity is no mean one to do a grand service to the cause of ministerial education, and through the rising ministry, to the cause of Christ. Then who will hesitate to do what he can for the bereaved widows and helpless little ones of our honored brother? Are there not ten men in the State who will give \$100 each? Are there not ten more who will undertake to raise that amount? And, what say the old Howard College students?

Mobile, Ala.
Please Notice.

Bro. West: I hope that pastors and churches desiring my assistance in protracted meetings during the present year, will settle the question as early as possible, and notify me so I may arrange my programme for the same. Even should I not be able to reach some of them in six months, it is best to know now, or soon, so I may make my arrangements. I can spare one week each month, embracing the third Sabbath, and occasionally more if necessary dictate.

B. H. CREAMPTON,
Evergreen, Ala., Jan. 28th.

A TEMPERANCE lecturer estimates the annual average spent for intoxicants in London at \$720,000,000, or about \$60,000,000 a month, \$15,000,000 a week, and \$325 a second, night and day. In the Bible there are 3,088,480 letters, and \$205 placed on every letter would represent the annual expenditure. The brewers and distillers consume grain enough to provide four loaves of bread a week to every family in the United Kingdom.

Dr. Cleveland and the Howard Theologues.

When the good Doctor came to Marion and found us wading through mud and slush his prospects for a large audience were certainly not very flattering. Our people were looking forward with high expectations to Dr. Cleveland's lecture. Dr. Renfroe had awakened a deep interest by his first of a series of lectures for the benefit of the Howard Theologues; so that when Dr. Cleveland was announced as the next in order, his coming was hailed with delight. It was much to be regretted that, on account of the unfavorable weather, no ladies attended, and only a determined few in addition to the theologues were present.

The Doctor, however, is a preacher who hurls his thunderbolts, audience or no audience, and although a larger number of hearers would have been much appreciated, he soon showed that he came expressly for the theologues. He presented his theme, "The preacher's duty to preach Christ," in such a spirited, practical manner as to hold the close attention of every listener. We hope that the leaders of the BAPTIST may have this lecture in print as a companion to Dr. Renfroe's admirable lecture last month. At the request of our Theological class we call on Dr. Cleveland to give us the lecture through the columns of the BAPTIST, in order that we and the Baptists at large may have the full benefit intended. Such addresses should be studied carefully, not only by the Howard theologues, but by every minister who endeavors to accomplish much for the glory of the Master.

Dr. Cleveland, while here, was the guest of brother Davidson, but he did not forget the object of his visit. He spent an hour or more with the theologues at their home, and gave them much instruction concerning the desires and plans of the Board as particularly interested them. After a hearty hand grasping with every one, and a God-speed to our success, he left us. We hope to see him again before the session closes. We can assure him of the high esteem of the theologues, who took to him as a father in the ministry.

Permit us to say a few words in behalf of our class. Brother Davidson has begun the course of theology at the request of the Board, and the class fully appreciate this additional advantage. Brother Davidson, with the sunshine of his presence, is endearing himself to our theologues. The Board has a valuable auxiliary in him. We close by returning thanks to Dr. Cleveland for the lecture and to the Board for the course of theology.

J. M. K.
Howard College, Marion, Jan. 29.

The Little Gleaners of Montevallo.

This little Missionary Society is composed of nine little boys and girls, none of whom are over twelve years of age. It was organized last fall with suggestions from any one, with Ashby Cleveland as president, and Wilbur North as secretary and treasurer. They have met regularly every week since the organization, and conducted their business without assistance. I have just received their first contribution, amounting to six dollars and fifteen cents, which is appropriated to Missions in China.

If we had nine such boys and girls in each of our 1,400 churches, sending a like contribution, we would have \$8,610 for missions. The children in connection with our churches and Sunday-schools, if properly organized and encouraged, would raise more money annually for missions than we now receive from our 80,000 church members. Do we, as preachers, and Sunday-school superintendents and teachers, encourage the children to take an interest in the spread of the gospel? The same faithful instruction from the pulpit and in the Sunday-school that brought the above missionary society into existence, would organize a similar one in each of our churches. God bless "The Little Gleaners" of the Montevallo church.

T. M. BAILEY, Cor. Sec.
GEO. B. EAGER

From the Seminary.
How tired! and yet how glad! It is Friday evening. The last intermediate examination has just been passed, and I am ready to start out home for a few days' rest. Wife and the little ones will not look for me until to-morrow; but I am going, to give them a surprise for once. I was agreeably surprised myself this week, and it is more pleasant to give than to receive. I shall surely have an abundance of joy.

At 8 o'clock p. m., Monday, some thirty of the boys gathered in my room. You know how a lot of school boys do when they get around a table loaded with cakes, pies, meats, fruits, candies, lemonade, &c. Right energetically did we apply ourselves for half an hour, to the not difficult task of mastication; but there now sits beside me a large valise "chock full" of "fragments." It must have been an immense box to hold all this. It must have been a large-hearted, liberal souled people to remember us so bountifully. I clip this from the *West-*

ern Recorder: "Bro. Hale's old church at Northport, Ala., has not forgotten him yet, judging from the nice box of good things received by him from them the other day."

To those brethren in Alabama who thought my usefulness would be crippled, by coming to the Seminary, I will say that I have not been idle; for (in addition to carrying on my Seminary course, attending to the wants of my family, and having the pastoral care of more than 500 members) during the last two years 1883 & 4, I have traveled 10,850 miles, preached 675 sermons, and added 514 members to the churches, 114 of whom I baptized into my own flock. There now lie on my table more than 100 calls to hold protracted meetings; but, instead of going into the evangelistic field, I think, considering the future, the Lord will bless me more in a settled pastorate, and holding occasional revival meetings as I have done the past year.

FRED. D. HALE,
Waverly Hotel, Jan. 30th.

The New Orleans Exposition.

I have recently spent several days in New Orleans looking after the Judson exhibit in the World's Exposition, and I would like to say a word about this great display of the fruits of man's ingenuity and skill in almost every field of human effort.

