

A Bad Heart.

BY ANNA WILKINS.

Oh! my heart is not bright and gay,
Sweet sister of the Spring,
I used to love your sunny day,
My spirit felt your fairy wing.
But now, I listen to your strain,
With weary, listless ear,
You waken but a low refrain
Of what was once so dear.
A shadow fallen on your wing
Has darkened all the air;
And clouds of strife are streaming now,
Amid your golden hair.
Ah! in my heart there is a blank;
My life has lost its May!
A bitter frost, an awful storm,
Have swept the bloom away.
I woo the swallows back to sing;
They will not come again;
They love the sunshine and the spring,
And I will not complain.
A withered leaf, a broken bough,
An echo from the past,
Are all that remain to show
Their friendly shadows cast.
I used to think it joyful
To see the sky o'ercast,
And all the sweet young morning light,
Pale out and die so fast!
My spirit sickened at the sight
Of suffering and gloom;
Perhaps it was the shadow cast
From my impending doom!
But through the midnight gloom that hangs
About life's lone way,
Are soft, sweet rays of silver light,
That promise endless day.

Communications.

Foreign Missions.

FACTS FOR THE THOUGHTFUL AND THE
PIOUS!—FOREIGN MISSIONARIES—
THEIR SACRIFICES—HELP!
DUTY OF PULPIT AND
PRESS—GRAND POS-
SIBILITIES.

[Dr. Tupper has furnished our readers this week with such information as they will be pleased to know. We ask a careful study of his *Facts for the Thoughtful and the Pious*.

There they learn the names of the devoted servants of God who are giving their lives and their toil to the heathen. Are the brethren at home sustaining them? Then what means that reduction of salaries already so small?

Would it not be a small matter to you, dear reader, if you would send a contribution to Dr. Tupper? He does not ask for much; just what you can give. Try it. You will have a lighter heart, and your missionaries will be able to do service more efficiently than ever.—Ed.]

1. The following missionaries, with their assistants, in foreign lands, the churches have engaged to support, through the Southern Baptist Convention:

W. J. David, and W. W. Colley, in Central Africa.

G. B. Taylor, and wife, Rome, Italy.

R. H. Graves, N. B. Williams, with their families, and Miss Whilden, Canton, China.

M. T. Yates, and Mrs. Yates, Shanghai, China.

P. Crawford and wife, Mrs. Holmes, and the Misses Moon, Tung Chow, China.

J. B. Hartwell and wife, (now in this country), Chefoo, China.

2. The income of the Foreign Mission Board, is not near equal to the drafts of the Missionaries, which have been authorized by the Convention.

3. The lack of funds, for the current expenses of the Missions, is just about the amount which has been contributed for special objects in the past ten months.

4. The economy of the Board this Conventional year, has been excessive; and the churches should not allow the hardship of their work to fall upon the few, who may be willing to endure even beyond their strength "for Christ's sake."

5. As a sample of the sacrifices of our missionaries to relieve the churches: Miss Whilden, in Canton, gives up \$200 of her little salary; Brother W. J. David, in Central Africa, reduces his salary by \$250; Brother G. B. Taylor, in Italy, cuts his down \$500; Brother M. T. Yates of Shanghai, relinquishes his altogether! All are doing their utmost at retrenchment. Shall not such nobleness in our missionaries arouse corresponding liberality in the churches? If we have love to Jesus, now is the time to show it!

6. Between this time and the Convention, there will be need of at least TEN THOUSAND DOLLARS for the work of the Board. Let the denomination decide, in the fear of God, whether they will meet the obligations to which they are virtually pledged, through their Convention.

7. There is no hope of the people discharging this indebtedness to the brethren, unless the pulpit and the press come to the aid of the Board.

Will they come? Will not the people be more instructed and lead?

Will they be more ready to do what they

readily can, the next meeting of the Southern Baptist Convention will present encouraging prospects of their Foreign Missionary work.

Brothers David and Colley have entered Central Africa with bright prospects; ten have been baptized in Rome since Brother G. B. Taylor opened his new locale; twenty have been received by baptism and experience by Brother M. T. Yates, since the opening of his new chapel and baptistery, last spring. The Misses Moon, of Tung Chow, China, will soon have their new house and boarding-school, and the Canton Missionaries have nearly \$8,000 for their residence. But, must this \$10,000 for houses lessen by so much the funds to meet current expenses?

Treasurers are urged to send at once all funds on hand for the Foreign Mission Board.

In behalf of the Board,
H. A. Tupper, Cor. Sec.
Richmond, Va., Feb. 1876.

Blount County.

ITS PAST—PRESENT—FUTURE
SETTLED FEELING NEEDED—
FINE PLACE FOR HOMES—
DENOMINATIONAL.

Isolation.

Until two or three years since, this county and the adjacent counties have been rather remote from what may be termed our state centres of learning and wealth. The great South and North Ala. rail road has brought it into communication with central Ala. It has long been noted for its excellent fruit, especially apples. The famous Blount Springs are in this county.

To those who have been accustomed to look upon the broad prairies of middle Ala., or the beautiful plains of Talladega or Madison, Blount county would seem a very poor county, especially along the S. & N. E. R. R. There is really a good deal of poor land in it, but even much that might be considered worthless, under the hand of skilful and economical cultivation may be rendered profitable.

Development.

The mountain or table lands are being bought up and improved by emigrants from Georgia and elsewhere, and many of those people are making independent and comfortable livings. There is one such neighborhood, ten or twelve miles east of Blountsville, which is a remarkable one. It is considered a mountain country, but it wears a more thrifty and prosperous face than any community I have seen since the war. The lands appear poor, and some of them really are, yet everywhere, as I passed through, I saw clear, clean fences, good gates, substantial out-buildings, tidy yards, cheerful dwellings, well kept stock, and a bountiful harvest met my eyes. I was told that there were no mortgages given in that neighborhood, and several farmers had money ahead. The people are all Georgians.

This is what we need: industrious, economical and enterprising emigrants from the old states east of us, who, while they bring with them a large amount of these three essentials, still retain our old Southern tastes and manners. Our chief hope of new progress is in the influx of a new and progressive population.

Health and Fruit.

There are a few large farms here, but there are many good small ones, two or three farms. Some of the land holders are anxious to divide their farms, and almost every man here would sell—simply because he has the moving fever, and does not know how well he might do. Blount county is healthy indeed. Such a country for fruit has never been seen anywhere else, especially apples, grapes, and muscadines. This will certainly become a great vine growing region, at no very distant day.

Baptist cause weak.

Our people, the Baptists, have a strong hold here, but unfortunately the objects and enterprises of the denomination are little known, scarcely appreciated, the ministers are poorly supported, and the moral powers of our principles have not been developed. It makes my heart sad often. Here we are, away up here in the mountains, and scarcely see our Renfroes, Winklers, Wilkses, Tegues, Hendersons, Smicks, Waldrops, and Collinses. Come among us brethren.

