

ever but a Christian. If thou be-
 lievest in God, God is thine; and all
 that thy soul can ever want is treas-
 ured up in the infinite God, for life,
 death, for judgement, for eternity.

✻

Men may be satisfied with the
 merely prosaic and matter-of-fact
 spirit of the age in other things, but
 religion they cannot be so. The
 things and the taste, the entire soul
 of its worshippers will not be satis-
 fied unless they are supplied. When
 these wants are unsupplied the defi-
 ciency, whether it is defined or not,
 felt, and the man is unsatisfied.
 See the tendency of ministerial
 action, as it is at present now, so
 common to develop the use of only
 one side of the man's nature, may not
 account in part for his odd clergy

Alabama Baptist.

E. T. WHEELER, EDITOR.
J. D. RENNOR, Associate.

MARION, ALA.

Thursday, Nov. 23rd, 1876.

God in Nature.

FATHER OF LIFE--POWER OF THE VITAL PRINCIPLE--INTELLIGENCE AND WILL IN NATURE--FOOT-STEPS OF DEITY.

It is a principle of organic life, recorded by Nature, that purely mineral substances cannot in that form be admitted into the animal or vegetable economy. Vegetables are indeed supported by inorganic substances, but they require that those substances should be decomposed before receiving assimilation into vegetable existence. Vegetables are therefore fed by elements and give to those elements an organic structure. Now the organic are the only substances upon which animal life can be supported; thus, by a wise provision of the Creator, inanimate nature is rendered accessory to the wants of animate existence.

The vast profusion of life which, to a superficial observer might appear to be wasted upon insects and minuscules, contributes to the same end. If the substances of which these creatures are composed were released from the control of the vital principle they would soon be converted by the action of the powers of Nature, into gases and mineral substances. The substances, useless to others, upon which these animals feed would be subjected to the same decomposition, and thus a large amount of organic "material" would be destroyed, become mere chemical elements, rather than serve as it now does to supply the necessities of the higher orders of existence. Thus in the wisdom of God, range after range of animate beings are supported, each by the organic nourishment provided by subordinate divisions, until at length we arrive at man, whose sustenance all organic nature, save his own, are made directly or indirectly to minister.

Organic substances cannot exist except in connection with the vital principle. It is only this principle which enables those substances to preserve their structure, their functions and their proportions, against the assaults of the chemical agents by which they are surrounded, and from the destructive influence which nitrogen exerts over everything into whose composition it enters. Organic substances consist therefore of elementary compounds regulated and guarded by the vital principle. Now, inasmuch as the vital principle cannot create element, and as the simple elements have in themselves no power to generate a vital principle (for they are in the useless inanimate and inert) the phenomena of life demonstrate the agency of a great Author of existence.

The involuntary operations of the vital principle in man, the instinct in animals, and the laws which regulate vegetable life, all point to God as their immediate author. The design which they display, the wise results to which they are tributary, their choice of the objects and means which are indispensable to the maintenance of life, in a word, their unconscious exercise of a certain will and reason, cannot be identified with a mere abstract principle, or if the term is preferred, with a concrete power or law. They demonstrate the presence of a rational agent. Unless we admit the fact of a God dwelling in his works, the agency of the vital principle is one of the profoundest obscurities which mock the investigations of science. How inconceivable is a mere principle or law which displays reason and will, judgment and choice, spontaneity and volition in its every exercise? And how explicable do all these phenomena become, when we refer them to the immediate power of him who is the God of Providence as well as of Creation, who is at once the Father and the Supreme of existence! "We may," says Dr. Pritchard, "if we choose to do so, term the cause which governs the organization of a vital existence, a plastic principle; but it is a principle endowed with intelligence and design. It is in fact nothing more than the energy of the Deity."

All are but parts of one stupendous whole, Whose body Nature is, and God the soul.
--POPE.

Alabama Insane Hospital.

We have just read, with lively interest, the sixteenth report of this noble institution. The document is from the pen of Dr. Peter Bryce, the Superintendent and Physician, and is published by the patients under his charge.

The number of patients in the institution on the first of October, was 120 men and 122 women, making a total of 242. The cases during the year have been more than 40 per cent in number, the mortality has been less than five per cent. The accommodations need to be increased.

Out of 175 applications made for admission, since the date of the last report, room was found for 144. The superintendent recommends either the addition of a section to each wing of the building, or the erection of a fire-proof brick building for the accommodation of the colored patients, who are now quartered in the lower wards. At present applicants can be received into the hospital only as vacancies occur.

The treatment adopted strikes us as eminently wise; it deals with the patients, as far as it is practicable to do so, as rational beings; exhibits to them frankly their condition, conciliates them by kindness and the avoidance of all unnecessary restraint; and seeks to enlist their cheerful co-operation in their own recovery. They are encouraged to labor in the field and among the flowers, or if females, in domestic industries suited to their sex. They are also provided with amusements, books, papers and religious services. In these last appointments the two Baptist ministers resident in Tuscaloosa, Rev. W. H. Williams and Rev. J. H. Foster, have regularly and cheerfully performed their part.

The administration of Dr. Bryce is characterized not only by its thoughtful care of the patients but by its rare executive energy. Amid peculiar difficulties and anxieties the institution has been successfully conducted. And new improvements are sought to be introduced, as they are suggested by his own experience, or by the history of other institutions kindred to that committed to his care. The reader of the report is particularly struck with the rare financial ability displayed in the management of the hospital. The annual cost of each of the indigent or State patients under treatment (\$33 in number) is but \$171.68. This amount contributed by the State for each indigent patient covers the whole appropriation from that source for the board and clothing of the insane, the salaries and wages of the officers, nurses and employees of the hospital, the improvements and repairs upon the building and all other incidental and contingent expenses. The farm and garden containing about one hundred acres of arable land, are made to furnish all the vegetables consumed in the house, and much of the food for the milk cows, pigs and poultry raised on the premises.

Dr. Bryce commends in cordial terms his assistants and employees, and returns grateful acknowledgments to many persons who have contributed to the comfort of the inmates and to the adornment of the institution. A special testimonial is tendered to two of the trustees, the only survivors of the original seven with whom he began office in 1860. The one, the honored President, Dr. Reuben Stacey, has been able from his close proximity to give the superintendent a firm sympathy and prompt support in supreme emergencies. Of the other, the Hon. Porter King, he says: "To Judge King, who has set us annually, with few unavoidable exceptions, during the same untrodden period in the history of the hospital; whose wise counsels have always been our unerring guide, and whose disinterested sympathy in the cause of the unfortunate, has for so long a period, without compensation, and against his own interest, kept him an active member of the Board, we tender here the acknowledgments of our sincere and lasting gratitude." The Report ends with this handsome and well deserved tribute.

