

schools, 401,338. The additional year were 29,945; a net of 12,840. Charitable contribution to the amount of \$1,241,014.39 reported by 2,418 churches. The number of additions to the churches, profession (17,306), is greater or seven years.

Secretary of the Bible Society, Cleveland, Ohio, says in his report: "Thirty-five years ago, the number of Bibles in the world was 1,000,000; now it is 1,000,000,000."

Alabama Baptist.

S. S. Department.

MARION, ALA.

Thursday, May 11th, 1876.

Second Quarter, Lesson IX.
May 21st, 1876.

CHRISTIAN FELLOWSHIP.

Acts 4:23-37.

Leading Text.—We, being many, are one body in Christ, and every one members one of another.—Rom. 12:5.

Daily Readings.

M. Psalm 2.
T. Psalm 72.
W. James 2:14-17.
Th. Romans 12.
F. Acts 16:19-33.
Sat. Acts 16:34-41.
S. Matt. 23:14-40.

Christian fellowship, the central idea of this lesson, expresses itself in several ways:

- I. Associating together.
- II. Praise.
- III. Prayer.
- IV. Oneness of Spirit and Possession.

I. Associating Together.—v. 23.—“Being let go,” released by the Sanhedrim. “Own company,” an assembly of Christians, not necessarily all. “Reported all,” to show the disciples that the world was against them, and that their trust must be in God.

We need more of this social element in our modern Christianity. It is encouraging to know of one another's triumphs over the world through grace. “A man is known by the company he keeps.” If you wish to know your own character, examine that of those with whom you associate. Politicians are found much in each other's society. So of tradesmen, &c. Let it be so of God's people. In proportion to our love for Christians, will we desire to be among them.

II. Praise.—vs. 23-24. Rejoiced at the deliverance of the apostles, and at their victory and boldness, the disciples “with one accord” broke forth in praise. Their hearts are too full for their tongues to keep silent. “Thou art God,” &c.: describing almighty power to lift, the deliverer. In Ps. 146:5, is a similar verse. V. 25 and the three succeeding verses contain a prophecy and a comment on that prophecy. vs. 25, 26. (See Ps. 24:2). The language differs very slightly from our common version, but is just the same as in the Septuagint. In our addresses to God, no language is so appropriate as Scripture. These verses apply to the treatment David received from his enemies, but they also foretell the reception which Christ was to meet. “Why did the heathen rage?” &c. No good reason can be given, none exists. Kings and rulers were gathered together against Christ. The whole world opposed him. “Christ” means anointed.

27. Here is made the application of the Psalm. The word “holy” here is emphatic. Jesus was persecuted not simply *although* he was holy, but *because* he was holy. God anointed him to be a “Prince and a Saviour.” They gathered together against him. “Herod and Pontius Pilate,” though at enmity before, on the day of crucifixion were made friends and united in their opposition to the Lord's Anointed. See Luke 23:12. His side was pierced by a Gentile spear. John 19:34. The “people of Israel” clamored for his death.

V. 28 shows us that this was all done in accordance with God's counsel. What they did was just; but this was foretold they would do; but this does not lessen their guilt at all.

III. Prayer.—vs. 29-31.—No petition is offered for safety. No fear is expressed of the “threatenings.” What the apostles desire is to be able to preach “with boldness.” They had expressed a determination before the Sanhedrim to do this. (See last lesson). Boldness for Christ must be the Christian's constant policy.

30. “Stretching forth,” “signs and wonders.” These things would strengthen their faith amid afflictions. The next verse records an immediate answer to this prayer. So soon does the blessing often descend. The “shaking” is a miracle, and is perhaps confined to the spot where they were assembled. “Filled with the holy Ghost.” Giving power for present duty and a pledge for future help; and not only that, but they continued to do so on every consecutive occasion.

