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S. S. DEPARTMENT.

LESSON EXPOSITIONS.

INTERNATIONAL SERIES.

[Prepared expressly for the Ala. Baptist.]

Lesson for February 10, 1878.

Jehoshaphat Helped of God.

2 Chron. 20:14-22.

Golden Text—Believe in the Lord your God, so shall ye be established; believe in his prophets so shall ye prosper. 2 Chron. 20:20.

EXPOSITORY.

Introductory.—Some time after the events of the last lesson, a powerful invasion of the dominions of Jehoshaphat, by the Ammonites, Moabites and Edomites, was made. They came, in great numbers, around the Southern end of the Dead Sea, intending doubtless to possess and occupy the country. Dismay and fear filled the people. Jehoshaphat proclaimed a fast and assembled the people, old and young, in the Courts of the Temple at Jerusalem, and there, in imitation of Solomon (read chapter 7), he offered a public prayer for Divine help. Let the teacher carefully read the first 13 verses of this chapter, and compare Jehoshaphat's prayer with Solomon's, in chapter 6. Some Expositors think this invasion one of the results of Jehoshaphat's unholy alliance with Ahab, as previously studied.

COMMUNICATIONS.

Cahaba Association.

Meeting of the Third District.

The representatives of the Third District of the Cahaba Association convened with Pleasant Hill church in Hale county on Friday, before the 4th Sunday in December, 1877. The Introductory Sermon was preached at 12 A. M., on Friday by Elder R. S. Jones to an attentive audience. After an intermission of ten minutes the entire assembly re-assembled in the church and the meeting was organized by electing Bro. R. Y. Wood Moderator and the undersigned Secretary. The Moderator appointed the pastor and deacons of Pleasant Hill church a Committee on Arrangements (Breaching, Order of Business, &c.).

THE FIRST SUBJECT FOR DISCUSSION WAS,

How should the Sabbath day be observed? This was opened by Elder R. S. Jones in an eloquent speech in which he showed very conclusively the great obligations which Christians and all men are under to keep the Sabbath holy. He was followed by Elders V. A. Bishop, Jno. S. Ford, Bro. R. Y. Wood and the writer.

SATURDAY MORNING.

Convened at 10 o'clock. After prayer by the writer, the second subject, What is Saving Faith? was opened by Elder W. A. Bishop, followed by Bro. R. Y. Wood, Elders R. S. Jones and Jno. S. Ford; by all whom the subject was ably discussed.

AFTER TEN MINUTES RECESS, THE THIRD SUBJECT,

How can the Christian purify himself? was opened by Elder W. A. Bishop, in an animated and able speech, followed by Elders Jones and Ford in instructive addresses.

THUS ENDED THE DISCUSSION OF THE SUBJECTS THAT HAD BEEN PREVIOUSLY ARRANGED BY THE COMMITTEE OF THE DISTRICT.

On Sunday morning at 12 o'clock Elder W. A. Bishop delivered a warm and impressive sermon, on the close of the year.

THE MODERATOR THEN CALLED THE MEETING TO ORDER AND ANNOUNCED THE NEXT SUBJECTS FOR DISCUSSION, viz:

1st. Should we not as Baptists patronize schools of our own denomination? Opened by R. Y. Woods and Elder W. A. Bishop.

2nd. As it is best for ministers to make a strict business transaction with their churches in relation to their salaries? Opened by Elders W. O. Stephens and J. T. Ford.

3d. How should the Christian worship and praise God? Opened by M.

T. Jenkins and R. S. Jones.

RESOLUTION.

was there unanimously adopted, requesting each church in the district to send at least three delegates to the next place of meeting.

Elder R. S. Jones returned thanks, in behalf of the body, to the moderator for the able and efficient manner in which he had presided, and to the church and people of Pleasant Hill for their kind and hospitable treatment of his members during the meeting. Benediction by Elder W. A. Bishop.

Adjourned to meet with Macedonia church, Hale county, on Friday before the 5th Sunday in March, 1878.

M. T. JENKINS.

Several Things.

Dear Baptist. We most cordially greet you and heartily welcome your visits again to our home. For a time, it seemed the Baptists of our State were smitten with dumbness. It was over your demise that we mourned, dear Baptist, and now that you, Phoenix-like, have risen from the ashes, we will cease to mourn, knowing that "the flames shall not hurt thee."

A HAPPY DAY.

Your correspondent has just passed through one of the happiest days of his life. On Tuesday morning, 15th inst., buggies, wagons, etc., were driven up to our gate by our devoted flock at Ebenezer church. Each vehicle was laden with bags, boxes, baskets, etc.,—highly contained some of the valuable treasures of life. There were sugar, coffee, tea, meats, and other articles, which, when broiled and deposited, indicated that somebody had been to market, and that the pastor and family were not forgotten.

The day passed on (and it seemed quite rapidly) till dinner was announced—and sure! dinner! We can't tell where it came from, but it came! all that heart could wish. After all hands, especially the writer, were satisfied (I suppose you know what that means), we arose from the table, or rather tables, leaving enough thereon "to fill twelve baskets;" but it was not baskets.