We rejoice in the success which has attended the counsels and the care of these devoted officials in behalf of the afflicted men and women who have in charge. They are engaged in a tender and sacred work. But surely the State of Alabama owes it to them and to herself, that all the additional accommodations they require for the full relief of her stricken children shall be accorded to them without delay.

A Stumbling Stone.

THE JOURNAL AND MESSENGER'S PLANK MOVEMENT--OUR OFFENSE IN SAYING NOTHING--DR. STONE'S RESPONSIBILITY FOR SAYING SOMETHING--SOME THINGS LIKE THAT HE SAID.

At last the *Journal and Messenger* has spoken. Its mode of defending itself is of the cuttle fish, devising a cloud of ink to hide an escape from an untenable situation. A news item in our paper mentioning the withdrawal of some Virginia students from Crozer, on account of the introduction of a negro student into that institution, afforded the occasion for Dr. Lasher's invective. That we have made no comment upon this matter strikes the sapient editor as intolerable; that we have simply noted it as an item of current news appears to him as a new Southern outrage.

The silence of the ALABAMA BAPTIST, he says, is adapted to justify the statements made by some men who are held to have said bad things about the South. He would have had us ask our readers to hold such

conduct in abhorrence, and call upon their pastors and churches to administer to those young men a reproof, and send them back again? We humbly confess to the crime of silence in this case. Not even the engaging example of Dr. Lasher has persuaded us that it is the highest duty of a Christian to be a busy-body in other men's matters. We foolishly thought the faculty of Crozer competent to manage their own affairs, and on the other hand that the students had a right to their opinion, whatever it might be, in regard to the policy of mixed schools, and the character of their daily associations. No doubt both parties will appreciate the discretion and taste displayed by the *Journal and Messenger* in undertaking the management of the affair.

But the severe censure put upon our silence by our contemporary, is relieved by his bland apology for Dr. Stone's speech. The *Journal* exclaims that this doctrine, whom it pronounces to be "one of the best of men," is blamed "because in a private letter, (which, chance to get into our columns under other hands than ours) he said that the spirit of these young men was manifested by many, (not by any means all) persons in the South." In so tender a fashion are the most shocking imputations upon the South extenuated! Dr. Stone is not responsible for "this letter was private." The *Journal and Messenger* is not responsible for "the letter chance to get into our columns." Dr. Lasher is not responsible, but the other editor, "under whose hands" the letter got into print. In fact, nobody is responsible, for "the spirit of these young men (in Crozer) was manifested by many persons in the South!" Thus a cruel wrong to our people is explained away by shabby evasions.

Prof. E. J. Willis, of West Virginia, writes to the *Journal and Messenger*: "I only regret that Dr. Stone found it in his heart to write such hard things, so contrary to what he has declared publicly to have been the duty of the case on the same subject." We who have had no knowledge of Dr. Stone's inconsistencies, have contented ourselves with adding, in defence of the South, facts which have come under our own observation, and also the public records of our own denomination--both of which challenge investigation. The force of these arguments, to which there has been no reply, cannot be broken by a eulogy upon Dr. Stone, or be evaded by a flight to the majestic and beautiful scenery of the Crozer Theological Seminary. The ensuing resorts of the special pleader are not permissible in questions of fact and principle. Nor in this instance can any dexterity or audacity of "journalism" save the case. We showed the scandalous published use of the name of Dr. Stone to be contradicted by public documents; now Prof. Willis testifies that they are contrary to the public declarations of Dr. Stone himself. Let us have no more airy and flippant flimsy so grave a matter. On the contrary it claims the thoughtful consideration of the American Baptist Home Mission Society, under whose auspices this gentleman undertakes a new mission among the Southern freedmen.

A State in Extremity.

ELECTION DISTURBANCES--SLEIGHT OF HAND--WHAT WILL BE THE END?

From the many reports received from South Carolina, we are driven to the conclusion that the party here, before in power, and their reckless following, have not yet surrendered their determination to precipitate a war of race in the "Prostrate State." At the time of the election, every variety of fraud, intimidation and violence prevailed in the black counties. At Red Top church, in St. Andrews parish, the Democratic negroes were driven into line and compelled to vote for Chamberlain. A negro, who had dared to vote according to his own judgment, was waylaid afterwards, and cruelly slashed with a razor. His wife, who endeavored to save him, was beaten with clubs and cut with knives. At Four Mile church the negroes appeared armed with muskets and shot guns; lanes, made of bayonets fastened to poles, armed the women. The Democratic negroes were driven from the polls. At Waplelaw, there was such a display of violence that no colored Democrat dared to show his face. At Strawberry, the colored companies voted, holding muskets loaded and capped in their hands. At Biggin church, the black militia drilled near the polls all day. At Charleston, gangs of boys of fifteen or sixteen years, wandered from precinct to precinct, voting at each under the patronage of public officials. At least 5,000 spurious votes were deposited in Charleston county. In Georgetown, the ballots were torn from the hands of Democratic negroes, and they were forced to vote the ticket of their oppressors.

No sooner was the election over, than an effort was made by the ex-citizens of lawless negroes to aggravate the people into some act of violence. On Wednesday the 16th inst., a peace-

able party consisting of a merchant with his son-in-law and two sons, were proceeding to their place of business, through the city park, when they were fired upon by the black police of the city. The father, Mr. Geo. H. Walter, was dangerously wounded, and one of his sons fell dead at his side. The streets of Charleston are infested with colored bandits, who are attacking white men and women without the slightest provocation. When the United States troops marched down to the scene of the disturbance, the rioters dispersed; and bands of them paraded the streets, beating and robbing every white man, and woman when they encountered. A mob, armed with clubs and guns, took position at the corner of Tradd and King streets, striking and shooting at every white person who passed. Hon. Geo. S. Bryan, U. S. Judge, had to flee from that vicinity for his life. Mr. Cornelius Adams, a printer at the *New and Courier* office, was pursued in Rutledge avenue and fired at with muskets and pistols. A lady, C. M. Church, whom the infuriate rabble had fired at, and whom they had at length caught in Arkley street and were beating to death, was rescued by two U. S. soldiers. Two ladies returning from a funeral were assaulted in Cannon street by female furies, who tore the clothes from their persons. A son of Mr. Nipson on his way to his father's store, was thrice attacked, and was finally saved from a beating by a respectable colored man, Mr. John O'Neill, while under the care of a policeman was struck violently in the face by a big African, who was not arrested. E. P. Lawton was assailed in Calhoun street by a crowd of armed bullies who choked the lad and threw him down and robbed him. In King street, a respectable colored woman was set upon by an armed mob, who tore her clothing to shreds with their bayonets, and a German lady had to seek shelter from the fury of a crowd of negro women and boys. Mr. J. H. Brewer, a car driver, was shot down in Spring street, and then beaten and robbed; his condition at the last account was critical. The U. S. mail wagon was stopped in King street, and the white driver with difficulty escaped. That there is method in all this madness cannot be doubted. Beyond all question the design is to stir the whites to such retaliation as springs from intolerable wrong; and then to charge them with intimidation and to throw out their votes.