J. H. WEATHERLY.
Blountsville, Ala. Jan. 31, 1876.

The great problem.

"What becomes of the pine?" will yet be eclipsed by the question as to what becomes of the open-communicants. The New York Observer and other particularly well-informed sheets tell us that there are great numbers of open-communicants in the Baptist ranks, the most of whom are "emancipated D.D.s." But when we look for them they are nowhere. Whenever a count is made, they cannot be discovered.

A commendable Spirit.

MISSIONS—THE LADIES' ABOUSER—
HOW TO BE HAPPY.

Dear Baptist.

A devoted sister in your state, in a private letter received some time since, thus wrote: "To me there is no cause on earth so dear as that of Foreign Missions. What ever else I may be denied, I pray God will grant me the blessed privilege of assisting in holding up the gospel lamp so as to shed its radiance over darkened heathen lands."

She has suffered much in days past, from bodily infirmities, and therefore is it, I presume, she adds: "If I can but work for the benighted heathen, by helping to support and render comfortable those who are laboring among them, I shall be glad to live many years yet, though all my days be spent in suffering."

The commendable spirit evinced in the foregoing extracts from a letter written not for publication, but as an expression of the writer's confidence in a Christian brother, and with a view of intensifying his interest in the cause of missions and securing an interest in his prayers, cannot fail to command the admiration of all who behold it. May your readers contemplate it until they feel within themselves an irrepressible desire to progress and manifest the same spirit.

May every reader who would not be deemed incapable of appreciating the spirit commended to their attention, signify his appreciation of it by forwarding, at an early day, a contribution, small or great, to Mrs. N. A. Bailey, Secretary of Woman's Mission Society, Talladega, Ala., whose appeal for funds to provide a home for our missionary sisters in China has already appeared in this BAPTIST. No one will ever die the poorer for what he may contribute to this good cause. Of that every one may safely feel well assured.

J. S. B.

Our Master's Cause.

The New Year.

Bro. Winkler: The year 1873 has passed by, and should that not remind us, the subjects of our Father's mercy, that we too, soon will die? Soon our children, whom we should daily be preparing for the duties of life, will have to fill our stations in State and church, therefore should we not be diligent, and fail not to discharge the many duties which devolve upon us, that our acts may speak when we are no more?

In behalf of the cause of Christ our Intercessor, then, let us as Baptists, at the beginning of this year, resolve to be energetic, and economical, that we can and will give to the cause of our Father a part of our income, let it be small or large.

Preachers.

Convinced that many of our ministers are to day without the necessary means of subsistence, that they are not properly sustained by our churches, and that they have to engage in some secular business to support their families; we are made to mourn, that we as professors are withholding the means given us by our Father. Yet we say that we are Christians, love God, and his cause, when we will not deny ourselves of the things of this world, which are in many instances detrimental to us, and give to religion a part of our earnings. I hope that we may consider this subject well. Let us reform.

Papers.

The ALABAMA BAPTIST should be taken by every Baptist family within the state. It is a treasure to my family, setting forth many precious truths, and giving much information to all who may peruse its columns. And Bro. Boykin's *Kind Words* should also be taken. We use these papers in our Sabbath School and find much knowledge and information therein. We could say much, and then still feel that we had not begun to speak for our Father, but we will not intrude.

Yours in Christ. X.

South Ala.

REVIVAL.

Dear Baptist:

Elim association will meet next at Coochill church, Escambia Co. Fla. The last session was held with Pleasant Hill church, after which brethren J. L. Bryars, G. W. Miller, S. C. Johnson and Henry Kierce held a meeting which resulted in 27 additions. Bro. Bryars is a faithful worker. The Lord has greatly blessed us. Deep feeling still prevails the community. We have preaching monthly. The churches seem to be prosperous. We have in our neighborhood a Good Templar's lodge. May our Baptists do all they can this year to advance the Redeemer's Kingdom.

M. V. HARR.

Bluff Springs, Ala.

Types of Christian Character.

SUMMER ONE
LITTLE CHRISTIANS.

Contrasted views.

Little Christians may be found in nearly all the churches. They are those who never seem to have a high conception of any thing. They never soar like the eagle, but like the dove prefer to keep near the surface. Fine sermons are to them like jewels before swine.

Duty is but a small word with them. A great work for the world does not meet their apprehensions, but a small work excites their ambition, and they see it as the one all important thing to be done.

If you want to build a house of worship next and ones, not a cent will they give; but if after you have built the house you want a dollar from the congregation to buy oil, they will hunt up the collector to help in this great enterprise.

Subterfuges.

If you ask your congregation for twenty five dollars to help "preach the gospel to all the world" they instantly turn themselves into mutes; but if you want five dollars to help the board over a crisis they make long speeches about the poor, blind, sin-benighted heathen, and what the gospel is doing for them. They weep over the scene and they give. And that is not all, they let a heavy hand fall on the close-fisted brethren.

Circles and Bar room.

If a brother is arrayed before the church for drunkenness, they haven't a word to say; but if a young brother has slipped into the circle just for once in his life they are terribly offended, quote all the Scriptures against worldliness, talk about sweeping the house to keep it clean, declare they can't fellowship the brother, and, though he confess with tears and promises "to do so no more," they vote to exclude him.

"Colling," Paying.

If the church meets to call a pastor they are sure to be there and tell exactly what kind of a preacher the church needs, and what a great work there is for a pastor to do; but if the deacons appoint a conference to take into consideration the payment of the pastor's salary, a matter of little moment does not demand their precious time, and of course they do not turn out.

Their use.

Upon the whole I don't see how the church would get along without them, for they serve a double purpose; they really help a little, and every little you know is a help, and they stand out as beacon lights to guard others from making shipwreck against the rocks of littleness.

W. S. ROGERS.

Resolutions.

The following preamble and resolutions were adopted by Fort Williams Baptist Church, at Fayetteville, Talladega County, Ala., Saturday before the 4th Lord's day in December, 1875.

Whereas the pastoral year of Fort Williams Baptist Church terminated on Saturday before the 4th Lord's day in November, and the church went into a choice of a pastor for the next year, which resulted in calling Bro. Kidd:

Therefore, we feel it to be our duty to Bro. Wilks, who has served us faithfully for fourteen or fifteen years, with the exception of about three or four years, to make known our appreciation of his services.

Resolved.

That we tender to Bro. Wilks this testimony of our warmest sympathy and affection, and that we hold him dear to us as a brother in the Lord and as a useful and devoted servant of our Lord and master.

2. That we commend brother Wilks to the kind regards and affection of our brethren as a servant of Jesus Christ, wherever in the providence of God his lot may be cast.

3. That this church deprecate and disapprove of all that transpired in conference on Saturday before the fourth Lord's day in Oct. 1875, after the exclusion of Henry Moss, except the legitimate business of the conference.