Many disparaging reports have gone forth about its management. These rumors in so far as they may reflect upon the character of the exposition itself, are altogether unjust, and he who is kept away by them will be a great loser. The demands of the work I had in hand prevented my doing more than take an occasional running look at parts of the vast display; and so I could not now go into details even if I had time. In its extent, variety, and wonderful magnificence, competent judges say it goes far ahead of anything of the sort the world has yet seen. A simple sense of duty leads me to say this, and to urge all who can do so, even at a sacrifice, to go and spend what time they can in turning to the best account they can the manifold means of intellectual expansion which the Exposition offers. My estimate of the value of such a study has led me to arrange for the pupils of the Judson devoting to it the first week in March, as a part of the session's work; and from no week's work of the session do I expect larger returns.

There is no difficulty in finding good accommodations in the city at reasonable rates. Most excellent fare may be had at the Canal Street Hotel (kept by Messrs. Haich & Johnston, both of Alabama), for two and a half or three dollars a day. Those who prefer restaurant life can find at the Christian Women's Exchange, on Bourbon street, near Canal, fine fare at less than half the usual cost at a restaurant. Rooms may be had either at the Exchange, or near by, at fifty cents to a dollar a day.

All who visit the exposition are invited to inspect the work of the Judson. It will be found in the East gallery of the Government Building, about one hundred feet south of the steps leading up from the Pylæa street entrance.

ROBERT FRAZER,
Judson Inst., Marion, Jan. 30th.

For Cullman Baptist Church.

From Sumterville church, by Rev. J. T. Yerby, \$3.90; W. C. Stewart and family, \$2. May the good Lord bless the brethren and sisters of the Sumterville church, and Bro. Yerby and Bro. Stewart and family. Who will be the next to help the Lord's poor at Cullman? Brethren, we need help, or we would not ask it. Oh! how many brethren and sisters in Alabama, who have good comfortable church houses could send us a little and not hurt themselves, who would feel happier by so doing, and would make us more comfortable. May the Lord put it into the hearts of his children to help us. Send to me at this place.

P. M. MUSGROVE,
Cullman, Ala.

ALL THE LORDS—A missionary of the China Island mission says: "There is one gentleman down in the southern part of my province, a man of wealth among the Chinese, a man of landed property, but one who considers the whole of his time and influence and means must, as a matter of course, be at the feet of the Lord Jesus. We never told him that. He said, 'Why, the Lord has redeemed me; he has shed his blood, he has spared nothing in working out my redemption; therefore, I consider that granary of mine, full of rice, is for the use of the brethren and sisters if they need it.'—"*China's Millions*."

Church papers have done as much to make the church what it is as any other agency except the preaching of the gospel. Its circulation has been the measure and the stimulus of every benevolent enterprise, every advance in pastoral support. It has done for our different societies, what the epistles did for the early Christians in one particular—it has told them what others were doing, and how they did it. —*Christian Advocate*.

Alabama News.

Business is dull in Evergreen. Marion needs her streets paved. Uniontown wants a skating rink. Covington county has no prisoners in jail. Guano by car-loads is arriving daily in Tuskegee. The Baptist church at Evergreen has a new organ. Hon. Sam'l J. Randall will visit Mobile in April. Farmers are busy planting oats in Conecuh county. Fall oats are nearly all killed in Chambers county. Andalusia is to have a new military establishment. The street cars are doing a good business in Oxford. The college at Eufaula was never in a better condition. Corn is worth one dollar per bushel in Covington county. Farmers are still planting oats in the vicinity of Eufaula. Macon county has in its treasury over three thousand dollars. Butler county will have an exhibit at the New Orleans Exposition. The State Agricultural Society met in Montgomery on the 4th inst. There is not a retail or wholesale liquor house in Pickens county. Work has been resumed on the Sheffield & Birmingham railroad. A good deal of improvement is going on in and around Evergreen. Work will be resumed on the Methodist church building in a short time. Many handsome improvements are being made in and around Monroeville. The Chilton View is of the opinion that Chilton needs a county poor house. During the present season, one firm in Oxford has bought 4,000 bales of cotton. Wm. Carter, living near Scottsboro, was robbed of \$300 by two tramp painters. The grand jury of Cleburn county returned 36 true bills out of 127 indictments. Owing to the low price, a large amount of Western meat is being sold in Eufaula. There were two murders in Blount during the past month, each from drunkenness. Fall oats in the Uniontown section have been seriously injured by the cold weather. A negro woman fell from a freight car at Coaling, was run over and instantly killed. The oat crop in Macon county has been seriously damaged by the recent cold weather. Old farmers of Talladega county are predicting an early spring and a good crop year. Petitions for prohibitory laws are being sent up to the legislature from Bullock county. Early garden crops in Conecuh county have been damaged by the recent severe weather. There were one hundred and twenty-five marriage licenses issued in Morgan county last year. A watchman named William Nicholson, was killed in Birmingham while uncoupling a moving engine. Benson and Beauchamp, the great temperance lecturers, are to visit North Alabama at an early day. Hon. Carl Schurz, of New York, the foremost German in America, lectured in Selma on Jan. 31st, on the "Problems of Modern Education." The subject of moving the depot of the A. G. S. R. R. at Tuscaloosa into the city is being greatly agitated. Frank Reaves, a negro male thief, in attempting to escape from the jail at Clayton, was fatally shot by the jailer. Thieves entered the stables of Mr. Green Turner, near Enon, one night last week, and stole a pony and a mule. It is said that the Elyton Land Company, of Birmingham, have been far the most successful company in the South. During the year 1884, there were issued in Hale county, 252 marriage licenses—36 to white couples and 216 to colored. Owing to the unsafe condition of the court house in Birmingham, the dome is being taken down in order to save the building. Young cats in Montgomery county have been killed by the freeze, and a great many farmers are plowing up and sowing again. The citizens of Birmingham have circulated a petition to the commissioners to have the jail moved to the outskirts of the city. The people of Jackson county are greatly exercised over the prohibition election which will come off in that section at an early day. Mr. A. A. McKinnon, of Fitzpatrick, made twenty-eight bales of cotton and four hundred bushels of corn, with two mules, last year. The Eufaula Times says there are more Northern tramps in the South 16-day than when the "stars and bars" went down at Appomattox. Bennett Parsons, living near Jonesboro, was killed last week by some one, and his wife and two daughters have been arrested for the crime. An unknown young man was killed on the A. G. S. railroad, four miles north of Tuscaloosa, on the 27th ult., by the south bound passenger train. The gin house on Dr. W. A. Mitchell's place, near Eufaula, was burned last week, with several bales of cotton. No insurance; loss, \$800. A little child of Mr. Shelby Farley, residing in the eastern portion of Pickens county, was burned so severely that it died from injuries received.