IV. Oneness.—vs. 42-47.—The church was one, having received the same baptism, and enduring under the same afflictions. Afflictions unite.

mon.” Many of the converts were poor. The more prosperous sold their possessions, that the needy might be supplied. This was not compulsory, but was a matter of choice. The resurrection was preached with power. How could it be otherwise when so many thousands believed were praying for its success? “Jesus,” or Barnabas, became Paul's associate in labor, and a zealous worker. The Levites were not allowed to have land in Palestine (Num. 18:20, 25-32); but could do so when living in other countries. The heartiness with which Jesus embraced the religion of Christ is shown by the disposition he made of his possessions. “Go sell that thou hast and come and follow me.” Conversion affects first the heart, then the hand, then the purse. Giving is a part of religion, and by no means a small part.

Children's Department.

Minding Mother.

“Jump in, Allie! Be quick about it!”

The heavy rope fell up and down, swung up and down, swung by the two girls; and little Allie's slippers flew safely over it, never missing their way until she had counted fifty. “What made you stop all of a sudden?” cried Belle Lander. “You might have gone on ever so much longer.”

“But mamma told me not to. She said it might give me the heart disease,” answered Allie.

“Oh, pshaw! Why I've jumped a hundred times a time, and never had it yet. You can tell your papa that,” said Belle, disdainfully.

“Well, mother knows, anyway, what is good for us, and what isn't,” said May, Allie's older sister, who held the other end of the rope; “and we always mind.”

“Always?” said Belle, rolling her eyes as if she did not quite believe it. “Yes, always; and when we don't, we're awful sorry afterwards.”

“Then I thought you didn't every time. How could you ever be sorry, if you did?”

“Well, then, we mean to, and we try to; and that's the most any one can do now, isn't it?” answered May, quietly.

“Do you tell your mamma everything?” continued Belle.

“Why, yes! Don't you?”

“No, indeed! She wouldn't like some of the things I do very well, I guess. Don't catch me being shut up a whole day in one room, when I can help it. Sometimes she finds out something; and then don't I have to catch it, though!”

Allie opened her black eyes very wide; and the sisters looked at one another, and then at Belle, as if she were quite beyond their comprehension.

“Love her? Why, yes, of course I do! Everybody is expected to love their mothers, of course! How can foolish children do stare! I should think I were a hottenot, or something else as dreadful!”

“Come, Robin Tucker, you and Allie take hold of hands, and jump together; then it will be our turn.”

Hand in hand the children jumped, until an unlucky misstep stopped them. Then the school-bell rang, and they hurried away.

That night, while the shadows were creeping down upon the little village, and May sat by her mother's side, while Allie leaned her sunny head against her shoulder, the conversation was repeated, as everything always was.

“How can Belle help telling her mother things?” said May, squeezing the warm hand which held her own affectionately.

“If I didn't want to tell mamma, I couldn't help it *possibly*,” said Allie.

“You never seem half so dear to me as when we sit here just at dark,” whispered May.

“And as for minding you—why, mamma! I wouldn't make you sorry or cry one tear, for all the world!”

Belle went home that night with far different feelings. As she sat alone before the bright fire, she was thinking—

“If only my mother would talk to me as May's does, and seem to love me really and truly, and care to know everything I do, or think, or say, I'd be such a different girl!”

“Oh! If she would only now and then tell me she loved me, I'd try so hard to mind every word she said.”

“But I guess the fact is ever so much milder, after all. If I should try to please her more, perhaps she would sometimes tell me so. I mean to try it and see.”

Answers to Puzzles, April 27.

Behatted Rhymes.—J. Flores, 2.

Double Acrostic.—King Lear. Cross Words.—Kemel, Iodine, Nydia, Ginger.

Puzzles.

BEHATTED RHYMES.

I.

Through the late blooming—

Kate walked with her—

And, as they talked—

Their prospects, he said.

II.

Will you be my sweet—

If you promise I—

I will then go straight—

And speak to your mother.

III.

Come, the wind blows so—

From over the—

We both may grow—

If longer we tarry.

IV.