4. That the clerk furnish a copy of these resolutions to the ALABAMA BAPTIST for publication.

M. S. BENNETT, C. C.

CENTENNIAL EDUCATION WORK.

We must take good care of our Missions—Foreign, Home, State and City—and at the same time push forward vigorously in our Centennial Education effort. We are well able to do better and grander things than we have ever done before. Let us hold steadily on, and keep aloft a high standard before the people. The Methodists and Presbyterians raised, they tell us, over \$50,000 each, in their efforts. Shall we fall behind, and come in at the end covered with the shame of defeat? Never! never!

J. B. S.

Our Paper.

Eds. Alabama Baptist: Inclosed please find Post Office Order for \$2, for the BAPTIST one year, as per published terms. I cannot afford to be without it as long as I can afford to pay for it. It is like an old friend with whom I have always been on good and intimate terms. My first acquaintance with the "old Alabama Baptist" commenced in 1844, when edited by Prof. M. P. Jewett, then Principal of Judson Institute, when I contributed occasionally to its columns, and I continued to take and read it, until its cognomen was changed to the *Southern Baptist*, and on down to the time when it ceased to be published. I am pleased with its present appearance and management, and hope it may continue to prosper and be a power for good.

I returned to this city a few months ago.

Yours in fraternal love,
A. B. COUCH.

Mobile, Ala., Feb. 7, 1876.

To The Baptists of Alabama.

The Home Mission Board of the Southern Baptist Convention, confided to the care of Alabama Baptists, more than thirty years ago, and which you have tenderly cherished in the past, is greatly in need of funds to meet liabilities just due, and to conduct its work. I appeal to you beloved brethren and friends for assistance. We have no agent in Ala. The Secretary can reach but few points. Will not pastors bring this matter before their churches? Will not some brother or sister in every church become a voluntary agent in their several churches and communities, for Home and Indian Missions. You can render effective service to the Master by interesting yourself in this cause. Let no one fail to give a little because he cannot give much. According to the ability is the great rule.

Send your contributions to J. B. Lovelace, Treasurer, or

Wm. H. McIntosh, Cor. Sec'y.

Marion, Ala., Feb. 8, 1876.

The Apostles' Creed (so-called)

Again, Or No. 2.

Your former correspondent (X), has succeeded in placing in a strong light, and in few words, one objection to the creed, viz: its utter want of authority. I propose to present another objection, and will try, like my predecessor, to be judiciously short. The objection I wish to urge is the fact that the creed asserts as an article of faith, that Christ descended into hell. I am aware that there is an implied explanation that "hell" means "the place of departed spirits," but it is fatal to an article of a creed that it is susceptible of two explanations so entirely different, one supporting the Romish doctrine of purgatory, or preaching to spirits in prison, and the other a simple truism, i. e. containing no doctrine and no duty.

Hoping (now that the subject is up) that others may pursue it, I am sincerely yours,

S.

Methods of Evangelical Work.

At the "Christian Convention," held in Philadelphia at the close of last month, various interesting, and practical suggestions in regard to the methods of evangelistic work were made by Messrs. Moody and Sankey, as also by the attendant ministers. A long report is given by the *National Baptist*, from which the following extracts will be of interest to our readers.

Evangelistic Services.

Said Mr. Moody:—When the meeting is organized do not change the speakers each night but let one man speak each night for at least one week, and then the people become acquainted with his way of presenting the Gospel to them. Let the meetings be short. Send the people away hungry, and they will come back again. Look well after the ventilation, and have good, lively singing. Have godly men and women to sing from the heart, and sing new pieces once in a while. The songs of Wesley went further than his sermons.

There is no general rule as to how to pull the net and gather in the harvest of souls. There are various ways, such as getting them to go in to the inquiry room, or to rise for prayer. One way to find out who want to become Christians is to get them to do something they do not want to do. At a union meeting do not speak on controverted subjects if they are not cardinal points, but if they are we must take a firm stand.

Formality.

There should be no formality. If the people will not come up and take the front seats, the minister should go down among them and take the stiffness from the meeting. The secret of the minister's success is to get others to work. People who take part in your prayer-meetings are the ones that don't fail, but when they don't work they will find fault. In Chicago we have nineteen meetings a week, and there is no time to go to theatres; if there is any wish to go. The prayer-meetings should be

open if you want to make them interesting.

Work for each to do.

When I was converted I got up in a good many prayer-meetings to speak for Christ. I had zeal without knowledge. A minister took me one side, he colored up, and I knew something was coming. He hesitated and then lunged his head. I said, "Say on." He said, "I have no doubt but that the Lord has converted you, but—ah—ah—ah—don't you think you would serve the Lord by keeping silent?" The man was honest and if I had been in his place I might have given the same advice. He should have told me there was some work I could do. I was two years in finding it out, and then I went into the lanes and went to work among the ragged boys.

Dealing with Inquirers.

It needs a good deal of time in the inquiry room. I am willing to give the whole evening to one soul. I am tired of superficial work. It is better to spend a week in getting one truly in the fold, than to get fifty in with a superficial conversion. A man should always take his Bible in the inquiry-room and by pointing out passages to meet the cases of individual inquirers, he will do more good than in any other way. We must present Christ to all who come into the inquiry-room, whether they accept him or not. When a man comes in and thinks he is so great a sinner he cannot be saved, we must deal gently with him, and read to him the comforting words of God. You must not use the same passages of Scripture in all cases. We should pray a good deal with inquirers. Sometimes that has more influence than any other else. We are very apt to pronounce people converted. My experience is, it is better to let God tell a man when he is converted. It is important that no man should join the church until he is converted, let him join the church, and then we will set him to work.

Singing.

Said Mr. Sankey: we should have a converted choir. This choir should be large, and they should lead, but not monopolize the service of praise. I would have the choir in front of the congregation, near the minister, and I would have each department on the part of the choir as would be coming in the house of God. I think there are Christians enough in all our congregations from whom good choir may be organized. Not that they have the best singing talent in the world, but they have hearts to sing for Jesus. I would get them together and have them pray as they meet for practice. I would have them in hearty communion with the minister. That is the secret of having good Christian singing. A great many of the troubles of the choir are the result of so many unconverted persons being in the choir. Those praying members of the choir never gave me any trouble or the church. They were always ready to concede some things they would otherwise like to have.

In the prayer-meeting there should be good hearty, spiritual singing, and this should be led by one person, not necessarily always by the same person. I would not have instrumental music in the prayer-meeting, because there are saints there who have passed the day when they can sing just in time. Let them sing just when they can, and God will bless it.

Sunday-school Helpers.