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The Alabama Courier says: A country newspaper man is a queer sort of a fellow. He reads newspapers, writes on almost any subject, sticks type, folds papers, makes up mail, is blamed for a thousand things he never thought of, works hard, helps people into office who forget all about it afterwards, gets cheated out of his earnings, puffs up everything and every body, yet many people will not take his paper, but they will borrow and read it, and say bad things of the man who got it up. The Mountain home of the 28th says: At the shingling mill near Kymulga, in this county, there resided a very clever family by the name of Murray—people from the North. At 2 o'clock last Monday morning Mr. Murray died and at 10 o'clock a. m. of the same day, Mrs. Murray died, both having been sick. There was only eight hours difference in the time of their death. Both coffins were carried to the graveyard in the same wagon and were both buried in the same grave. These parents leave six children in limited and dependent circumstances.

A special to the Montgomery Advertiser from Greensboro on January 27th, says: Joe Jackson, a negro of bad character, charged with burglary and supposed to be implicated in the murder of Jno. S. Tucker and the burning of the Newberne depot, in 1880, in resisting a sheriff's posse one night last week near Akron was shot and wounded, but not fatally. He escaped from jail about a year ago and has been at large since. He fired at the posse three times when his pistol snapped. He had two guns also. In the fight Joe's wife was shot and killed. The house caught fire, and with her remains, was destroyed. Joe is in jail. Col. McClure, of the Philadelphia Times, attended the New Orleans Exposition last week, and the many things he says of the New South are highly commendable to the great journalist. Speaking of the future of Alabama, and of Mobile, he says: Whenever Alabama can make cheaper iron than Pennsylvania to supply the country, Pennsylvania must transfer the rude music of her forges to the Sunny South; and whenever Alabama can supply the world with cheaper coal than Pennsylvania, the world will buy of Alabama, and Pennsylvania capital and energy will not take pause over sentimental theories, but hasten to follow the larger profits of industry. With water transportation from the immense coal fields of Alabama, and Mobile Bay completed for the largest shipping, no State in the Union and no nation of the world will be able to compete with this State in supplying the Gulf of Mexico, the West Indies and Central and South America with coal. England now draws some four million annually from these countries for coal, while the United States draws little more than a quarter of a million; and the supremacy of Mobile as cotton centre would be more than restored. Mobile would be literally the great gateway to the waters of the world for the Southern coal trade if given the benefit of the gifts nature has bestowed upon her; and what interest or what section can assume to hinder so great a consummation? There are 4,000 square miles of virgin pine forests, with large supplies of cypress and white oak, which would be made marketable by these completed water-ways, and the cotton belt of Alabama and Eastern Mississippi that sought Mobile before the war, produces over a million bales annually. These are stubborn facts; facts which the people of Mobile are worshipping as the early salvation of both city and State; facts which the people of Pennsylvania and of the North must look in the face soon at the latest, and the sooner the better. They foreshadow the same mutations in industry, trade and wealth which have left their inexorable lessons on all ages and peoples of the past, and I welcome them as certain to give lustre to another of the many unpolished jewels of the Republic.

ALABAMA REPORTS.
Nearly a complete set of Alabama Reports, one copy of Brickell's Digest, and forty volumes of American Decisions with Digest, new for sale. A bargain can be had. For further information apply at office of the ALABAMA BAPTIST.

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Alabama Baptist.

SELMA, ALA., FEB. 5, 1884.

THE FAMILY CIRCLE.

Job Fletcher's Victory.

BY MRS. G. HALL.

It was getting dark. Job Fletcher sat by the window with his knees up, his book resting upon them. There were other thoughts in his mind and he could not read to-night. Though a very young lad, long and gravely he had studied the problem of life and its misty shadows, for he was the child of a severe experience, never knowing anything but hardship from his earliest remembrance. For years his father had been paralyzed, and though he could sit up day by day at the tiny fire which Job lighted every morning, he was weak and helpless, requiring constant attendance and utterly cut off from earning a support for his family—while the poor mother feeble in body yet patient in spirit, was continually wrestling on her feet against poverty, and in prayer upon her knees against the discouragement that beset her laborious life.

These poor parents had always been readers of the Bible, and when Sunday came it was to them like "the seventh golden link in the iron chain of toil," after the six long working days of the week.

Often when Job was a little boy he would say, "If God is so good to the sparrows, he is not going to let two such good people as my mother and father be cold and hungry. Just wait till I'm big enough, and I'll carry their burdens for them."

And now the time had come when he was to begin, and to-night he was forming all sorts of imaginable plans to cheer his mother, and to put aside the pain in his own heart at the prospect of his departure, which was very soon to take place.

The Fletchers lived in quite a small town in the northern part of New York, too small to give Job the chance that a good energetic boy ought to have; besides, he had caught the far-off hum of the busy world, and having an uncle in the West, hard as it was to let him go they were so dependent upon him, it had now come to be a necessity, and they would not oppose him. Brought up in the "the nurture and admonition of the Lord," and having already given his heart to the Savior, they could trust him to go out into the world. And so with God for his guide and with a brave heart he left home. As soon as he had reached his destination, he began to look around for employment. With a bounding pulse and great hopefulness the young adventurer sought the newspapers to look for advertisements, and almost the first one his eye rested upon was this: "Boy wanted immediately at the office of Gorton & Co.—one from the country preferred." Quick as thought, Job threw down the paper and started for "Gorton & Co.'s."