And your mother will—

If let you take—

Vowing I may grow—

See her daughter I marry. Answer.

My fourth in roasting, not in eat.
My fifth in law, not in right.
My sixth in earnest, not in might.
My seventh in seeing, not in blind.
My eighth in desert, not in wine.
My ninth in ink, not in pen.
My tenth in meat, not in pen.
My eleventh in drink, not in dram.
My twelfth in meat, not in ham.
My thirteenth in maiden, not in boy.
My fourteenth in sorrow, not in joy.
My whole is a famous writer. A. J. R.

DOUBLE ACROSTIC.

FOUNDATION WORD.

My whole grows always at your feet.
And yet my two halves never meet.
For one waves proudly in the breeze,
The other lies below the “trees.”

CROSS WORDS.

I.

The mystic numbers of the air
Giving us winds both foul and fair.

II.

A game of cards of ancient date,
But not so much enjoyed of late.

III.

A graceful word at leaving friends,
This grace a foreign language lends.

IV.

They say that none my title earn
But those who good deeds love and learn.

M. A. H.

Communications.

Letter from Deuteronomy.

PREACHERS.—COMPLAINERS.—REMEDIES.

Preachers are Good Men.

Since I was a small boy, I have been my good fortune to be much associated with most excellent ministers. As a class, they are the cleverest men I have ever come in contact with. I enjoy their society now more than any other, and improve every opportunity for association with them. My conviction is, the Good Lord has called the best men in the world into the ministry.

But they will complain.

There are some ministers most excellent men, who make all around them unhappy. They complain so much, and of so many things. They complain of the inconsideration of the people. Young people intending to get married, do not inform them that their services are wanted until just a little while before they must be rendered, thus often interfering with previous and important arrangements. Bereaved families make all arrangements for funerals without consulting them and thus deprive all their plans. People are constantly making unreasonable requests.

They complain of a want of appreciation on the part of the congregation. They do the best they can, yet the congregation is listless and decreasing.

They complain of the inconsistencies of Christians, and think ever so many people ought to be excluded from the church. They complain of the hardness and indifference of sinners; and think more of them ought to join the church.

They complain of a want of support; the churches promise but do not pay. They complain of varied hardships peculiar to themselves.

How unfortunate the man who has good reason for all these complaints. How much more unfortunate he who makes them the staple of his conversation. Some ministers seem to set themselves up as the target for all the arrows that fly from the quivers of their brethren in the church and in the ministry, and take to themselves the preeminence of woe. This is unfortunate. I have never known a complaining man who succeeded at anything. People don't like to listen to the complaints of anybody, and they won't do it long. There are but two things in the universe who will tolerate the repeated complaints of a murmuring minister: his wife and his Master. And he has no right to inflict them on any body else.

Once I heard two preachers complaining to each other, and their complaints were so grievous and so varied, I thought they must be in a worse condition than anybody in the world. In my simplicity, I said, “Gentlemen, why don't you quit preaching?” One of them looked piteously at me and said most solemnly, “Woe is me! I preach not the gospel. I didn't see the force of this. Because it seemed to be ‘woe is he,’ if he did preach the gospel.” So it was ‘woe is he,’ any how. True, one woe might be worse than the other, but I did not see how worse woe could come upon these out of the ministry, than they seemed to be enduring in it. If I had been a preacher, I am confident, under the same circumstances, I would have quit. I would have been obliged to.

Where the Fault Lies.

My observation makes me believe that all the faults are not on one side. The preachers as well as the people are sometimes at fault. My observation leads me further to believe that preachers have about as good a time in this world as any other class of men.

They must “put on” hardness like good soldiers. If they would resign efficient, acceptable service. During a battle between the English and Russians, a brave young soldier fell, having his thigh bone shattered by a musket ball. The wounded soldier

was groaning and even loudly crying out. A voice called out, faintly at first, loudly afterward, “Are you Queen Victoria's soldiers?” Some voices answered, “I am; I am!” “Then,” said the gallant boy, “let us not shame ourselves; let us show those Russians that we can bear pain as well as fight like men.” There was a silence, as of death, and more than once he heard it renewed by appeals. The unquailing spirit of that fearless boy ruled all around him. Ministers are they “soldiers of the cross.” Then show to the world that you can endure hardness, as well as “preach like men.”