I think in a few years we will find America one of the grandest lands under sun for music and song. I attribute it to efforts of the laborers in the Sunday-schools getting the children to sing these sweet Sunday-school hymns. We have made great progress. It seems out of place to say how to conduct service in Sunday-schools, because it has been great success. But there are some places where it is a failure yet, where the singing is far from what it ought to be. To such I speak, and only such. I would have a cabinet organ, and a person to lead who is a Christian, and as children love music they would rally round. I would have near the desk a few good voices, and I would invite the children to see the singing, and I would explain the hymns and get them to take an interest in it, and the children would soon sing those hymns at the top of their voices. But you must not allow it to run into a singing class. Let the singing bear upon the subject which is the key note of the day.

A Model Bible Class Teacher.

Dr. J. H. Vincent, spoke of Dea. Lawrence, of the Second Baptist church, Chicago. A few years ago he began his Bible class with thirty members. He asked the Lord to give him at least one soul each week. The class grew, and soon they had to ask the trustees to take away a partition to give them more room. It kept on growing, and they had to have another partition removed; and so one partition after another till the people were afraid that the baptistery upstairs would spring a leak! At the end of the year there were fifty-two conversions. At the end of the second year, one hundred and six; and the class numbered three hundred and fifty. Some one asked Deacon L., "What is your philosophy of teaching?" "Philosophy? What is that? Oh, you mean how I do it. Well, as soon as one lesson is through I read over the next, and pray over it; and then I read it again and pray over it; and then I think about it and pray about it; and then I pray over it some more; and by the end of the week I get so I must teach the lesson or I shall die.

Getting hold of the People.

Said Mr. Moody: When I began to preach I had no name, and I can tell you it was hard to get anybody to come. So we had a "Yoke Fellows' Band." They would go out before meeting and bring in people from the streets, the saloons, the billiard rooms

and we had no empty benches. And there was no Sunday all through the year that there were no inquirers. Often I would go and ask people to come and hear me preach. Some people say: This is not pleasant. But we must do a great many things that are not pleasant. Often two or three that were singers would go into a saloon and ask: "Are you willing that we should sing a piece or two?" "Oh, yes," "What shall we sing?" The saloon keeper would name perhaps two or three pieces. "We don't know them; but suppose we sing the Star Spangled Banner." "Oh, yes." After they had sung that: "Now, suppose we sing a piece that our mother taught us," and they would sing, "There is a fountain filled with blood," and half the people would be in tears; then: "You will have no objection to our reading a few verses from the Bible?" And there would be a prayer-meeting before anybody knew it. Then they would say, "Now, won't you come up to meeting this evening?" and fifty or sixty not they would empty the saloon.

Then in summer, preach in the streets. Hundreds of our best workers in Chicago have been brought in from the streets.

Our great organ and our artistic singing will never reach the people. They want the words. And the singing will often reach them when the sermon doesn't. I know this, for I have often heard people talking in the cars and other places when they did not know that I was about, and talking about the sermon and the singing. And then we must shake hands more. I used to get round the door during the last singing, and be ready to shake hands with each one as he went out, and say, "Glad to see you; hope you will come again." This does away with the notion many people have that you don't care to see them at church.

Evangelical simplicity and honesty.

And we must have plain churches. We have got to have a revolution about this. We have expensive churches and heavy debts. I am opposed to dedicating any church or Christian Association building, till it is paid for. I have had my neck under the yoke of a debt long enough, and I won't get it under again. And I think that some of my brethren are squandering under the same thing now (sensation among the ministers). Before I went to England I had raised enough to put up a plain meeting house. But afterwards they wrote me that on account of the panic they must put on a mortgage. I wrote them to put on a temporary roof instead. But they have a mortgage. They wanted me to come out and dedicate the house. I told them I would not so long as there was a debt. Suppose Solomon had sent down to Egypt to borrow money to finish off the temple, and had put a mortgage on it!

Work for Females and in Cottages.

And we must have lady missionaries. You can get one for \$600, who will be more useful than a man that costs three times as much. A woman can go to the house when the man are all at work, and can talk with the family. I have gone to many persons, bankers and merchants, and have said, "You say you haven't got time to do this work. Now, suppose you give \$600, and have a lady work in your stead, and report to you." The talent of Christian women is a talent that must be used in the church.

Then, cottage prayer-meetings.

Many persons will say, "We are not dressed well enough to go to meeting." Well, have a meeting right there in their homes.

Alabama Lunatic Asylum.

The following interesting items we have culled from the Advertiser.

The Board of the Southern Baptist Theological Seminary propose to use the centennial movement to advance and complete the endowment of that institution. It is believed that the Baptists of the South will join in one united effort for this purpose.

It will be remembered that the proposed removal to Louisville, Ky., was conditioned upon the raising of \$300,000 in Kentucky. With the aid of the Centennial Movement in that State this will have been secured by the first of May, 1876. It remains then for the other Southern States to fulfill the purpose which have been expressed, that \$200,000 in addition shall be raised outside of Kentucky. There should be neither difficulty nor delay in doing this.

The two hundred thousand dollars can be raised at once if united and general effort be made. The Centennial Movement furnishes the opportunity of doing so. While the various Colleges in the different States are securing larger contributions as well as that from the dollar roll, it is proposed to try to secure the Seminary endowment entirely upon the latter plan. It is preferred, unless absolutely necessary, not to ask for large contributions. The Seminary has ever sought the sympathy and support of the mass of the Baptist membership. An endowment based upon a universal contribution of small sums would in itself be more valuable than one doubly as large given by one or a dozen persons, or by a small portion of our membership.

It is important that the contribution be secured immediately. The Seminary ought to be in Louisville by the 1st of September, 1876. But according to the terms upon which the removal and endowment are based, it cannot be located there until the whole amount of \$500,000 has been secured. In its present location, and with only its present means, it is not doing one tithe the work for the denomination which is believed possible. That it has been already successful and useful beyond the hopes of its friends only shows that they are not too sanguine in their expectation of its greater usefulness.

That there may be no interference by the Seminary Centennial with the dollar roll work of the Colleges, it has been thought best to prepare for it a separate form of Certificate from any elsewhere used. The peculiarity which has been adopted is that an engraved portrait of each of the six professors, Boyce, Broadus, May, Toy, Whitsett, and Williams, who have up to this time taught its classes, has been printed upon each certificate. These have been prepared by one of the best artists in America. Each contributor of a dollar will receive one of these certificates, worth in itself the amount of his contribution. At the same time he will be aiding in the complete and permanent endowment of the only Baptist Theological Seminary in the South in which equal advantages can be secured with those afforded by Baptist and other such institutions in the North.

Bring this matter at once before each church and Sunday-school. These certificates are issued in volumes of twenty-five, of fifty, of one hundred, of two hundred and fifty, of five hundred, and of one thousand certificates.

Each church and Sunday-school should have its own roll book so that all those connected with it may be enrolled together. The stub which is retained in the book when the certificate is cut out is to be preserved as a part of the roll of all those aiding in this work. It is important therefore that the church order a book of such size as will probably contain the number of certificates which will be taken.