But what did he know of this strange city? Still he would not trouble his uncle, he would find it himself. He questioned apple-women, peddlers, clerks, lawyers. He walked streets and alleys in despair, until at last a barefooted littleurchin who happened to know topity on him and showed him the way. Job stepped in and modestly made known his errand. He found it to be an express office. Mr. Gorton eyed him with a scowl, and then proceeded to tell him what he wanted. His business would be to open the office, sweep it out, make the fires, go to the postoffice, wrap up papers and see that the mail was off in time; all for very small compensation. What should he do? Rather than be idle he accepted the duties successfully, something better would appear in time. His companions were rough, uncouth, unchristian, many of them; but Job's kind, friendly ways, and above all his Christian character, which shone not only in his pleasant face, but in the uprightness of all his dealings, as it always does, made him a great favorite.

He had said he left home with a brave heart, but there was many an hour, when he thought of the dear ones far away with that sickness of heart that those only know who have experienced it, and many a time he might have strayed into wrong paths out of that sense of desolation, had it not been for the precious Bible, in which he found so many kindly warnings and sweet promises.

Not long after Job entered upon his new duties, his employer told him that he should expect him at the office as usual every Sunday morning! "Sunday morning," he thought, and his voice choked with emotion as he replied, "I am very sorry, sir, but all my life my Sundays have been spent in going to church, and when I entered your service I had no idea that you would demand this of me."

"A young man is not his own master, my lad, and I shall expect the work done, and by you, too, as long as you stay in my employ!" What was the poor boy to do, when the dear ones for whom he had sacrificed home and all home endearments were dependent upon his help for daily bread?

When Sunday morning came, with a heavy heart Job went to the office and worked until noon. He attended the evening service, it is true, but somehow he felt as he had never done before. He could not enter into the services. He was guilty before God. "We have six days for our work, we ought not to begrudge the Lord one whole day," he said to himself, and he had fairly rebuked him of more than half of it! Restlessly did poor Job, with fettered spirit, sit out the tedious hours of that holy day which should have been the "most blessed of all the seven!"

The whole week he was troubled. He went again and again to his Father in heaven to know what he should do. When he turned to his Bible then he read, "Remember the Sabbath day to keep it holy."

How his sweet visions he remembered, too, the prayers at his moth-

er's knee, the oft-repeated words of Scripture, and the soothing hymns which they sang together at the twilight hour of Sunday.

Then again, had not God promised wonderful blessings to those who regarded the Sabbath day, "a delight, honorable, not doing their own ways or finding their own pleasure or speaking their own words?" He would not so dishonor God, let what would come. Throwing himself on the promises, he would keep the day holy, and so resolving, you may be sure his mind was at peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Before the next Sunday came around he sought an interview with his employer. It cost him a great effort to tell him his decision, that he could not work on the Sabbath day, that he had thought and prayed over it until God had made his duty plain. Although it was very important to retain his position, as others were dependent upon him, he knew they would rather suffer than that he should perjure himself before God! In all the world there is nothing half so noble as a great, strong nature, that dares to do right! For one moment his employer was abashed at this determination of character, the next he simply said to Job, "On Monday morning come to me, and I will tell you what I have decided to do."

You may believe that Sunday was a very anxious day to him, and often and often did he pray for help to bear the issue in a right spirit, whatever it might be! But all that day over the office rested the Lord's peace! For the first time there had been no work done there, and when Monday morning came Job appeared to his employer, who received him very kindly, in fact, with far greater respect than usual.

"From the first moment that you came to my office, Job Fletcher, I have watched you; every duty you have been most faithfully and conscientiously discharged. You have never once rebelled, except in your refusal to do the work of Sunday. I honor you, young man, although I am not a Christian, and never attend divine worship myself. Your scruples shall be respected, but you cannot occupy your present position any longer."

Poor Job! How heavy his heart was, you may guess. So, after all, he was to lose his situation! For a moment he wondered if his Father, in whom he so trusted, had "forgotten to be gracious," and had refused his prayer. Never yet did God deal so with those who trusted in him.

But wait! Mr. Gorton had not yet concluded what he had to say. "You may not retain your present position, but there is one awaiting you that you never would have reached had you not shown your true colors as you have. You are a Christian in very truth, as well as in name! I would not part with you, as an example to the young men with whom you are thrown day by day. You are invaluable to me, and the lesson you have taught your employer may reach through the whole length of life, and into the eternal years. Who knows? In a few days the position of cashier will be vacant. Whom can I trust to fill the berth as I can you, Job? It is an important one, but I am sure that I shall never find my confidence misplaced when I bestow it upon you."

What! still to be retained, and a better position, more salary, and able to do so much more for the loved ones at home! Had he heard aright! His heart was full of overflowing joy, so full that he could not speak. All he could do was to ask leave of absence for a while, and going to the little room where he lodged, and closing the door; he threw himself on his knees in humble gratitude to the giver of every good gift, promising his heavenly Father that no matter what the extremity of his after life may be he would never again doubt. And then praying that in the new office he was about to fill he might discharge his responsible duties more faithfully than before, he returned to Mr. Gorton.

Of course there was the feeling of envy, as there always is by those who felt they had a prior claim, which Job, young as he was, never resented by word or deed. Whenever an opportunity was afforded him to give the helping hand to those whose duties were more onerous than his own, he did so.

God greatly blessed him, as he will all those who go to him for guidance. It was no wonder that wherever he went he not only found opportunities of doing good, but was able to use those opportunities to the best advantage, and every day Job had occasion to thank God that he had given him the honor and privilege of working for him, even though it seemed so small a way.

Young men, are you conscientious in duty as Job? Have you that "anchor to the soul both sure and steadfast" that will give you strength to withstand all the altitudes of sin when called to buffet with the waves? The good seed you sow will never be lost. Pray, then, that you may be kept "pure and unspotted."

And that Job prosper ever!

Each endeavor
When your aim is good and true;
But that he may ever thwart you,
And convert you
When your evil would persist?
—The Examiner.