Now, the contrivers of this infamous deed they plant shall bear its poisonous harvest. Notwithstanding the sublime fortitude of the whites--a heroism of patience which ancient Sparta could scarcely parallel--every variety of outrage is charged upon them. The very polls guarded by the U. S. troops are declared to have been intimidated by the disarmed rifle clubs. And the unprincipled leaders with their barbarous following, who have striven to make the State a Pandemonium, are commended to Northern sympathy as many white robed or blood stained martyrs. Happily the use of the army in the North and Western counties takes away from these inventions every shadow of probability. It was in the popular negro counties of the East and South, where for the most part there was no protection to the colored man against the excesses of his own race, that the intimidation took place. Nor did the whites escape from threats and violence and murder. And now they are charged with the offense of which they were the victims! The sagacity and the spirit of the Northern people, we feel assured, will prevent them from being duped by this cruel and blundering intrigue. They know the high repute and generous policy of the loyal leaders who are striving to redeem the State and who now, if the free suffrages of its people can avail, have actually redeemed it. May the King of Kings bless their counsels; and give just and equal laws, and restore a virtuous and a republican government to the whole people of South Carolina!

Literary Notices.

HISTORICAL STUDIES. By Eugene Lawrence. New York, Harper & Bros.

The essays in this handsome volume, although each of them distinct, are of kindred character. They discuss various topics belonging to the department of ecclesiastical history. The policy of the Church of Rome towards the Protestants, and especially attracted Mr. Lawrence's attention. He contemplates with animated interest the conflict of intolerance with intelligence and liberty, and the successive triumphs achieved by truth and righteousness, over the arts of priests and the arms of princes. The author commands a brilliant diction, and his glowing style, with the warmth of personal sympathy, the colorless tone of the critic or the historian gives place in his pages to the intense hues of enthusiasm and partisanship. He writes to vindicate a cause. His pen is a fiery arrow with the people into some act of violence. On Wednesday the 16th inst., a peace-

ful party with which he is here concerned affords excellent opportunities for the picturesque descriptions, the character sketches, and the recital of incidents in which lie excels. They are the Bishops of Rome; Leo and Luther; Loyola and the Jesuits; Ecclesiastical councils; The Vandos; The Huguenots; The Church of Jerusalem; Dominic and the Inquisition; The Conquest of Ireland, and the Greek Church. We cannot always accept Mr. Lawrence's history, even when he refers to original authorities. Thus for example, on page 412, he indicates Brittany as being the native country of St. Patrick, and refers to the Confession and a single extant letter of the Irish missionary, as affording the only trustworthy account of him. Whereas in that Confession, Patrick informs us that he was born in Scotland in a village on the Clyde, which Butler identifies with the town of Kilspatrick. (Butler's Lives of the Saints, 1. 355). Mr. Lawrence's description of Iona, the Isle of the Saints, affords a favorable specimen of his style. "A bleak and rocky island washed by the stormy North Sea, has become immortal as the home of the most renowned of the Irish Missionaries. Iona, or the Druid's Isle on the Western coast of Scotland, swept by fierce arctic winds and lashed by the wintry waves, still preserves traces of that sacred company who once prayed and labored on its inhospitable rocks. Here are the ruins of extensive churches composed of blocks of stone five or six feet long; the foundations of ancient schools and monasteries whence Europe was once instructed; a multitude of tombs overgrown with weeds [lichen?] where forty-eight kings of Scotland and a throng of saints and heroes lie buried; and sculptured crosses and a pulpit from which the grim faces of angels or demons, distorted by time, still gaze upon the observer. The legends on the tombs are no longer legible; the names of the saints and poets, scholars and kings, who sleep in the wild Westminster of the Seas, are forgotten. Yet, perhaps no holier or more heroic spirits have visited the earth than those who for many centuries made Iona an island of light amidst the general decay and degradation of the intellect." This is certainly very fine writing.

QUESTIONS FROM THE INTER-SESSION SERIES of Sabbath school Lessons for 1877. By Rev. F. N. Plouffe. Henry Hoyt, No. 9, Cornhill, Boston, Mass.

There are three different question books in this series. The first is for the older scholars, and Bible classes; the second, for the younger classes of the main school; the third, which strikes us as the best of the series, is for the little learners of the infant school. The lessons are accompanied by Bible readings for the week and opened by analysis and questions. The main thought is marked. Practical reflections are appended. The pronunciation of Scripture proper names is indicated. Three maps are bound in each volume. We have not yet seen Plouffe's Notes on the lessons, without an examination of which we cannot form a just opinion of the value of the more advanced Question Books. We shall be pleased to have a copy from the publishers. All the volumes are printed in bold type and are substantially bound. The infant school volume is a charming book; the story is related in simple style; the questions are answered, and there are pictorial illustrations and verses from appropriate hymns.

EDINBURGH REVIEW,--October, 1876. New York, Leonard Scott Publishing Company.