Relief for Complainers.

As a remedy for all the troubles now disturbing the preachers and the people, I offer the following resolutions:

1st. Resolved.—That the people become more considerate—when young people want to get married, they must give the preacher at least ten days notice—friends arranging for funerals will consult the minister in regard to the public services.

2. That nobody outside his own congregation has a right to claim the services of any minister, and when he is called to render services, his expenses must be paid.

3. That church members be more consistent, sinners more serious, and congregations more appreciative.

4. That every church pay its pastor every cent due him.

5. That no preacher shall complain of anything to anybody, except the parties indicated above.

6. That the above be adopted immediately and unanimously, and any one who violates the spirit of these resolutions shall be regarded a man of his own head.

I have perfect confidence in the offered remedy when heartily adopted and faithfully applied.

DEUTERONOMY.

Mrs. Van Cott.

THE FEMALE REVIVALIST—HER MODE OF PROCEDURE—LARGE SUCCESS—LAST DAY IN BROOKLYN—TRAGIC STYLE.

Sunday, April 30th, was the day of Mrs. Van Cott's last meeting in Brooklyn. Though not encouraged by any of the ministers, except Dr. J. A. Parker, she has zealously continued her labors for some time past. Two thousand converts are claimed as the result.

Her sermon was full of dramatic description. She told the story of Gilead's attack on the Midianites graphically, and the Methodist brethren excitedly shouted, “Hallelujah,” “Glory,” “Amen.” With an imaginary trumpet to her lips, and a phantom pitcher in her hand, she strided across the platform as though military bands were played and she was leading a thousand men to surround the Midianites. The triumph of the Lord's hosts was described so vividly that the audience seemed anxious to arise and shout for joy. A dozen brethren did keep up a run of amen.

Mrs. Van Cott next acted out David and Goliath. She wriggled around to show how David felt in Saul's armor, which was so big that it didn't touch him; and then initiated him as he went down to the brook to pick up smooth stones. Then she described the great swaggering braggart, Goliath, stalking down from the Philistines, making the earth resound with his tread. She puffed up her cheeks, looked dark and savage, and sneered at the shepherd boy who was approaching. Then she turned around to act David again. She walked slowly along, adjusting an imaginary sling, to a nicety, wrapping one string about her wrist, and keeping a sharp eye on the Philistine giant. She described his approach, and then after a moment's silence whirled her right hand swiftly around, let fly the imaginary stone, and shouted as Goliath fell. The audience was thrilled.

The attendance at the closing exercises in the evening, was so large that many could not gain admission, and fears were entertained that the church would give way. Mrs. Van Cott was very hoarse, but she preached with vigor. She would go out among the audience, and urge the people forward, and bow them down before the altar. All who went forward were called converts. At half past nine o'clock, she sent home all who were not converted, and who did not wish to be, and invited the others to come nearer to the front, as she was too hoarse to speak at a distance. A man who had that night gone from his home to cast himself into the river, came forward and bowed at the altar. He at once became the centre of a group of sympathizers.

At the close of the exercises, in a warm and general handshaking, she bade the people adieu. She goes at once to begin a meeting at Davenport, Iowa.—New Yorker.

This noted female revivalist thus spoken of by the Witness, Mrs. Van Cott is a wonder to many. She has a magnificent presence, grace and voice, in all three being far superior to most men. She has likewise a histrionic power of word-painting with accompanying gestures and expression.

were groaning and even loudly crying out. A voice called out, faintly at first, loudly afterward, “Are you Queen Victoria's soldiers?” Some voices answered, “I am; I am!” “Then,” said the gallant boy, “let us not shame ourselves; let us show those Russians that we can bear pain as well as fight like men.” There was a silence, as of death, and more than once he heard it renewed by appeals. The unquailing spirit of that fearless boy ruled all around him. Ministers are they “soldiers of the cross.” Then show to the world that you can endure hardness, as well as “preach like men.”