Dinner being over and all seated around the fire, various subjects relating to the church and Sabbath school interest in the community, were discussed by the assembly to the benefit of all present. Late in the evening, devotions were conducted by our esteemed brother, Rev. S. Moore, and after a little speech of thanks by the writer, and an address by Deacon Wright, the crowd took up their line of march homeward. Thus passed away one of the happiest days of our ministerial history. As we plod our way down the hill of life, our mind will often revert to this occasion as one of the brightest oases in our humble history. Deacon Wright (and he is always right) said: "There are a great many good things yet in this sin-contaminated world;" we now realize the truth of the remark.

MT. PLEASANT CHURCH.

also have severely pounded "bushel" the writer and family. May the Lord abundantly reward the good people for the kindness they have shown his servant.

AN ANGELIST.

Bro. W. G. Curry has just paid us a visit—around on his missionary tour to the Master. Brethren, encourage and help him. A. T. Sims.

Forest Home, Jan., 1878.

A Request.

Dear Baptist. Having been employed by the Alabama State Mission Board as a District Missionary to labor in a District composed of the Cedar Bluff, Tallapoosa, and the Arabachoo Associations, and not knowing the names nor the location of many of the churches, I adopted this plan to ascertain them. Will some brother or brethren of the Boiling Spring Association make out a list of appointments in the bounds of said Association for me, commencing on the 15th day of February next, and embracing the balance of the month, and have said appointments published in the *Alabama Baptist* as early as possible, so that I may be able to fill them? In so doing, you will oblige, H. A. Williams, Dist. Mis.

P. S.—Correspondents will address me at Cross Plains, Ala. H. A. W.

Elder J. S. Yarbrough.

WHEREAS Elder J. S. Yarbrough has informed that he can no longer retain the pastoral care of this (Our-) church; in consequence of his having accepted the call to the work of an evangelist in the General Association of Southeast Alabama and West Florida; therefore

Resolved, That it is with deep sorrow we receive the announcement that the relation existing between us as pastor and flock, which during a period of thirteen years has developed and ripened into the deepest attachment and love, are to be severed.

Resolved, That while we reluctantly

part with Bro. Yarbrough, we humbly pray that he who dispenses all things, may so bless his labors in his new field, that our great loss may be the greater gain of others.

Resolved, That we commend Elder J. S. Yarbrough to all with whom his labors may bring him in contact, as a high-toned Christian gentleman and an able and faithful minister of our blessed Savior, Jesus Christ.

Resolved, That it is our earnest prayer that the transfer of our Brother to his new field of labor may not only redound to the good of the Master's cause, but also result in the recuperation and invigoration of his physical and mental faculties.

Resolved, That our sympathy is hereby extended to the family of Bro. Yarbrough for the loss of his companionship, which they will sustain by reason of his absence, and pray that the protecting hand of our Father may shield them from all harm.

Done in Church Conference.

J. M. CARTER, Clerk.

Letter from Deacon Penn.

Bro. Winkler.—Since I have been laboring in this city I have received a number of invitations from Pastors to visit their churches and help in a series of meetings. It appears that they do not generally understand that from the beginning I have required that churches make the matter of my visit a matter of special prayer and if they feel that they ought to invite me they can adopt a resolution to this effect, which must be endorsed by the Pastor. I do this because I am not an ordained Minister and I do not feel bound to work without a license. I should like to have a license, but I do not believe that there should be any chair or Pullman's Palace Sleeping Cars in the Lord's vineyard. If it is not asking too much, please insert this, that I may be understood.

Yours truly,

W. E. PENN.

Mobile, Jan. 21st, 1878.

Our African Missions.

VIII.—Bird's-eye View.

This number will conclude our articles in these columns. The biographical sketches promised in our last article, will appear in the *Foreign Mission Journal*, to the editorship of which the writer has been providentially called. Our grateful acknowledgments are hereby extended to the papers, which have kindly published these tedious compilations, designed, as stated, merely as material for a future history of our African Missions.

NEW ORLEANS, LOUISIANA.

In 1849, there was a school here under W. H. Stewart. In 1852, brother Harder was preaching at the station. He wrote: "The church at Louisiana, constituted last November with eight members, numbers nineteen. I visit them as often as I can, and feel greatly interested in their spiritual welfare. I have hereby extended to the papers, which have kindly published these tedious compilations, designed, as stated, merely as material for a future history of our African Missions."

"This station is supplied by Bro. Richardson. The prospect of building up an efficient church is cheering." 1853: "The church in Louisiana is increasing in numbers and influence. Five baptisms during the year." The progress during 1856 still encouraging.

SINOUE.