Most of the articles in the present number are historic. The leader, on Mr. Bancroft's Native Races of the Pacific Coast, gives an account of the Northmen in America, but assigns the credit of its discovery to the Mongolians, some of whom were probably brought over the ocean by the Japanese current. The early drift of population was from North to South. The mound-builders were the progenitors of the Mexicans. An article on the secret correspondence of Marie Antoinette illustrates her character, and goes far to extenuate the treatment inflicted upon that graceful, but wilful and reckless queen. To those who remember Burke's panegyric, the disclosures are painful. There can be no doubt that she habitually sacrificed the interests of France to those of Austria, and to the intrigues of worthless favorites. Dr. Smith's Dictionary of Christian Antiquities is commended as the most candid and authoritative work upon this important subject. It deals with Christian antiquity from the beginning up to the time of Charlemagne. The first of the two volumes (A to J) has been published. An able article in *Moralist* without Metaphysics shows the failure of the modern Materialism to support any system of Ethics. In the systems of such philosophers as Deism, Comte, Proudhon, and Darwin, who deny whatever is not "the order of Nature," there is no place for personal liberty, for the idea of right, for virtue or heroism or religion. These vaunted philosophers unlearn the highest thoughts of the past and reject the noblest inspirations of the present. They look down to the earth

instead of looking up to the heavens. The Turkish Question is shown in another article to be involved in grave complications. The trouble began with the "Christians" so-called, of Bulgaria, who started their crusade by massacring the Turks. Neither priests nor people along the Northern frontier of Turkey are worthy of the Christian name. The other articles of this valuable number relate to the Treaty of Paris (which is commended), Sir Philip Sidney, Daniel Deronda (which is regarded as a laborious failure), and the Depreciation of Silver (due to the immense production of the American mines.)

Field Notes.

The Methodist Conference of Illinois have taken up the subject of evangelists; and at their last session passed the following resolutions: (1.) That while we believe the great Head of the Church gives to His church now, as in the apostolic days, some of His ministers as evangelists, and others as pastors and teachers, we also believe that these various classes of ministers should alike be subject to the authority and direction of the Church. (2.) That in view of our responsibility to the Church, as its pastors, in order to avoid the divisions and dissensions which must otherwise inevitably arise, we will only co-operate with and open our churches to those evangelists who come into our fields of labor on our own invitation. (3.) That we recommend to the laity to invite no evangelists into our circuits and stations, but by consent of their pastors. Those who are striving to prove that close communion is a novelty among Baptists may find it profitable to scan the Baptist confession of faith of 1646. The American Baptist Publication Society has a copy, of that date, the 38th Article of which reads thus: Baptism is to be administered to believers only; and before the Lord's Supper. The discipline should be baptized on profession of faith, and afterward partake of the Lord's Supper. Article 40 reads: "The way of dispensing baptism is by dipping the body under water." The *New York Herald* speaks with great plainness of speech to the disreputable politicians, who are now endeavoring to discredit the good name of the South, and to manipulate its suffrages in the interests of party. "We do not desire to bring odium upon Messrs. Chamberlain, Packard and Kellogg, but we warn them that they are known here in the North. The honest men of both parties regard them with just suspicion; and they have need to play, not only with common, but with very conspicuous fairness. If they have carried Louisiana and South Carolina, so be it. But they must satisfy the honest and fair-minded men of both parties in the North of that fact, or they will be disowned and execrated by their own party. There must be no *Ku-Klux* of the election returns. Whatever unscrupulous politicians might wink at, the main body of the Republican party in the North is honest and patriotic, and will tolerate no injustice." The *Biblical Recorder* furnishes the following remedy for Diphtheria from one of the most learned and successful doctors of North Carolina. It is his usual remedy and has been used with eminent success. Preserve this prescription: Hypocistis of soda 5 drachms. S. Dose 5 to 10 grains once in three hours. Quinine 10 grains. Muriated Tincture of Iron, half ounce. Water three ounces. M. Dose teaspoonful in a tablespoonful of water once in three hours. The two remedies can be given alternately and continued until the patient is better. Cardinal Antonelli, the confidential and all powerful adviser of the Pope, is dead. He was 70 years of age. For the last twenty-five years Antonelli has been the most extreme, retrograde and intolerant man in the Papal court--the most vigorous enemy of civil liberty and Gospel truth. We learn with deep regret that Gardner Colby, one of the most prominent of our Massachusetts laymen, and widely known in other States, is seriously ill at his home in Newton Centre, and has been through several weeks. Mr. Colby is honored wherever he is known, as a liberal and courteous Christian gentleman. We remember the graceful dignity with which he presided, some years ago, over the festivities of the Newton jubilee.

At the recent Indiana Convention Dr. Boyce, by invitation delivered an address. He mentioned the contemplated removal of the seminary to Louisville, Ky., on condition that Kentucky raises \$300,000, and \$200,000 be added to it from other places. The amount of \$200,000 is secured in Kentucky already, and the balance is to be raised by June, 1877, and the remainder of the \$200,000 by June, 1878, and it is expected to remove the seminary in September, 1878. The question whether Presbyterian ministers may practice immersion has troubled the Synod of Philadelphia, one of whose members, Rev. Mr. Clark, has been immersing. While other members of that body rejected themselves with referring to the general practice of the Presby-

terian church and the language of the confession of faith, Rev. W. T. Eva took the bull by the horns. He said: "Dipping the person in water is contrary to the principles of the church. The act of the complainant was contrary to the Scriptures of truth. In the Scriptures there is a specific authority for administering baptism by sprinkling." And now Mr. Eva is urgently requested to address "The specific Scripture authority"--chapter and verse. As it had not been found heretofore, notwithstanding a diligent search during 1800 years, the discovery--when published--will make Mr. Eva a famous man. Mr. Spurgeon recently delivered an address at the laying of the corner stone of a Baptist chapel in London. Among other practical suggestions he urged the necessity of good ventilation. He gave an account of the way in which he had secured a supply of pure air in a church where the windows were so rarely opened that it was found difficult to raise them. "It was so close and hot," he said, "that I asked every gentleman near a window to smash a pane or two. There was soon a very grand smash, but then the beautiful fresh air streamed in. I paid the bill afterwards like an honest man but it was much better to do that than bear the cruelty of preaching in such an atmosphere, or forcing people to listen when they were more disposed to sleep." The question as to the treatment of the Chinese has been thus disposed of by Rev. T. J. Morgan, D. D., of Chicago. He says: "Plainly, we must treat him as a man. Require of him the same exact obedience to every law, municipal, State or national, that we require of others, and then extend to him the same protection of the laws. We must educate him. Americanize him. Christianize him." A thoughtful English writer says: "The great mistake of America is to fancy itself full grown. It is still in many respects in a crude and loosely compacted condition. What is mainly wanted is more energy and determination on the part of the honest and intelligent part of the people to enforce a higher standard of manners and morality and to cultivate national self-respect." This is precisely what the South has been saying to the North for the last ten years, during which period the patronage of many among the best men of one section has been persistently given to those confessedly the worst in the other. The time for a change has fully come. A remark, quoted by the *Christian Secretary*, from Amos Lawrence is worthy the attention of all Christians. From his sick chamber Lawrence wrote to one of his partners these golden words: "The good there is in money lies altogether in its use; like the woman's box of ointment, if it be not broken, and the contents poured out for the refreshment of Jesus Christ in His distressed members, it loses its worth. He is not rich who lays up much; but who lays out much." New outrages by negroes are reported in South Carolina. Two constables were murdered at Lawtonville while engaged in their official duties. One had his head cloven as he lay wounded on the ground. And while one race is in arms and threatening rape, arson and slaughter, the unresisting members of the other are arrested and taken away from their families at this supreme crisis, to answer for their part in the Ellenton riots a month ago. If Dr. Lasher comments on this attack upon life as he does on outrage upon character he will say: "By chance the buckshot entered into the bodies of the unfortunate constables, and if happily an axe penetrated the skull of one of them, it was under other hands than ours. Besides this was a private transaction, and was never intended for publication." Such an account of the transaction will appear to him to be wholly equitable and highly satisfactory to all parties. It was Bro. J. H. Hudson who sent us the list of seventeen names with the cash, instead of J. H. Hudson as stated last week. We have received a prospectus of the *Mississippi Baptist Record*, which will make its appearance about the first of January next. Elder J. B. Gambrell, of Oxford, is to be the editor. It will be published at Clinton. According to the new arrangements, there will be preaching at Ash Creek church on the first Sabbath in each month; at Bethany (Collierville) on the second; and at Shiloh (in Dallas) on the fourth. The day at Mt. Gilgad remains unchanged. I will be at Shiloh for the first time on the fourth Sunday and Saturday before in this month. --E. F. Baber.