NOT IN THE DICTIONARY.—A Parisian once remarked to Longfellow that there was one American word that he never could understand, or find in the dictionary. "What is it?" inquired the poet. "That word," was the reply, "I never heard of the word," said Longfellow. Presently a servant came in to replenish the fire. After putting on a little fuel, Longfellow remarked to him, "That will do." "Ha!" exclaimed the Frenchman, "that is the very word which has troubled me."—Every Other Saturday.

A noble lord asked a clergyman once, at the bottom of his table, why the goose, if there was one, was always placed next to the parson? "Really," said he, "I can give no reason for it; but your question is so odd, that I shall never see a goose again without thinking of your lordship."

The Mother and Her Children.

I am sadly conscious that thousands of mothers are so overburdened that the actual demands of life from day to day consume all their time and strength. But "of two evils choose the less," and which would you call the less, an unpolished stove or an untaught boy? dirty windows, or a child whose confidence you have failed to gain? cobwebs in the corner, or a son over whose soul a crust has formed so strong that you despair of melting it with your hot tears and your fervent prayers?

I have seen a woman who was absolutely ignorant of her children's habits of thought, who never felt that she could spare a half-hour to read or talk with them—I have seen this woman spend ten minutes in ironing a sheet (there were six in the washing) one hour in fluting the ruffles and arranging the puffs of her little girl's "sweet white suit," thirty minutes in polishing tins that were already bright and clean; forty minutes for frosting and decorating a cake for tea because "company was expected."

"Oh, these children! these children! The restless, eager boys and girls! Shall we devote our time and strength to that which perisheth, while the rich garden of our child's souls neglected, with foul weeds choking out all worthy and beautiful growth? Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of that work whose results reach beyond the stars?"

Fleeing, O mother, are the days of childhood! Speckled windows, snowy linen, the consciousness that everything about the house is faultlessly bright and clean, will be poor comfort in that day wherein we shall discover that our poor boy's feet have chosen the path that shall take him out of the way to all eternity.—*Christian Observer.*

Ammonia for Flowering Plants and Strawberry Plants.

A writer in the *London Gardener's Chronicle* says: Last year I was induced to try an experiment in chrysanthemum growing, and for this purpose purchased one pound of phosphate of ammonia, which I bottled and corked, and the ammonia evaporates very rapidly. I then selected four plants from my collection, putting them by themselves, and gave them a teaspoonful of ammonia in a gallon of water twice a week. In a fortnight's time the result was most striking. The leaves turned to a very dark green, which they carried to the edge of the pots until the flowers were cut. As a matter of course the flowers were splendid. The ammonia used is rather expensive, as I bought it from a chemist's shop; this year I have also tried it on strawberries, with the same satisfactory result, the crop being nearly double that of the others; it is very powerful, and requires to be used with caution.

Killing Fowls.

It is a matter of no little importance to understand the best method of killing a fowl—one which is alike least painful to the bird and gives the best result to the poultryer. The plan recommended by a successful English poultry raiser is described as follows in a recent number of the *London Live Stock Journal*:

I tie the birds up by the legs, using soft cord for that purpose. If hung against a wall with the head level with my breast, it is very easy to manipulate it. The bird is first stunned by a blow on the head, and then the windpipe severed by the means of a sharp knife. The blood flows freely, and the action of the wings, helps in that direction. In a very short time the muscular action ceases, and the birds hang lifeless. This plan secures the proper bleeding of the fowls, and has certainly the advantage of preventing pain to the poor victim, and the greatest novice can give "the happy despatch" quite easily.

Carefully Prune Your Vines.

The grapevine bears its fruit on shoots in the present year, or in other words, the new wood. We will suppose we have just obtained our vine from the nursery, two years old. This vine may have one or more shoots, which may all be cut off except the strongest, and this pruned to within two or three eyes of its base, i. e., where it joins the main vine. The second season follow the same course, except allowing two of the strongest shoots to remain, which should be bent in either direction horizontally and fastened to the lower wire or bar of the trellis, with soft woolen strings or leather bands. The third year these two shoots will force out new ones, which should be trained upward. After this season's growth cut back the two main shoots to about three feet from the base and the upright ones to a foot from where they join the lower shoots. The fourth year each of the last year's shoots is cut back to three feet of its bases; after this year, when a few bunches of fruit will be had, the spurs should be pruned every winter to about the eyes. Of course it is understood that fruit is what is desired and not wood, and therefore a system of pruning must be followed similar to the one here described. Each fruit stalk should be allowed to produce two bunches of fruit, and when the stalk has made from three to five leaves beyond the last bunch of fruit the end should be pinched off, as must also all laterals which will appear. In pruning the grape cut the shoot to be made about half an inch above the bud, not close to it, as in hardwood trees.

Book Farming.

There is a widespread prejudice against "book farming." The idea is prevalent that books on farming are made up entirely of theory, or recommends practices beyond the means of the ordinary farmer to pursue. Works relating to agriculture are intended as aids to the farmer, not as explicit directions for the performance of all

farm operations. It is the fault of the farmer, and not of the book, if he accepts statements which he knows to be unsafe, or if he follows blindly a practice which has no element of stability in it. There is no reason why the literature of the farm should be decided by the very ones whom it is intended to benefit. It is not pleasant to know that most farmers are beginning to regard book farming as a hoax. No such thing exists. Books are misuderstood when they are represented as establishing theories of farming. They explain and discuss old practices and principles, and if new practices are proposed, the farmer is left entirely at liberty to accept or reject them. It is profitable, and constantly becoming necessary, for the farmer to pay some attention to the literature of his avocation. A farmer's organization can find no more lucrative means of passing a part of their evenings than by having read a portion of some book on agriculture, or of some standard farm journal, and by discussing the views of the writer and comparing them with the experiences and opinions of the members. A new book occasionally added to the library and treated in this manner, will be found in many respects a profitable investment. Because the actual experiences of one or more farmers are printed in book or newspaper form, they are no less true or valuable than if orally given to a smaller number within the reach of the speaker's voice. The printed volume may reach thousands, while by word of mouth only a limited audience can be reached.—*Farm and Workshop.*

Take Care of Farm Implements.