The object is to secure ONE DOLLAR from every member of the church, from every member of the congregation, and from every child in every such family.

It will be well that each church appoint a committee of from three to nine persons to canvass for this work, to the chairman of which the book of certificates can be sent. These are furnished gratuitously, postage paid by the Treasurer of the Seminary. Full explanations for the collectors will be forwarded with each book of certificates.

Any desired information will be given by the Treasurer. Let the application be made soon, stating the number of certificates which will probably be needed. Don't forget that each child in the Sunday-school as well as each member of the church should have one of these certificates. The Seminary is asking only for a limited amount. Only one tenth as many certificates will be issued as there are persons under Baptist influence in the Southern States.

For books of certificates or further information address:

JAMES P. BOYCE,
17 West Broadway, Louisville, Ky.

The Georgia Home Insurance Co., of Columbus, Ga., advertised in our columns, is a good institution and worthy of widespread patronage. It is a thrifty, progressive company, and we should be happy to know that each of our readers who contemplates insuring, before doing so elsewhere, will consult the Ga. Home Ins. Co.

We have a transferable scholarship on Blackman's Commercial College, advertised in our paper, which we will sell at a bargain.

We will send Dunning's Lung and Body Brace for \$12.50; or for 15 subscriptions and \$37.50. Measure two inches below the tips of the hips, and send number of inches.

Before buying a sewing machine elsewhere, consult the ALABAMA BAPTIST. We can furnish them to you at reduced rates.

Now is the time to work for the ALABAMA BAPTIST. See club rates.

THE TALLADEGA NEWS.—By special arrangement, we can supply our readers with Fruit Trees, Grapes, Berries, and the various products of these celebrated nurseries. Send your orders to the ALABAMA BAPTIST, and they will receive immediate attention. Dec. 21, if.

We are prepared to do job printing at our office. Send in your work. We will be prompt and reasonable. If.

We have made special arrangements by which we can offer as premiums for clubs that masterpiece of scholarship and indispensable requisite to every Bible student's library, Smith's Bible Dictionary. The retail price of this work is \$4.50. We will send it to any address for six subscribers at \$2.50 each. We will furnish Conybeare & Howson's "Life and Epistles of St. Paul," on the same terms.

BRINLY'S PLOWS.
Have taken over 500,000 Acres of Land throughout the South and West. Brinly's Plows are the best made and most reliable. They are made of the best material and are built to last. They are sold at a low price, and are a great saving to the farmer. Brinly's Plows are sold by all the leading plow dealers in the South and West.

Coon, Mink, Fox, Otter, and Muskrat Skins
WANTED!

THE UNDESIGNED WILL PAY AS HIGH PRICES FOR FURS, at Opelika, Ala., from now until 1st of April, as any house in the South. Parties having them, mark their names on the preceding card, and send me by express, with advice by mail, and I will remit promptly their value. Send no smaller or poor skins, as they are of little or no value. Good sound skins, carefully handled and well stretched, will bring satisfactory prices. Sixteen years in the business here and in Atlanta, Ga., I still solicit the patronage of my old customers, and hope to new ones. I also buy furs, hides, cat, dog, rabbit, and all other skins. Address: BRITLAND ZACHRY, Tallapoosa, corner of Jefferson street, Key Box 34, Opelika, Ala. November 23, 2m.

RAILROADS.
MONTGOMERY & EUFALA.
MAIL TRAIN GOING EAST.
Leaves Montgomery, 4:11 P. M.
Arrives Union Springs, 2:30 A. M.
Eufala, 6:38 " "

MAIL TRAIN GOING WEST.
Leaves Eufala, 4:35 P. M.
Arrives Union Springs, 6:30 " "
Montgomery, 8:10 " "

ACCOMMODATION TRAIN, EAST.
Leaves Montgomery, 2:30 P. M.
Arrives Union Springs, 6:13 " "
Eufala, 10:08 " "

ACCOMMODATION TRAIN, WEST.
Leaves Eufala, 1:11 P. M.
Arrives Union Springs, 2:30 A. M.
Montgomery, 6:25 " "

ALABAMA DENOMINATION DIRECTORY.
Board of Directors, Marion: M. T. Sumner, President.
Board of Education, Montgomery: D. W. Gwin, President.
Sunday School Board, Talladega: J. J. D. Renfro, President.
T. M. Bailey, Station, General Superintendent and Missionary.
Jon. Shackelford, Tusculum, Missionary of North Alabama.
Time and place of meeting, July 14th, 1876, Montgomery, Ala.
Missionary of East Alabama, Rev. W. H. Carroll, Opelika.

1876. R. D. Hawley, 1876.
SEED AND IMPLEMENT
Warehouse,
402 & 408 Main St., Hartford, Conn.
Our Centennial Seed Catalogue, elegantly printed and illustrated, containing nearly 100 pages, mailed free to all applicants. Choice seeds, and a specialty.

FOR 1876. J. E.
APPLETON'S JOURNAL.
A HOUSEHOLD WEEKLY MAGAZINE.
DEVOTED TO
POPULAR LITERATURE AND ALL
MATTERS OF TASTE AND CULTURE.

Appleton's Journal appears in new type and with other mechanical improvements, making it the handsomest weekly journal in the country. It is published by Appleton & Co., New York. It is a household necessity, and is read by all who are interested in literature and the progress of the world. It is a source of information and amusement, and is a valuable addition to every family library. It is published weekly, except on Sundays and holidays. It is sold at a low price, and is a great saving to the reader. It is a source of information and amusement, and is a valuable addition to every family library. It is published weekly, except on Sundays and holidays. It is sold at a low price, and is a great saving to the reader.

"Charles Dickens in his Study."
Which is believed under each tree, to every subscriber, to be the most valuable and interesting of the series. It is a source of information and amusement, and is a valuable addition to every family library. It is published weekly, except on Sundays and holidays. It is sold at a low price, and is a great saving to the reader.

SPECIAL ANNOUNCEMENT.
The undersigned have prepared, exclusively for members of the Alabama Baptist Association, a special edition of "Charles Dickens in his Study," which is believed under each tree, to every subscriber, to be the most valuable and interesting of the series. It is a source of information and amusement, and is a valuable addition to every family library. It is published weekly, except on Sundays and holidays. It is sold at a low price, and is a great saving to the reader.

BAPTIST CHURCH.—The newly elected chief of the Cherokee Nation, Ouchlatia, is a member of a Baptist church. On the 26th of December, he was ordained as minister. He is described as a "full-blooded" native, medium sized, about 50 years of age, and distinguished for his uprightness of life and eloquence as a speaker. Three of the supreme judges of the Creek Nation are also Baptists, as are the superintendent of public instruction and the national treasurer.