Relief for Complainers.

As a remedy for all the troubles now disturbing the preachers and the people, I offer the following resolutions:

1st. Resolved.—That the people become more considerate—when young people want to get married, they must give the preacher at least ten days notice—friends arranging for funerals will consult the minister in regard to the public services.

2. That nobody outside his own congregation has a right to claim the services of any minister, and when he is called to render services, his expenses must be paid.

3. That church members be more consistent, sinners more serious, and congregations more appreciative.

4. That every church pay its pastor every cent due him.

5. That no preacher shall complain of anything to anybody, except the parties indicated above.

6. That the above be adopted immediately and unanimously, and any one who violates the spirit of these resolutions shall be regarded a man of his own head.

I have perfect confidence in the offered remedy when heartily adopted and faithfully applied.

DEUTERONOMY.

Mrs. Van Cott.

THE FEMALE REVIVALIST—HER MODE OF PROCEDURE—LARGE SUCCESS—LAST DAY IN BROOKLYN—TRAGIC STYLE.

Sunday, April 30th, was the day of Mrs. Van Cott's last meeting in Brooklyn. Though not encouraged by any of the ministers, except Dr. J. A. Parker, she has zealously continued her labors for some time past. Two thousand converts are claimed as the result.

Her sermon was full of dramatic description. She told the story of Gilead's attack on the Midianites graphically, and the Methodist brethren excitedly shouted, “Hallelujah,” “Glory,” “Amen.” With an imaginary trumpet to her lips, and a phantom pitcher in her hand, she strided across the platform as though military bands were played and she was leading a thousand men to surround the Midianites. The triumph of the Lord's hosts was described so vividly that the audience seemed anxious to arise and shout for joy. A dozen brethren did keep up a run of amen.

Mrs. Van Cott next acted out David and Goliath. She wriggled around to show how David felt in Saul's armor, which was so big that it didn't touch him; and then initiated him as he went down to the brook to pick up smooth stones. Then she described the great swaggering braggart, Goliath, stalking down from the Philistines, making the earth resound with his tread. She puffed up her cheeks, looked dark and savage, and sneered at the shepherd boy who was approaching. Then she turned around to act David again. She walked slowly along, adjusting an imaginary sling, to a nicety, wrapping one string about her wrist, and keeping a sharp eye on the Philistine giant. She described his approach, and then after a moment's silence whirled her right hand swiftly around, let fly the imaginary stone, and shouted as Goliath fell. The audience was thrilled.

The attendance at the closing exercises in the evening, was so large that many could not gain admission, and fears were entertained that the church would give way. Mrs. Van Cott was very hoarse, but she preached with vigor. She would go out among the audience, and urge the people forward, and bow them down before the altar. All who went forward were called converts. At half past nine o'clock, she sent home all who were not converted, and who did not wish to be, and invited the others to come nearer to the front, as she was too hoarse to speak at a distance. A man who had that night gone from his home to cast himself into the river, came forward and bowed at the altar. He at once became the centre of a group of sympathizers.

At the close of the exercises, in a warm and general handshaking, she bade the people adieu. She goes at once to begin a meeting at Davenport, Iowa.—New Yorker.

This noted female revivalist thus spoken of by the Witness, Mrs. Van Cott is a wonder to many. She has a magnificent presence, grace and voice, in all three being far superior to most men. She has likewise a histrionic power of word-painting with accompanying gestures and expression.

were groaning and even loudly crying out. A voice called out, faintly at first, loudly afterward, “Are you Queen Victoria's soldiers?” Some voices answered, “I am; I am!” “Then,” said the gallant boy, “let us not shame ourselves; let us show those Russians that we can bear pain as well as fight like men.” There was a silence, as of death, and more than once he heard it renewed by appeals. The unquailing spirit of that fearless boy ruled all around him. Ministers are they “soldiers of the cross.” Then show to the world that you can endure hardness, as well as “preach like men.”