The Alabama Baptist.

If we did not believe that our paper is an instrument of great power in the accomplishment of good among the Baptist churches of the State, and of great aid to every good work fostered by the denomination, we would not longer advocate its claims. It has cost us much labor and anxiety and paid us not one dollar; and, therefore, relief from these responsibilities would be comfortable. But believing in its usefulness, hav-

ing had much opportunity to witness its good influence, and realizing that it is a necessity, we are willing still to aid our brethren in this work; nor do we mean by this that any one supposes for a moment that the paper will not live. It will live if its present editors were gone. But the paper is circumscribed in its power to accomplish its mission by the limit of its circulation. Nor can it be pronounced a success or an established institution, until it is able to pay an editor. As we have witnessed the efforts of brethren to obtain subscribers, we have seen that it is not difficult to increase its circulation, where friends will earnestly work for it. Nor does it fail to make friends of those who read it.

The paper needs the most active exertions of our brethren throughout the State just now. Every Baptist in the State who reads a religious paper ought, first of all, to take this one. Every pastor should work to have it circulated in his churches. It is lamentable that while the paper has reached a creditable list of readers, not half the pastors in the State have their own names on its books. May we not urge every reader to come to its help and immediately?

Women's Missionary Work.

For a few years this subject has attracted great attention and elicited much effort among earnest Christian women. And why should not Christian women engage themselves in untiring exertions for the elevation and salvation of their sex in pagan lands by the gospel of Christ? Here is a great field for usefulness--permanent and exalted usefulness--for the sisters of our churches. It may well engage their hearts, hands, prayers, and money.

There is a woman's missionary society among the sisters of the Talladega Baptist church, and in quite a number of other Baptist churches in our State. The society in Talladega is by no means the oldest, but under important circumstances it has been attempting to be a central society. We will state these circumstances.

Mrs. Bailey, now of Quitman Ga., who was for eight or ten months secretary and leading spirit, manifested such zeal in this work as caused Dr. Tupper, Corresponding Secretary of the Foreign Mission Board at Richmond, Va., to write to her, suggesting that the Talladega society should become a central society, through which the concentrated results of Alabama Baptist ladies in this work should be known. After consultation with Bro. N. A. Bailey, and the writer, these ladies resolved to make the attempt.

They further resolved to co-operate with the central society of South Carolina Baptist ladies, in an effort to secure funds to build a missionary home in China, for Bro. Williams and his family, Bro. Williams being an Alabamian. For a time a number of ladies and societies responded in good earnest. Then the work was checked, as was thought, by some publications from the pen of Dr. Tupper, which were thought to depreciate this special class of work. Subsequent publications corrected that impression. But then another difficulty came: Mrs. Bailey removed to Georgia; but Mrs. McCellan, the present secretary, is every way adequate to the duties of her position.

Now there is still another difficulty. It is announced that Bro. Williams is returning from China to this country, on account of the failing health of his wife; and therefore correspondents are inquiring what is to be done about raising funds for the building of his house.

We wish, for the society, to answer this very natural inquiry: Miss Whilden will remain in China, and Bro. Williams will go back to his post at the earliest practicable day. Besides this, these houses, which are being built in foreign fields, will not belong to the missionaries who occupy them. They will be the permanent property of the Foreign Mission Board of the Southern Baptist Convention. Nothing within the power of man will contribute more to the permanent success of our Foreign Mission work than the furnishing of comfortable and lasting homes at our missionary stations to be occupied by the missionaries. A fact not generally known, is that our missionaries have great difficulty in securing tolerable homes in heathen lands. Therefore let not the work cease on account of the return of Bro. Williams.

Again, if any contributors prefer that their funds shall be appropriated to any other department of the great work, they have only to specify that fact.

Furthermore, if Talladega is not the proper place for this central society to be located, these ladies will be happy to have the right place selected, and they will co-operate with a central society at that point. What they desire is that the great work shall be done, and that the Baptist ladies of Alabama shall co-operate with each other, and that the results of their efforts shall be realized and

known, as stimulating influences to each other and to still others.

Our own observation confirms the previous conviction which we entertained, that such a society in the membership of any church, is worth a great deal to that church, as well as to the good cause beyond its immediate locality. But this editorial is long enough. Those who wish to address this society will write to Mrs. Mary A. McClellan, Talladega. Let her have many letters soon on this great subject, with contributions.

Wayside Notes.

CLAYTON.
Monday after the 5th Sabbath in October, with another week of appointments ahead of me, I left Rufala on the train, after dinner, to meet an appointment at Clayton, the county seat of Barbour. Bro. J. S. Paulin met me at the depot and accompanied me to the home of himself and his father, where with their very interesting families I spent a most pleasant night. Bro. Norton, the pastor, was absent, but Bro. Paulin, who is a "man of all work," had everything ready for a good meeting. Bro. Paulin being a Barbour county man, and having been the pastor of the Clayton church for ten or twelve years, he is very happy among his old friends. There is no more useful man in the Rufala Association. The health of himself and wife has very much improved since he returned to Clayton. Such a minister, it is hoped and believed, will not be long without a good field in which to prosecute the work of his high calling.