BAPTIST STRENGTH.—There are 21,235 Baptist churches in the United States, with 13,117 ministers, and a membership of 1,815,000.

Secular Notes.

Gen. Morgan has gone to Washington as attorney for the state in the Spencer matter.—There are 23 males and 27 females in the deaf, dumb, and blind asylum at Talladega.—The *Enfantin Times* says a great many families in the lower part of Barlow are on the verge of starvation.—The Spencer wing of the Republicans have called a state convention for May 24th.—The anti-Spencer wing have called a convention for May 10th.—A member of the Legislature has introduced a bill to authorize and require tax collectors to receive fox and wild-cat skins in payment of taxes.—Centennial tea parties are the latest.—They have recently had one in Greensboro. A violent storm passed over Asheville on the 1st inst., and Tuesday night was the worst. The *Register* says we have never experienced in our life.—The *Mobile Register* thinks that the future coal market of Mobile will exceed in value that of her cotton.—Many native Alabamians who emigrated to Texas, within the last three years, are returning to their homes in different portions of the State.—Not long since a terrible tragedy occurred in Blount Co. A deaf mute named Kile, aged 18, at night, while they were asleep, with an axe, killed his mother and sister, and so stunned his brother that recovery is doubtful. He then set fire to the corn crib and fodder and threw the axe into the flames. He was found the next morning five miles from home, and when brought back confessed his guilt and showed how he had committed the deed. He is now in jail.

Dr. R. W. Milkinson, brother of our honored Marion D. doctor, "has recently received patents for two very useful inventions. The first is a patent card, which is so arranged with a folding adhesive strip, that the cards can either be placed one on top of another, so as to form a book of cards, or posted upon the wall, or on a card rack. The other is a patent thimble attachment, combining a needle threader and thread cutter. Both of these inventions are very highly spoken of. And making this mention, leads us to speak of Dr. Wilkerson himself. We learn that he not only fills one of the chairs in the Dental College, at Baltimore, but is also doing a large private practice. The Wilkersons are a successful family, and succeed at whatever they undertake."

GENERAL.
An international convention has been called to meet at Philadelphia, June 13, to consider the temperance reform question.—The temperance reform is exciting great enthusiasm in Maine. Large meetings are everywhere held, and the liquor law is vigorously enforced. At Sacon, a few days since, a druggist, for a single case of liquor-selling, was sentenced to sixty days in the county jail, and to pay a fine and costs.

Delegates to the Republican Convention at Cincinnati from Maine have been instructed to use all honorable efforts for the nomination of Mr. Blaine.—The London and Liverpool bread-stuff markets are reported to be in a greatly depressed condition, owing to the excessively damp weather, which is expected to continue, until March.—The House Committee on Judiciary have agreed to report a constitutional amendment fixing the term of the Presidential office at four years, and making the incumbent forever ineligible for re-election.—In a recent colliery explosion in France, over 200 miners perished.

Minister Schenck is being prosecuted in English courts for the Emma Mine swindle.—Ex-President Davis has written a letter about Blaine's charges against him.—The Kentucky house rejected a centennial appropriation bill.—An alarm of fire caused a stampede in a Cincinnati theatre the other night, and a number of persons were crushed to death.—An effort is making to form a Georgia brigade for the centennial, to be commanded by Gen. J. E. Johnson.—The legislature of Kansas gives \$25,000 out-right to the centennial.—Crooked whiskey indictments are becoming fashionable in New Orleans.—Only 84,000 emigrants arrived at New York last year, against 140,000 the year before.—Capt. Bragg, chairman, has called a meeting of the state democratic executive committee at Montgomery on Wednesday the 23d inst.—There was contention at Verona, N. Y., last Sunday, when an old barnyard ram was found standing, like an angel with a flaming sword, at the doorway of a Presbyterian church, barring fiercely at everybody who attempted to enter the sanctuary. Finally two of the brethren seized the intruder by the forelock, and returned him to his fold.

Marriages.
On the 2nd of February, 1876, at the residence of the bride's mother, Mrs. Walker Reynolds, in Talladega county, by Rev. Samuel Henderson, Rev. I. T. Timmon, D. D., President of the Alabama Agricultural and Mechanical College, and Mrs. ERIC R. McCRAW.

On the 3rd of February, 1876, at the residence of the bride's father, near Fayetteville, Talladega county, by Rev. Samuel Henderson, Mr. B. F. McGee and Miss MARTHA J. HANCOCK.

On the 4th of February, 1876, at the residence of the bride's mother, Mrs. Walker Reynolds, in Talladega county, by Rev. Samuel Henderson, Rev. I. T. Timmon, D. D., President of the Alabama Agricultural and Mechanical College, and Mrs. ERIC R. McCRAW.

On the 5th of February, 1876, at the residence of the bride's father, near Fayetteville, Talladega county, by Rev. Samuel Henderson, Mr. B. F. McGee and Miss MARTHA J. HANCOCK.

On the 6th of February, 1876, at the residence of the bride's mother, Mrs. Walker Reynolds, in Talladega county, by Rev. Samuel Henderson, Rev. I. T. Timmon, D. D., President of the Alabama Agricultural and Mechanical College, and Mrs. ERIC R. McCRAW.

On the 7th of February, 1876, at the residence of the bride's father, near Fayetteville, Talladega county, by Rev. Samuel Henderson, Mr. B. F. McGee and Miss MARTHA J. HANCOCK.

On the 8th of February, 1876, at the residence of the bride's mother, Mrs. Walker Reynolds, in Talladega county, by Rev. Samuel Henderson, Rev. I. T. Timmon, D. D., President of the Alabama Agricultural and Mechanical College, and Mrs. ERIC R. McCRAW.

On the 9th of February, 1876, at the residence of the bride's father, near Fayetteville, Talladega county, by Rev. Samuel Henderson, Mr. B. F. McGee and Miss MARTHA J. HANCOCK.

On the 10th of February, 1876, at the residence of the bride's mother, Mrs. Walker Reynolds, in Talladega county, by Rev. Samuel Henderson, Rev. I. T. Timmon, D. D., President of the Alabama Agricultural and Mechanical College, and Mrs. ERIC R. McCRAW.

On the 11th of February, 1876, at the residence of the bride's father, near Fayetteville, Talladega county, by Rev. Samuel Henderson, Mr. B. F. McGee and Miss MARTHA J. HANCOCK.

On the 12th of February, 1876, at the residence of the bride's mother, Mrs. Walker Reynolds, in Talladega county, by Rev. Samuel Henderson, Rev. I. T. Timmon, D. D., President of the Alabama Agricultural and Mechanical College, and Mrs. ERIC R. McCRAW.

On the 13th of February, 1876, at the residence of the bride's father, near Fayetteville, Talladega county, by Rev. Samuel Henderson, Mr. B. F. McGee and Miss MARTHA J. HANCOCK.