Some one once drew a graphic picture of a mortal foe of a farmer—one who labored for his destruction by night as well as by day, on Sundays, holidays, and work days alike. It was a "mortgage" that the writer of the sketch wisely regarded as one of the most active enemies to the farmer's purse and peace of mind.

There is, however, another agent for evil quite as active, to be found on every farm. It is known as rust. And although it annually destroys in the aggregate a vast amount of property, farmers too frequently neglect to take the measures necessary for protection from the ravages of this insidious foe. Hundreds of agriculturalists are buying farm machinery, which, if properly cared for, the *Forest, Forge and Farm* suggests, ought to last at least ten years. Most of it will be worthless in one-fifth of that time for lack of a little care.

A machine that is taken apart and properly cared for when not in use will do good work years and years after its counterpart has been thrown away by the man who had the habit of leaving it unprotected. Then the delays caused by broken machinery, loose bolts, and rotten or twisted frames, discovered just at the time when the loss of time means danger to crops, more than counterbalance any time, trouble, or expense incurred in properly putting away the machine. The provident farmer will always clean and house his implements as soon as the harvest is ended. Whenever the paint on an implement shows signs of wearing off, it ought to be renewed. And when tools and implements are housed, they should be placed just where they can readily be found when again sought for.

Potato Soup, or Substitute for Oysters.

For a family of six, pare and slice thinly a dozen medium-sized potatoes, boil until very tender in three quarts of water. Season with salt, a little butter, cream or rich milk, with a tablespoonful of flour stirred in, and you have an excellent dish to be eaten hot.

Miss Nellie Kent.

Wellington, Lorain county, O., writes "Dr. S. B. Hartman & Co., Columbus O., Gentlemen: I have been a great sufferer from chronic catarrh, bronchitis and neuritis of the face. I have been taking your *PERUNA* for some time. The neuralgia and catarrh is almost well, the cough is much better. I like your *PERUNA* very much."

C. E. Dupler, aged thirty-four years, of Equality, Illinois, had been affected with chronic catarrh of the bladder, which he first discovered when he was six years old. He had small, taste and hearing. The disease was so malignant that it not only attacked the softer parts, but destroyed the bony partition of the nose and seriously affected the external parts. He could only hear a watch ticking by holding it close to his ear. He suffered intense pain in the nose from which green, dry clots of offensive odor fell. In this condition he presented himself to Dr. Hartman, a watch eight inches from his right and six inches from his left ear. His taste and smell are again returning, and the external part of the nose is quite well. Few more grateful patients ever left a physician's office than the Mr. Dupler. He said, "Why in the world was *PERUNA* not prescribed for me long ago?"

Cramps of the Stomach.

We have the privilege of repeating the following case. These cramps are attended can get the name and address of Dr. Hartman. The lady does not want her name in the papers. For a year, or years, (the writer does not remember the length of time) this lady had cramps, the most fearful of the stomach, every day and night, "which would be followed by that terrible weakness, which was something wonderful." The suffering and distress of this lady was indescribable and almost unendurable. After all the physicians and medicines had failed, and all hope had almost fled, Dr. Hartman was consulted, and from the first day of taking his *PERUNA*, the cramps and all had been entirely free from every symptom. A more thankful patient no doctor ever had.

W. Boggs, druggist, Charlestown, Kanawha Co., W. Va., writes: "*PERUNA* sells well here and gives great satisfaction. Customers speak well of it."

Dr. J. Anderson, Coshocton, Ohio, writes: "Your *PERUNA* sells well and gives good satisfaction. I consider it a splendid medicine."

To Merchants & Farmers.

We have in stock for sale:

Rem. Notes at 10%	15 cts. per doz.
Short Note at 10%	10 "
Chattel Mortgage	20 "
Liens Notes and Chatt. Mort. ..	25 "
Crops combined at	25 "
Crop Mortgages at	25 "

Any of above notes paid to any address on receipt of price.

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

A Prominent Farmer Writes.

ROBERT STATION, Jones Co., Ga., June 30, 1884. By the recommendation of Rev. C. C. Davis, I bought and used CUTICURA for indigestion, debility and nervous prostration. I was a great sufferer for years and tried all known remedies for these diseases. I got no relief and obtained a bottle of Lemon Juice made by my friend, and used it for some time. I was very much improved and from both use it in place of calomel, pills, etc.

Your friend,
J. B. HALL.

A Christian Elder's Opinion.

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: "I travel all over the State, and have seen CUTICURA used by your Lemon Juice and from both use it in place of calomel, pills, etc."

Twenty-five Years a Citizen of Georgia and the past seven years I have suffered continually from indigestion and broachitis of a most severe type. I was treated by two prominent physicians and had taken all the patent medicines recommended for these diseases. I got no relief and obtained a bottle of Lemon Juice made by my friend, and used it for some time. I was very much improved and from both use it in place of calomel, pills, etc."

Dr. George W. Chover, Grantville, Ga., writes: "One most prominent physician here at Grantville constantly in his hours for family use."

Atlanta, Ga., 114 Whitehall street, Atlanta, Ga.

It cures all biliousness, constipation, indigestion, headache, neuralgia, kidney disease, fever, chills, and purities of the blood, loss of appetite, debility and nervousness, Kidney and Bladder troubles, Liver, Stomach, Bowels, and Rheumatism. It is sold by all druggists and for sale by all leading druggists, Selma, Ala.

Cuticura

A POSITIVE CURE for every form of SKIN and BLOOD DISEASE. PREPARED BY POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

ESTABLISHED 1876.

CHAS. SIMON & SONS,

Importers and Dealers in DRY GOODS OF EVERY DESCRIPTION. SAMPLES SENT FREE. Ladies' Ready Made Under Wear, Corsets, Etc.

Orders amounting to \$20 or over sent free of freight charges by express.

DRESSMAKING DEPARTMENT.

Rules for self-measurement, samples of materials with estimate of cost, sent upon application.

TERMS - - - CASH.

Cincinnati, Selma and Mobile Railway Company.

On and after Jan. 18th, 1885, trains will run as follows:

MAIL TRAINS DAILY. Accommodation—Daily except Sundays.