Clayton is one of those good old Alabama country towns, where there are many families of the old style of Southern culture and spirit. I had a real good congregation, for Monday night, of intelligent people.

VARIETY.
Variety is the spice of life; after service the night I was in Clayton, on leaving the church I was introduced to Gen. M.—a bachelor. As we walked along, the Gen. said, "Well, I've no doubt you're working in good earnest for Howard College, but I expect you are also looking to the accomplishment of another end: I suppose you are looking around for a wife?" "O no, General, I have a wife." "Is that so? Why I thought I saw you in the pulpit that you were a right young man, and I think that several of the girls thought the same thing." "Well, General, you may tell them that I have a son or two old enough for them." The general is a warm friend of Howard College and has recently educated an excellent youth there.

JUDITH.
Early Tuesday morning, Bro. McCracken arrived in buggy and conveyed me to his church, near Louisville, six miles distant. The congregation was not large. After some set and dinner at Bro. Hobdy's, I was conveyed by Bro. Maj. Wood to his home fifteen miles in Pike county, where we had a delightful night with the family and friends who came in to meet me.

BUSINESS AND TRAVEL.
The congregation at Brundage on Wednesday was very good. After dinner at Bro. Anderson's, I was carried by the same buggy of Elder Van Hoose twelve miles to Troy, where I preached at night to a large congregation. The day's work was not heavy, but the meeting with old friends was pleasant. Taking supper at Dr. Worthy's I enjoyed a brief stay with his family, friends of my childhood and the man who baptized me, and who ordained me a deacon, and under whose pastorate I was licensed to preach. I spent the night with Bro. Van Hoose. I hope Bro. Van Hoose's Texas fever has passed away ere this. Bro. V. has a good field.

ORION.
Thursday Elder V. accompanied me to Orion, another of his churches, where I preached morning and evening. Orion is a nice community. His home in that place was at Bro. V.'s.

CHINA GROVE.
Friday morning Bro. Duncan Grant, another friend of my youth, conveyed me to China Grove where I met a small congregation. Young Head carried me to the railroad station. The train passed at the hour of the night. I reached China Grove two hours before daylight, after a sweet sleep at the hotel, and breakfast at Dr. Evans' I was conveyed by many brethren, at the church where the

CENTENNIAL ASSOCIATION.
On holding its sessions, Dr. Sumner was the first man I met at the church door. Bro. Chaudoin, agent of the Home Mission Board, had been there the day before. (This reminds me that in my former notes I mentioned that Bro. Chaudoin is of the Rufala Association, and was one of the most influential preachers on Indian Missions in the West, and he also made a good speech for the ALABAMA

made moderator, and Bro. Tompkins, clerk of the Centennial Association. They are good officers. The meeting was a success. The Association took good position for so young a body, organized twelve months ago. It is always pleasant to me to go to Union Springs. Bro. Hendon, the young pastor, is beloved by his church and highly esteemed by the whole community. He is succeeding well in that place. On Sabbath I had the privilege of preaching to one of Bro. Hawthorne's sort of congregations at the Springs. That large church house was crowded to its utmost capacity. Having spoken seventeen times within the preceding two weeks, with much travel and loss of sleep, I was not in good condition; but a more attentive, or a more interesting congregation I have nowhere met. Union Springs is a stirring business place.

REV. J. B. MAWTHORNE, D. D.
Inasmuch as Deuteronomy was not supposed to be in attendance on the Centennial Association to rebuke our Sabbath breaking, finding that the train passed at 3 p. m. and having done all that it seemed possible for us to do at that place, with brethren Summer and Paulin we ran down to Montgomery to hear Bro. Hawthorne preach—that being on the route home. It was the night of the 1st Sabbath; we went directly from the depot to the Baptist church, arriving after the preacher was in the pulpit. The text, "Righteousness exalteth a nation, but sin is a reproach to any people," was discussed with ability and eloquence. Bro. H. however, was not at all well. The vast congregation was the feature that struck us with most profound interest. We had difficulty in procuring seats for our party. Every available seat was filled. The large galleries were packed. We counted nearly two hundred young men and boys in one side of the gallery; and while the preacher spoke, for nearly one hour, those boys sat motionless, gazing down on the pulpit in unbroken interest. The Lord will bring glory to his name out of this.

I spent the night with Bro. Paulin at the home of Bro. J. B. Gay. Had a pleasant chat, slept well, and after an early breakfast Monday morning, I was happy to take the train for home—to see the loved ones and to vote for the old New York bachelor.

TALLADEGA.
I have been giving Dr. Henderson some good congregations, and he has been preaching them some powerful sermons. The ladies in their benevolent and missionary societies are still working away. They have made headway in these good causes. R. Talladega, Ala., Nov. 10, 1876.

Alabama Baptist.

S. S. Department.

MARION, ALA.

Thursday, Nov. 23rd, 1876.

Fourth Quarter Lesson X.

December 3rd, 1876.

THE GENTILES RECEIVED.

Acts x. 34-35.

Golden Text.—"THE GENTILES SHALL COME TO THIS LIGHT, AND KINGS TO THE BRIGHTNESS OF THY RISING." Isa. lx. 3.

Central Truth.—"ALL FLESH SHALL SEE GOD'S SALVATION."

NOTES.—Nazareth, a town of Lower Galilee, about six miles west of Mount Tabor, and the place of Christ's childhood. Matt. ii. 23. It is now a village of about 4000 inhabitants, and is called *El-Nazareth*.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I.) A Saviour and Judge for Jew and Gentile. (II.) Gentiles receive the Holy Ghost and Baptism.

A SAVIOR AND JUDGE FOR JEW AND GENTILE.—34-44.—Then Peter opened his mouth, and said, O men of the circumcision, hear me: In every nation there is that feareth him, and worketh righteousness, he is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all): That word, I say, ye know which was published throughout all Judea, and began from Galilee after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews and Jerusalem: Whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him, after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whatsoever believeth in him shall receive remission of sins. (34-44) perceive, I now know; respect of persons—that is, do not accept a Gentile simply because he is a Gen-

tile (Hebrew, Gal. ii. 6; Rom. ii. 11; 2 Chron. xix. 7, 38.) worketh righteousness, see v. 43; Acts xv. 11; Rom. ii. 12, 13, 26.) word; teaching; (37.) ye know, they had heard of Christ's life and work; baptism; of repentance, Luke iii. 3. (38.) anointed, set apart, Luke iv. 18; Heb. i. 9; opposed of the devil, Matt. iv. 24; Mark i. 34; v. 18. (39.) we are witnesses, Luke x. 43; Acts ii. 32; hanged on a tree, crucified, Acts v. 30. (40.) raised up, Matt. xxviii. 1. 2 Cor. xv. 4-8; openly, plainly, (41.) witnesses chosen, v. 39; John xv. 16; eat and drink, a clear proof that he was alive, (42.) testify, bear witness; ordained; appointed; quick, living. (43.) prophets witness, Luke xxiv. 27, 44; Isa. lii. 1; lv. 1; remission, forgiveness.