Relief for Complainers.

As a remedy for all the troubles now disturbing the preachers and the people, I offer the following resolutions:

1st. Resolved.—That the people become more considerate—when young people want to get married, they must give the preacher at least ten days notice—friends arranging for funerals will consult the minister in regard to the public services.

2. That nobody outside his own congregation has a right to claim the services of any minister, and when he is called to render services, his expenses must be paid.

3. That church members be more consistent, sinners more serious, and congregations more appreciative.

sions of countenance something like what is ascribed to Mrs. Siddons. Last Sunday evening she brought in some striking illustrations, one of which was Heshazhar's feast; and so graphic was the description that the people rose in their seats to see Heshazhar gazing in dismay at the hand writing on the wall, and when she asked him with a laugh of derision and scorn if he would now send back the sacred vessels of the Jewish temple, the audience shuddered. Mrs. Van Cott is a singer herself, and started the popular hymn which she gave out, but she had a colored lady with her who sings solos most admirably, and altogether the audience had, as some of them say, a high time of it.

Shiloh Church.

PAST—PRESENT—OUTLOOK.

I enjoyed a most pleasant visit to this church last Saturday and Sabbath. My father was for a number of years one of the deacons, and my aged mother is still a member of the church. Since Bro. Prestidge left them last fall, they have had no pastor. They have not been idle. They have a good Sabbath school, every Sabbath, and have received four members this winter who would be valuable accessions to any church—two most estimable ladies and two strong young men.

The congregations were large and appreciative on Saturday and Sabbath. There were not less than thirty young men just entering the period of manhood. Almost every member of the church seemed interested, concerned, and most of them are doing what they can.

I left a “centennial book of certificates.” The “ALABAMA BAPTIST” is popular with them. I am endeavoring to make arrangements to visit them as often as possible during the week. They hold conference meetings on the fourth Sabbath in each month, and will appreciate a visit from ministering brethren.

W. C. CLEVELAND.

Sewing Machines.

To any of our readers wishing to purchase a sewing machine for cash, we can offer fine inducements. We can furnish orders for the Wilson, the Domestic and the Florence, all machines of the best make. Before buying elsewhere, write to us, and get descriptive circulars. It will cost you only a postal card, and may save you \$25 or \$30.

—There is a considerable crowd at Blount Springs already.

—The Hale county Grand Jury returned fifty-four indictments.

—The North Alabama Medical Association is now in session, at Leighton, Dr. James P. Pride, President.

—Dr. Gwin has postponed his resignation of the pastorate of the First Baptist Church in Montgomery.

—Tom Walker, the colored Clerk of the Circuit Court of Dale county, having failed to make his bond, the office is declared vacant.

—Two negroes escaped from the Jefferson county jail recently by making an opening in the wall of the jail. A nice job that!

—Bibb county has decided to have a convention instead of primary elections. The county convention meets on the 27th of this month.

—Prof. Dill and Enville are making a splendid success of their high school for boys in this city. They will receive a few more pupils.—Tusculum Times.

—E. Beecher & Co., bankers of Montgomery, have suspended, and the business has been placed in the hands of W. L. Chambers, Esq.

—There is a mail route from Camden, Alabama, through Clarke county, between the rivers, to Mr. Sterling, in Cherokee county. The mail rider is a white lad, named Rogers, recently shot and killed him and took the mail bag and mule.

—Meridian Mercury.

—Mr. Roach, an elderly man who for some months past has been teaching at Mr. Zia's academy in this county, was brought to the city last week in a state of insanity. The cause of his trouble seems to be some religious hallucination.

—Troy Messenger.

—Col. Johnson informs us that the largest grasshoppers, and more of them than he ever saw, are to be found in his neighborhood now.—Will