WESTWARD.	
Accommodation, Mail.	
Selma.....leave.....	6:40 am 3:25 pm
Marion Junction.....	7:55 am 4:15 pm
Marion.....	9:05 am 4:55 pm
Greensboro.....	10:50 am 5:37 pm
Akron.....arrive.....	11:50 am 6:40 pm
EASTWARD.	
Akron.....leave.....	1:50 pm 9:10 am
Greensboro.....	2:55 pm 9:55 am
Marion Junction.....	4:50 pm 11:55 am
Marion.....	5:50 pm 11:37 pm
Selma.....arrive.....	7:10 pm 12:30 pm

Mail trains leaving Selma at 3:25 pm, for Meridian, Jackson, Vicksburg and New Orleans, connect at Meridian with the N. O. & F. Mobile, and with the A. G. S. at Akron for Tuscaloosa, Birmingham and points north.

A. McCOLLISTER, General Supt.

E. T., Va. & Ga. R. R. Schedule.

Taking Effect Sunday Nov. 23d, 1884.

NORTHWARD DAILY.	
PASSENGER. PASSENGER.	
Lv Meridian.....	5:30 a.m.
Lauderdale.....	6:20 "
York.....	6:55 "
Demopolis.....	8:45 "
Ar Selma.....	10:45 "
Lv Selma.....	10:55 a.m.
Calera.....	1:45 p.m.
Taladega.....	3:50 "
Ar Meridian.....	4:19 p.m.
Ar Rome.....	4:40 "
Lv Rome.....	7:45 "
Lv Dalton.....	9:20 "
Ar Cleveland.....	10:20 "
Lv Cleveland.....	7:30 a.m.
Ar Chattanooga.....	8:45 "

SOUTHWARD DAILY.	
Lv Chattanooga.....	7:55 a.m.
Ar Cobbhatt.....	8:15 "
Lv Cleveland.....	9:00 p.m.
Ar Dalton.....	9:27 "
Ar Dalton.....	10:02 "
Ar Rome.....	10:50 "
Ar Rome.....	11:25 "
Ar Anniston.....	1:53 p.m.
Ar Taladega.....	3:20 "
Ar Calera.....	5:35 "
Lv Calera.....	5:35 "
Ar Selma.....	8:35 "
Lv Selma.....	3:50 p.m.
Demopolis.....	7:15 "
York.....	6:45 "
Lauderdale.....	8:18 "
Ar Meridian.....	9:00 "

CONNECTIONS.

At Meridian with M. O. V. & M. and N. O. & N. E. R. R. for points West and South. At Lauderdale with M. O. R. R. for St. Louis, Memphis and Northwestern points. At York with Alt. G. Southern R. R. At Selma with L. & N. S. & M. and N. W. & S. R. R. At Calera with L. N. & N. R. R. for Montgomery and points South, and for Louisville and points North and West. At Anniston with G. A. C. R. R. to Rome with Atlanta Div. for Atlanta, Macon, Augusta and Georgia points. At Dalton with W. & A. R. R. At Chattanooga with Cincinnati Southern R. R., N. & C. R. R. and Memphis & Charleston, for all points West. At Cleveland, for Knoxville, Bristol and all Virginia and Eastern cities.

AGENTS WANTED—STOCK-DOCTOR

FOR THE PICTORIAL COMPLETE.

Agents Wanted for the Pictorial Complete. The Pictorial Complete is a new and valuable work, containing a full and complete course of instruction in the art of stock raising, and is the only work of the kind published in this country. It is a complete and practical treatise on the subject, and is the only work of the kind published in this country. It is a complete and practical treatise on the subject, and is the only work of the kind published in this country.

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CHILD'S CATARRH

Treatment For THE JOHN DEERE Texas Ranger Black LAND PLOWS.

During the past two years these celebrated Black Land Plows have been in the hands of some of the best Farmers in our Prairie Country, and after a thorough test they are pronounced to be the best of the kind. They are in stock a full assortment of sizes, and Pulverizing Harrows and Oliver Chilled Plows. Correspondence Solicited.

We are agents for the celebrated BUCK'S BRILLIANT COOK STOVES.

JOHNSON, PARKE & CO.,

General Hardware Dealers, SELMA, ALABAMA.

FINE BOOTS AND SHOES.

LATEST STYLES OF SHOES, SLIPPERS, and TIES.

For Ladies, Misses, and Children.

Full Line of Edwin C. Burt's Fine Shoes.

FOR GENTLEMEN LOW SHOES IN ALL WIDTHS.

Shoe for Old Men. Shoes for Tender Feet. Ladies' Kid Slippers at from 75cts to \$1.

T. A. HALL, 32 Broad St., Selma, Ala.

R. C. Keeble & Co.,

Wholesale PROVISION MERCHANTS, SELLERS OF COTTON.

Orders for Groceries and Consignments of Cotton Solicited.

Water Street, Selma, Alabama.

W. B. GILL, Dealer in Corner Washington and Selma Streets.

Carriages, Wagons and Carts, Furniture of every Description, Parlor Suits, Bedroom Suits, Dressing Case Suits, French Dressing Suits, Mantel Glass, Mirrors, STUDEBAKER'S CELEBRATED UNDERTAKER'S DEPARTMENT.

Full supply of all kinds of Metallic Burial Cases, Metallic Burial Cases, Wood Cases, Wood Cases.

Best in the United States.

CENTRAL CITY IRON WORKS,

MACHINE SHOP and FOUNDRY.

Near the Selma, Rome and Dalton Railroad Depot.

SELMA, ALABAMA. MANUFACTURERS OF Improved Ala. Cotton Presses, ENGINES, CANE MILLS, And All kinds of Machinery. PIPE and FITTINGS.

On hand or at Short Notice. Repairs of all kinds of Machinery promptly done.

AGENTS FOR Ames' Engines, WATERTOWN ENGINES, Brown Cotton Gins, MCGOWAN PUMPS, Planters' Cotton Seed Oil Manufacturing Machinery Company STRAUB CORN MILLS and STEAM JET PUMPS.