QUESTIONS.—How soon did Peter answer Cornelius' request? How did Cornelius prepare for his coming? v. 24. How did he receive Peter? v. 25. How was his error corrected? What explanation did Peter make? State the explanation of Cornelius. State the explanation of Peter's sermon. The points he made in it. In what sense is God "no respecter of persons"? What were the chief works of Jesus on the earth? Who were witnesses of his resurrection? How were they fitted for this? What had they seen Jesus do after his resurrection? Why would an apparition of spirit not enter his body? What had Jesus commanded the disciples to do? What had God appointed him to be? How is forgiveness to be secured? GENTILES RECEIVE THE HOLY GHOST AND BAPTISM.—44-48.—While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.

Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. (44-48) circumcised, the Jews with Peter. (45) speak with tongues, Acts ii. 4; magnify God, praise God, Acts ii. 11. (47) forbid water, meaning "surely no one will now forbid" (Alexander); as well as we, God bestows these Gentiles as he has the Jews. (48) commanded, or "directed"; Peter and Paul alike preached, others baptized, see 1 Cor. i. 14, 17; prayed, besought, entreated.

QUESTIONS.—What blessing came upon Cornelius and others who believed? What effect did this have upon the companions of Peter? What proofs did the Gentiles give of the power of the Holy Ghost? What did Peter propose for these Gentile converts? On what ground would he admit them to baptism? What request did they make to Peter? Which facts in this lesson teach us—

(1.) That we should preach Christ to all who need him?
(2.) That true conversion leads men to praise God?
(3.) That we should observe all the ordinances of Christ's church?
(4.) That we should seek the blessing of the Holy Ghost and the counsel of pious friends?
ILLUSTRATIONS.—The pious soldier. During the troubles in Ireland, a private soldier in Lord Cornwallis' army was often absent from his quarters. He was suspected by his comrades of having communications with the rebels. This suspicion grew so strong that he was tried and condemned to death as a traitor. The marquis, hearing of this, sent for the record of the trial, and not satisfied with it, ordered the man to be brought to him. The soldier solemnly denied all treasonable acts and thoughts, and asserted that the real cause of his absence was to have an opportunity for prayer, which he could not have among his profane comrades. To have some proof of the soldier's assertions, the marquis asked him to kneel down and pray in his presence. The poor man obeyed, and prayed with such fervency, earnestness, and fluency that the marquis was satisfied that no man could pray in that manner unless he was in the habit of constantly praying to God. He at once pardoned the soldier and made him one of his personal attendants.—Bible Museum.

Peter and Cornelius. It has been well said that Peter, in his first greeting to Cornelius and his friends, almost approaches them for being foreigners, and excuses himself for having come to them. He afterwards seems to confess his error, and openly declares that no man is common or unclean. He then calls himself simply "a man that is a Jew," and with more courtesy speaks of the Gentiles as "men of another nation."—Stier.

Puzzles.

EASY ENIGMA.

I am composed of 10 letters:

My 1, 4, 10, 9, 6, is to place together.

My 5, 7, 8, is the atmosphere.

My 2, 3, 8, is a female deer.

My whole is a large city in Brazil.

I am composed of 10 letters:

My 4, 7, 9, is a metal.

My 2, 8, 5, is a song.

My 1, 10, 6, 9, is to take away.

My whole is a large city in South America.

(These are simple but good, no two letters being repeated.)

DIAMOND.

1. A towel. 2. To terminate. 3. The home of a woman mentioned in S. S. 4. A useful article of furniture. 5. Classic adjective derived from name of a country. 6. A fabulous bird. 7. A convenient. W. H. W.

DIFFICULT SQUARE WORDS.

1. A master of a family. 2. The name of a letter in the Greek alphabet. 3. That which deserves reward. 4. Performing the office of headman. 5. Spruce.

1. A cultivator of the soil. 2. A pronoun. 3. To percolate. 4. A perennial plant. J. C. C.

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can be doing any subsequent six months of the year. The indications are that money matters will be stringent here, at this opportune season. We should labor to put this vital interest of the Convention beyond any peradventure. As an inducement and to facilitate efforts in obtaining subscribers, we will send the paper to any new subscriber from now until January, 1878, on the payment of one year's subscription, and at the same time extend the privileges of our club rates to the getter up of clubs.

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Children's Department.

Cherries.

Under the tree the farmer said,

Shouting and shaking his wise old head:

"Cherries are ripe just then, you know,

For we are the great eaters, and the corn to hoe;

But when the sun shines we must make our hay;

Tonight, when the chow has all been done,

We'll murder the boys for fruit and fun."

Up in the tree a robin said,

Perking and cocking his wise old head:

"Cherries are ripe and so, to-day,

We'll gather them while you make the hay;

For we are the boys with no corn to hoe,

No cows to milk, and no grass to mow;

At night the farmer said: "Here's a trick!

These roguish robins have had their pick."

Answers to Puzzles, Nov. 9.

Letter Puzzle—1. R—son. 2. K—sings. 3. K—dot. 4. M—met. 5. U—knights.

The Labyrinth—Poverty makes us acquainted with strange bedfellows.

DIAMONDS.