On the 14th of February, 1876, at the residence of the bride's mother, Mrs. Walker Reynolds, in Talladega county, by Rev. Samuel Henderson, Rev. I. T. Timmon, D. D., President of the Alabama Agricultural and Mechanical College, and Mrs. ERIC R. McCRAW.

under the head of general merchandise, is to be retained as at present, and, according to the postal law, including "maps, prints, engravings, blank, flexible patterns, samples of merchandise, sample cards, photographic paper, letter envelopes, postal envelopes and wrappers, cards, plain and ornamental paper, photographic representations of different things, seeds, cuttings, bulbs, roots, and all other matter which may be declared available by law, and all other articles not above the weight prescribed by law, which are not, from their form or nature, liable to decay, or so liable to decay as to injure the contents of the mail-bag, or the person of any one engaged in the postal service."

The Hamilton amendment, about which there has been so much complaint, was pushed through by an express company lobby to prevent the Government from carrying small merchandise packages in the mails, which was detrimental to the express business, as a four-pound package under the law of 1874, could be carried across the continent for 32 cents, a rate which the express companies could not touch. By the repeal of the Hamilton double rate on newspapers, etc., the old cheap rate is restored on matter mailed to the largest extent by the people.

Borrowing a Baptistory.
We quote from the Richmond correspondence of the *Baltimore*:—"It is stated that one of our most prominent citizens, who has recently made profession of religion, under the powerful and effective preaching of the Rev. Dr. Hatcher, at the Third Baptist Church, desires to unite with the Protestant Episcopal Church, but he believes that immersion is upon being baptized by that mode and none other. To satisfy the candidate's conscience in this respect, the Rector of Grace Protestant Episcopal Church has consented to perform the ordinance in the mode desired, but is opposed to the open air and the river's side. This difficulty, however, has been obviated by the large and expensive Christian charity of the Rev. Dr. Biting, of the Second Baptist Church, who has kindly tendered his Episcopal brother the use of the 'Baptistry' of the Second Church."

General Religious Notes.
The sixty-sixth anniversary of the organization of the Cumberland Presbyterian church fell on the first Sunday in February.

The Rev. R. C. Palmer has been expelled from the Geneva, N. Y., Baptist Ministerial Union, on account of his latitudinarian views on communion.

The annual meeting of the bishops of the M. E. Church, South, will be held at Nashville on the first Wednesday in May.

The Savannah River Baptist Association, S. C., was organized in 1800. Four of its churches were constituted in the seventeenth century, viz: Eutaw, 1745; Beach Branch, 1759; Pine Creek, 17—; Black Swamp, 1786.

The friends of the late Prof. Finney, of Oberlin, design erecting a monument to his memory, not in marble or brass, but in the shape of an endowment of the professorship of theology, which he so long filled.

TAX PETITIONER AGAINST.—It is stated that a meeting of delegates from the Baptist, Methodist, Episcopal, Presbyterian, Congregational, "Christian," and German Reformed Churches, held lately at Denver, Col., adopted a petition to the Constitutional Convention against taxing property used exclusively for religious worship, education, public charities, and for charitable purposes.

CATHOLIC.—The Archbishop of Paris has issued a pastoral to his clergy, in which he orders an annual collection to be taken in the churches for the new University. The Archbishop further desires that wealthy Roman Catholics should found professorships, and that increased efforts should be made to raise money for the University.

ENDOWMENT.—Rev. T. W. Merrill has endowed a professorship in Kalamazoo College, the incumbent of which is to have the pastoral care of the students, and to do such teaching as will not interfere with that special charge. Rev. N. S. Burton, D. D., of Davenport, Iowa, has been elected to this chair.

DEVILISH.—The *Cologne Gazette* of Madrid correspondent writes that by order of the Spanish bishops the bodies of all persons dead prior to the 9th of February, 1876, who were only civilly married, will be exhumed and removed from consecrated ground. One decision of the Spiritual Court, relating to a case of this kind, has already been approved by the Minister of Public Worship.

MEXICAN PROTESTANTS.—In Mexico there are 125 Protestant congregations, 11 churches, 99 halls of worship.—\$139,000 is the probable value of the church property—28 free day schools, 2 theological seminaries, 6 presses employed in the publication of religious literature, 6 religious periodicals, 122 agents employed—\$100,000 spent last year in carrying on the work.

THE NEW WORLD.—The Rev. Dr. Cummings of London stated in a recent sermon that some time ago he preached at Baltimore on the subject of the "Communion of Saints in Heaven." He dwelt in his sermon on the doctrine that all souls in a better world would recognize those whom they had known on earth, and would find pleasure in conversing on the events which had happened to them on earth. At the close of the sermon the Queen, who was one of his hearers, thanked him for the comfort which the subject of his discourse had afforded her. Dr. Cummings added that he felt honored by the recognition of so excellent a sovereign, and he was assured of the truth of his doctrine.

About Postage.
The House Committee on Post-offices and Post-roads are expected to report in favor of repealing the Hamilton amendment to the postal law, which last year fixed the rate on all third class mail matter at the rate of two cents for two ounces, and restored the old rate of one cent for two ounces on pamphlets, transient newspapers, magazines, periodicals, handbills, posters, unsealed circulars, prospectuses, proof sheets, and other printed matter.

The rate of one cent per ounce on other third class matter, which came

into the head of general merchandise, is to be retained as at present, and, according to the postal law, including "maps, prints, engravings, blank, flexible patterns, samples of merchandise, sample cards, photographic paper, letter envelopes, postal envelopes and wrappers, cards, plain and ornamental paper, photographic representations of different things, seeds, cuttings, bulbs, roots, and all other matter which may be declared available by law, and all other articles not above the weight prescribed by law, which are not, from their form or nature, liable to decay, or so liable to decay as to injure the contents of the mail-bag, or the person of any one engaged in the postal service."

After breakfast the next morning Uncle George had imaginary battles with Rolly, and ran all about shouting, "Show me the enemy!" But he was always taken prisoner, and obliged to surrender without even being allowed to keep his side-arm.—Grandpa and grandma came to dinner, and there were fourteen of us sitting around the table—all the family and dear little sick baby Marjorie. After dinner we played games with the children—"Hunt the Slipper," "Oats, peas, beans," "Blind Man's Buff," and I wonder if you ever heard of this game that the children played. They called it "Orders."—Aunt Lizzie whispered an "order" to each of them, and then sat down to the piano, and said that when she changed the tune they must all go and do what she told them. They were very quiet while she played at first, but when she changed to quicker time they all ran to do what was whispered to them—one to kiss Uncle Philip, and another to Aunt Birdie in the corner, or to Miss Uncle George's hair all up. That was a very funny little game. After that they had a "Spider Race"—at the sound of the piano the children went from one end of the room to the other on their hands and the tips of their toes. You try it and see how funny you look.