A Large Stock of Improved and Alabama Cotton Presses and Steam Engines on our own Make, just completed and ready for delivery. We put up and Start in Successful Operation all Steam Engines sold by us, without Extra Charge.

Catalogues, Price Lists and any information furnished by

GREGORY, COE & POLLOCK.

SEED OATS! ALABAMA RAISED.

"HILL" and other Varieties No Cheat! No Johnson Grass!

FULL LINE OF

GROCERIES AND PROVISIONS.

GARY & RAYMOND, Selma, Alabama.

FOUTZ'S HORSE AND CATTLE POWDERS

INCUBATORS. Send Stamps for full directions how to make a 300 Egg Incubator for \$6 to PEOPLE HATCHER & CO., Roseville, Ohio. 3,000 now in use.

"THE PIANO TEACHER'S IDEAL" The New Musical CURRICULUM

By DR. GEO. F. ROOT. A Perfect Instruction Book. This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and is the present form it is beyond all doubt the

BEST WORK OF ITS KIND

Published by JOHN CHURCH & CO., CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

DOUBLE DAILY LINE OF FULL-MAN PALACE SLEEPERS

Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection for the North, East, West and South. For information as to rates, routes, etc., see agent of the company or write to C. P. Adams, G. F. & T. A., Louisville, Ky.

Furs, Hides and Wax Wanted.

TO THE PEOPLE OF ALABAMA: I beg leave to inform you all that you should by your action in August that you did not want me to be Governor, but preferred that I should continue in the State. Hides, Wax and Fur trade. Therefore as you think it best for me to continue in the trade, I am doing so, and trust you will aid me by selling and causing all your neighbors and friends to sell me all the Fur skins you can catch or gather up. I hope to be able to pay as high prices as Montgomery, Atlanta or Nashville, for the same grade of Furs. I will take Furs from all points from which I can get them, but prefer that they shall not be sent before the fifteenth inst., and then on 15th of April. Hides, Eggs, Wax, etc., taken at all times. Parties afraid to risk their Furs, will please describe and price them, and write me for a bid.

BERTRAND ZACHRY, Opelika, Ala., Nov. 1st, 1884.

CROQUET, HAMMOCKS AND Lawn Tennis.

IN ALL QUANTITIES. BASE BALL Goods of all kinds, at figures Lower than the "cheapest man." Write for prices, etc.

ROBT. S. WETMORE, SELMA, ALABAMA

Blankets!

From the Recent Large Sale of Wilmering, Hoguet & Co. at Unparalleled Low PRICES

50 pairs White Bed Blankets at \$5.00 per pair, equal to any offered at \$7.50.
50 pairs at \$5.00 per pair, fully worth \$8.00.
50 pairs very superior, with Jacquard and Grecian border, at \$8.50, better than any hitherto sold at \$12.50.

The very Superior Quality of these Blankets, and the remarkably Low Price, will undoubtedly interest a speedy sale of the same, and we advise all interested in Blankets to call early before the same are disposed of.

We have opened and are offering the most complete line of

MEN'S UNDERWEAR

Ever shown here. An Elegant Line of Balbrigan, Scotch Wool and Merino Underwear.

In Finest and Medium Quality and at Popular Prices. We especially recommend our \$1.00 and \$1.50 Undershirt (the latter all wool) as the best value we have ever offered.

Also, a full line

Ladies' Underwear

In All Wool and Merino AT Lowest Prices. Oberndorf & Ullman, Selma, Ala. Our Club Rates.

We will send any of the following periodicals on receipt of the amount shown in the column headed price of both. By this means you will secure a great reduction:

Pub's Price.	Price of Both.
American Agriculturist.....	\$1.50 3.00
American Farmer.....	1.50 3.00
American Poultry Yard.....	1.50 3.00
Breeders' Gazette.....	3.00 4.00
Breeder's Journal.....	1.00 2.00
Bee-Keepers' Guide.....	.50 2.00
Christian Herald.....	1.50 3.00
Courier Magazine.....	4.00 5.00
Home and Farm.....	1.50 3.00
Country Gentleman.....	2.50 4.00
Drainage and Farm Journal.....	1.00 2.75
Demorest's Magazine.....	2.00 3.50
Farm and Fireside.....	50 2.40
Floral Instructor.....	50 2.30
Florida Agriculturist.....	2.00 3.50
Farmer and Fruit Grower.....	1.00 2.50
Farmers' Review.....	1.50 3.10
Farmers' Home Journal.....	1.50 3.00
Ford's Christian Repository.....	1.50 4.00
Godey's Lady's Book.....	2.00 3.50
Home and Farm.....	2.00 3.50
Harper's Bazar.....	2.00 3.50
Harper's Monthly.....	4.00 5.00
Harper's Weekly.....	4.00 5.00
Harper's Young People.....	1.50 3.20
Iowa Farmer.....	1.00 2.50
Leslie's Farm.....	2.00 3.50
Leslie's Farm.....	2.00 3.50
Ky. Live Stock Journal.....	3.00 4.00
Leslie's Sunday Magazine.....	3.00 4.00
Leslie's Illustr'd News'pr.....	4.00 5.20
Leslie's Pub. Monthly.....	2.50 4.00
Live Stock Journal.....	2.00 3.00
Mirror and Farmer.....	2.00 2.75
Maryland Farmer.....	1.00 2.65
Nat. Live Stock Journal.....	2.15 4.15
North Carolina Farmer.....	1.00 2.75
Peterson's Magazine.....	2.00 3.50
Planner's Journal.....	2.00 3.50
Philadelphia Times.....	2.00 3.20
Prairie Farmer.....	2.00 3.50
Poultry World.....	1.25 2.75
Southern Planter.....	1.25 3.00
St. Nicholas.....	2.00 3.50
Southern Cultivator.....	1.50 3.00
N. O. Times-Democrat.....	1.50 3.30
Western Agriculturist.....	1.10 2.75

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Agents Wanted for the Pictorial Complete. The Pictorial Complete is a new and valuable work, containing a full and complete course of instruction in the art of stock raising, and is the only work of the kind published in this country. It is a complete and practical treatise on the subject, and is the only work of the kind published in this