1. A. 2. D. 3. D. 4. D. 5. D. 6. D. 7. D. 8. D. 9. D. 10. D. 11. D. 12. D. 13. D. 14. D. 15. D. 16. D. 17. D. 18. D. 19. D. 20. D. 21. D. 22. D. 23. D. 24. D. 25. D. 26. D. 27. D. 28. D. 29. D. 30. D. 31. D. 32. D. 33. D. 34. D. 35. D. 36. D. 37. D. 38. D. 39. D. 40. D. 41. D. 42. D. 43. D. 44. D. 45. D. 46. D. 47. D. 48. D. 49. D. 50. D. 51. D. 52. D. 53. D. 54. D. 55. D. 56. D. 57. D. 58. D. 59. D. 60. D. 61. D. 62. D. 63. D. 64. D. 65. D. 66. D. 67. D. 68. D. 69. D. 70. D. 71. D. 72. D. 73. D. 74. D. 75. D. 76. D. 77. D. 78. D. 79. D. 80. D. 81. D. 82. D. 83. D. 84. D. 85. D. 86. D. 87. D. 88. D. 89. D. 90. D. 91. D. 92. D. 93. D. 94. D. 95. D. 96. D. 97. D. 98. D. 99. D. 100. D. 101. D. 102. D. 103. D. 104. D. 105. D. 106. D. 107. D. 108. D. 109. D. 110. D. 111. D. 112. D. 113. D. 114. D. 115. D. 116. D. 117. D. 118. D. 119. D. 120. D. 121. D. 122. D. 123. D. 124. D. 125. D. 126. D. 127. D. 128. D. 129. D. 130. D. 131. D. 132. D. 133. D. 134. D. 135. D. 136. D. 137. D. 138. D. 139. D. 140. D. 141. D. 142. D. 143. D. 144. D. 145. D. 146. D. 147. D. 148. D. 149. D. 150. D. 151. D. 152. D. 153. D. 154. D. 155. D. 156. D. 157. D. 158. D. 159. D. 160. D. 161. D. 162. D. 163. D. 164. D. 165. D. 166. D. 167. D. 168. D. 169. D. 170. D. 171. D. 172. D. 173. D. 174. D. 175. D. 176. D. 177. D. 178. D. 179. D. 180. D. 181. D. 182. D. 183. D. 184. D. 185. D. 186. D. 187. D. 188. D. 189. D. 190. D. 191. D. 192. D. 193. D. 194. D. 195. D. 196. D. 197. D. 198. D. 199. D. 200. D. 201. D. 202. D. 203. D. 204. D. 205. D. 206. D. 207. D. 208. D. 209. D. 210. D. 211. D. 212. D. 213. D. 214. D. 215. D. 216. D. 217. D. 218. D. 219. D. 220. D. 221. D. 222. D. 223. D. 224. D. 225. D. 226. D. 227. D. 228. D. 229. D. 230. D. 231. D. 232. D. 233. D. 234. D. 235. D. 236. D. 237. D. 238. D. 239. D. 240. D. 241. D. 242. D. 243. D. 244. D. 245. D. 246. D. 247. D. 248. D. 249. D. 250. D. 251. D. 252. D. 253. D. 254. D. 255. D. 256. D. 257. D. 258. D. 259. D. 260. D. 261. D. 262. D. 263. D. 264. D. 265. D. 266. D. 267. D. 268. D. 269. D. 270. D. 271. D. 272. D. 273. D. 274. D. 275. D. 276. D. 277. D. 278. D. 279. D. 280. D. 281. D. 282. D. 283. D. 284. D. 285. D. 286. D. 287. D. 288. D. 289. D. 290. D. 291. D. 292. D. 293. D. 294. D. 295. D. 296. D. 297. D. 298. D. 299. D. 300. D. 301. D. 302. D. 303. D. 304. D. 305. D. 306. D. 307. D. 308. D. 309. D. 310. D. 311. D. 312. D. 313. D. 314. D. 315. D. 316. D. 317. D. 318. D. 319. D. 320. D. 321. D. 322. D. 323. D. 324. D. 325. D. 326. D. 327. D. 328. D. 329. D. 330. D. 331. D. 332. D. 333. D. 334. D. 335. D. 336. D. 337. D. 338. D. 339. D. 340. D. 341. D. 342. D. 343. D. 344. D. 345. D. 346. D. 347. D. 348. D. 349. D. 350. D. 351. D. 352. D. 353. D. 354. D. 355. D. 356. D. 357. D. 358. D. 359. D. 360. D. 361. D. 362. D. 363. D. 364. D. 365. D. 366. D. 367. D. 368. D. 369. D. 370. D. 371. D. 372. D. 373. D. 374. D. 375. D. 376. D. 377. D. 378. D. 379. D. 380. D. 381. D. 382. D. 383. D. 384. D. 385. D. 386. D. 387. D. 388. D. 389. D. 390. D. 391. D. 392. D. 393. D. 394. D. 395. D. 396. D. 397. D. 398. D. 399. D. 400. D. 401. D. 402. D. 403. D. 404. D. 405. D. 406. D. 407. D. 408. D. 409. D. 410. D. 411. D. 412. D. 413. D. 414. D. 415. D. 416. D. 417. D. 418. D. 419. D. 420. D. 421. D. 422. D. 423. D. 424. D. 425. D. 426. D. 427. D. 428. D. 429. D. 430. D. 431. D. 432. D. 433. D. 434. D. 435. D. 436. D. 437. D. 438. D. 439. D. 440. D. 441. D. 442. D. 443. D. 444. D. 445. D. 446. D. 447. D. 448. D. 449. D. 450. D. 451. D. 452. D. 453. D. 454. D. 455. D. 456. D. 457. D. 458. D. 459. D. 460. D. 461. D. 462. D. 463. D. 464. D. 465. D. 466. D. 467. D. 468. D. 469. D. 470. D. 471. D. 472. D. 473. D. 474. D. 475. D. 476. D. 477. D. 478. D. 479. D. 480. D. 481. D. 482. D. 483. D. 484. D. 485. D. 486. D. 487. D. 488. D. 489. D. 490. D. 491. D. 492. D. 493. D. 494. D. 495. D. 496. D. 497. D. 498. D. 499. D. 500. D. 501. D. 502. D. 503. D. 504. D. 505. D. 506. D. 507. D. 508. D. 509. D. 510. D. 511. D. 512. D. 513. D. 514. D. 515. D. 516. D. 517. D. 518. D. 519. D. 520. D. 521. D. 522. D. 523. D. 524. D. 525. D. 526. D. 527. D. 528. D. 529. D. 530. D. 531. D. 532. D. 533. D. 534. D. 535. D. 536. D. 537. D. 538. D. 539. D. 540. D. 541. D. 542. D. 543. D. 544. D. 545. D. 546. D. 547. D. 548. D. 549. D. 550. D. 551. D. 552. D. 553. D. 554. D. 555. D. 556. D. 557. D. 558. D. 559. D. 560. D. 561. D. 562. D. 563. D. 564. D. 565. D. 566. D. 567. D. 568. D. 569. D. 570. D. 571. D. 572. D. 573. D. 574. D. 575. D. 576. D. 577. D. 578. D. 579. D. 580. D. 581. D. 582. D. 583. D. 584. D. 585. D. 586. D. 587. D. 588. D. 589. D. 590. D. 591. D. 592. D. 593

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August 10, 201

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