We laughed till the tears came to see Mamie, Gertrude, and Bobby, straddling across the floor, looking just exactly like little spiders. Then Uncle George challenged them all to a spider race, and finally played elephant, and carried them all around on his back. It was a long, happy day, and by night we were glad enough to shut our eyes and go to sleep. The next day we had to say good-bye to all the cousins, and come back again to our pleasant home; but we shall never forget what a splendid time we had, and how sweet and cunning all the children were.

AUNT LILLIE.

Ten Minutes to Live.
On board an English steamer, a little ragged boy, aged nine years, was discovered the fourth day out from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such cases.

When questioned as to his object in being stored away, and who brought him on board, the boy, who had a beautiful, sunny face, and eyes that looked like the very mirror of truth, replied that his step-father did it because he could not afford to keep him nor to pay his passage to Halifax, where he had an aunt who was well off, and to whose home he was going.

The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of story-tellers to be easily deceived by them, he said, and it was his firm conviction the boy had been brought on board and provided with food by the sailors. The fellow was very toughly handled in consequence.

Day by day he was questioned and questioned, but always with the same result. He did not know a sailor on board, and his father alone had secreted him, and given him food which he ate.

At last the mate, wearied by the boy's persistence in the same story, and perhaps a little anxious to inculcate the sailors' seized and dragged him on the foredeck, and told him that unless he told the truth in ten minutes from that time, he would hang him from the yard-arm.

He then made him sit down under the deck. All around him were the passengers, and the sailors of the middy watch, and in front of him stood the honest mate with his chronometer in his hand, and the officers of the ship by his side.

It was the finest sight, said our informant, that I ever beheld, to see the pale, proud, sorrowful face of that noble boy, his head erect, his beautiful eyes bright through the tears that suffused them. When the eight minutes had fled the mate told him he had but two minutes to live, and advised him to speak the truth and save his life; but he replied with the utmost simplicity and sincerity, by asking if he might pray.

The mate said nothing, but nodded his head and turned pale as a ghost, and shook with trembling like a reed shaken by the wind. And then all eyes turned on him, the brave and noble little fellow—the poor boy whose step-father could not care for him, here he knelt with clasped hands and eyes turned up to heaven, while he repeated audibly the Lord's Prayer, and prayed the Lord Jesus to take him to heaven.

Our informant adds that there then occurred a scene as of Pentecost. Souls broke from strong hard hearts, as the mate sprang forward to the boy and clasped him and blessed him, and told him how sincerely he believed his story, and how glad he had been brave enough to face death, and be willing to sacrifice his life for the truth of his word.—*Christian at Work.*

Children's Department.
Sounds from the Nursery.
BY M. B. H.

What a rattle-tumble,
What a whoop-and-cry!
Come in merry jubilee
Through the upper hall,
Wamie, Bob, and Wolly,
Gertrude, sweet and fair,
Aren't they bright and jolly!

Playing Grizzly Bear,
Hear them shout and scamper
As the bear grows near!
But all there comes a damper—
Bobbie cries with fear!
Down he quickly tumbles—
There he's up again!
The bear, he gently mumbles,
"I won't hurt again."
Oh, with fresh reluctance
Bobbie gaily runs;
All with brave defiance,
Shoot with nimble guns.

The bear rolls over, dying,
Again Bob's cries we hear,
And on the floor he's trying
To wake his "Wolly dear."
The bear jumps up quite sprightly
For one so very dead,
And calls out, loud and brightly—
"As time we bears were fed!"

Piggies
Ten little piggies in the air,
Stick up their small, white heads;
And when the eyes begin to blink,
And/or on the earth the darkness spreads,
Our little girl, on fun intent,
Twists her small toes from right to left,
And says, "My piggies wink."

The Children's Thanksgiving.
Shall we tell the children about our last Thanksgiving? We had such a very nice time that we should like all of you to hear about it. An invitation came from Boston to eat our turkey and plum pudding with Aunt Lizzie. So the day before Thanksgiving we started off in the car—papa, mamma, and our darling little

to the Israelites as assembled together, without the remotest hint at ecclesiastical union, ostensible or spiritual. Five times in Joshua, three in Judges, three in I. Kings, and twice in II. Chronicles, the word is used with precisely the same reference, making 129 places. To these these may be added about eighteen places where at least a part, if not substantially the whole, of the people are supposed to be assembled.—Then there are thirteen places—two in Job, six in the Psalms, three in Proverbs, one in Isaiah, and one in Jeremiah, where the reference is not to the Israelites at all.

Remaining Twenty.
Here, there, are 160 places, which the reader who chooses may search out with the help of a concordance, where the word "congregation" does not mean "church." Of these twenty, there are seven—Josh. ix:27; Judges. xxi:10; Neh. xiii:1; Sam. i:10; Hos. vii:12; Joel ii:16; Mic. ii:13; where the word may mean "assembly of the people," and almost certainly does; I may say with the light thrown upon the meaning of the word from its general usage, quite certainly; at least, such passages cannot be used to prove a point, but must themselves be proved. In three more, the plural is used, and these cannot mean the church.

Only ten remain upon which this fabric of a Jewish church must be constructed; or must be pronounced "the baseless fabric of a vision."—One is Jer. xxx:20:—

Their children, also, shall be as a foretime, and their congregation shall be established before me, and I will punish all that oppress them.

"The attention is to the restoration of the Jews, and though their conversion is glanced at, the form of the thought is that of their social and political constitution. All the other passages, really amounting to six, are poetical, occurring in the Psalms, and in three of them the expression "great congregation" is used.

Ps. xlii:23-25.—I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye seed of Jacob, glorify him; and fear him all ye seed of Israel.

My praise shall be of thee in the great congregation: I will pay my vows before thee that fear him.

Ps. xlviii:18.—I will give thee thanks in the great congregation: I will praise thee among much people.

Ps. lxi:10.—I have preached righteousness in the great congregation: * * * I have not concealed thy lovingkindness and thy truth from the great congregation.

Ps. lxxv:1.—Remember thy congregation, which thou hast purchased of old: the rod of thine inheritance which thou hast redeemed; this Mount Zion, wherein thou hast dwelt.

O deliver not the soul of thy turtle dove unto the multitude: forget not the congregation of thy poor forever.

Ps. lxxx.—When I shall receive the congregation I will judge uprightly.

Ps. ciii:32.—Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

No Bible Church under old Dispensation.
I wish I could have exemplified this lesson in "Bible Reading," by more copious extracts and references, but enough has been presented to enable the reader to answer the question, "Where is the Old Testament church?" It is in the passages quoted above, if anywhere; and if it is there any good Bible-reader—that is, one who always reads with the context—can find it. But if you are obliged to go to the commentaries for it, I will only say that a commentary is a queer place to look for a Bible church.

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BY M. B. H.

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Through the upper hall,
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But all there comes a damper—
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