This country is on the coast above Cape Palmas. The Board state in 1850 that it had recently been adopted as a station, and Rev. R. E. Murray appointed missionary. The prospect was encouraging. 1851: Missionary, R. E. Murray; teachers, Mr. and Mrs. Lewis. The church numbered more than eighty; the school, ninety-nine scholars. 1852: Rev. J. Roberts had been added to the mission. There were two chapels—one at Greenville, and one at Reidsville. Everything prosperous; several had been baptized. 1853: Preaching "regularly kept up at Greenville, Farmersville, Middle Settlement and Lexington. Several baptisms. 1854: Rev. Mr. Battese had been associated with the mission. Bro. Murray wrote: "The conduct of the converted Africans is so correct, and their influence on their heathen brethren is so good, that my heart is filled with strong desires for operations on a more extended scale." 1855: Lexington, Israel Mason and J. Strother, teachers. This station in Sinoque county has engaged the labors of brethren R. E. Murray and Israel Mason, and during the past year shared in the manifestations of the Lord's power and grace. Two baptisms. *Greenville*: "Missionaries, R. E. Murray and J. Roberts. Here the way of truth is beginning to be felt. The church has increased much. Baptisms, twenty-three. *Farmersville*: A church was constituted April 9th with twenty-three members by our missionaries, Murray and Roberts; four baptisms. In Sinoque much is done for the salvation of the natives. It is an important point, "offering great facilities for labor among both colonists and natives."

MILLSBORO.

This town in Mesurado county had been frequently visited by our missionaries, and "quite a number were added to the church." In 1850, it is mentioned as of sufficient importance to be occupied as a station. 1851: Edward Paul, teacher; scholars, thirty-eight. The church occasionally supplied by missionaries, and "Bro. R. White, who resides in that region." 1853: R. White, missionary. "Our Zion is on the march." Sixteen or more baptized.

1853: Besides Mr. White's labors, "two licensed preachers of the church are active in spreading the gospel." Bro. White wrote: "Everything appears to be progressive." Eleven baptized. This church shared in the gracious revival of 1855.

CALDWELL.

For some years, this station had no settled missionary. The report of 1853 says: "Caldwell—J. T. Richardson, missionary. The number and efficiency of the church is increasing." 1854: "Our cause is gaining ground. The wild men of the woods bow before the Lord, confess their sins, and acknowledge that there is no other name given whereby they must be saved but the Lord Jesus Christ." 1855: "The church, though small, is having many additions—and otherwise improving. Baptisms, during the year, four."

CLAY ASHLAND.

Missionary, J. T. Richardson. This town is one of the most influential on the St. Paul's river. The church has a new and neat house of worship. The school, forty-two pupils. Our Missionary says: "The heathen say, 'bring God-plaster to our towns; take our children into your schools and teach them God's book.'" Bro. Clark, on the way to Yoruba, preached the opening sermon in the new church. During 1854, five were baptized.

NEW KENTUCKY.

A new church was constituted here by brethren Davis, Roberts, Cheeseman and Richardson, with some thirty members. Some forty or fifty Christians are found in the settlement. J. T. Richardson, missionary.

NEW STATIONS AND LABORERS.

At Careyburg: J. Woodson, preacher; Julia Hazzard, teacher. At Vonnville: Jacob Vonnbrun, preacher and teacher. At King Graystown: James J. Powell, teacher.

SERRA LEONE MISSION.

This mission was organized in 1855 by the appointment of George R. Thompson as missionary. The Board reported that from the representations of brethren Bowen, Kingdom and Day, "this one of the most inviting fields on the African coast." In 1857, baptisms were reported.

LIBERIA.

Sierra Leone not less probably than Liberia, had been baptized. In the February number of the *Foreign Mission Journal* will appear a sketch of our colored missionaries, Rev. John Day and Rev. A. L. Jones, of the Liberia Mission.

MISCELLANY.

Messrs. Moody and Sankey.

Dwight Lyman Moody is a native of Northfield, Mass., born Feb. 5, 1827. The sixth child—there were nine in all—of Edwin and Betsey Moody. His father died when Dwight was only four years old, and the family were kept together and comfortable through the energy of the widowed mother. Not religiously inclined in childhood, Dwight nevertheless had his mind turned to God for help, as a fence laid on him when he was trying to crawl under it. The rails held him down, and when he struggled and could not relieve himself, and when he called for help and could not be heard for the distance, fearing he might die there alone, he says, "I happened to think that maybe God would help me; and so I asked Him. And after that I could lift the rails, just as easy."

He worked on a farm and attended a Unitarian Sunday school, and went to the common school in the winter. When he was about eighteen he went to Boston to engage in the shoe business with an uncle. There he attended Dr. Kirk's church and the Sabbath school. His teacher became interested for his salvation. He was converted, and when he would join the church, the committee recommended him to wait till he was better acquainted with gospel truth. After six months he was received, and speaking from a sense of duty in a prayer meeting, his pastor at the close advised him not to do so any more. But young Moody felt that he must speak, and did, though not to the edification of some of his brethren.

In a year or so, he went to Chicago, obtained a situation in a shoe store, and proved himself an excellent salesman. He joined a Congregational church, rented four pews, and induced young men to fill them every Sabbath. He was active also in the prayer meetings. He organized bands of laborers, tract distributors, etc., and visited hotels, saloons and other places on Sunday mornings and invited people to go to church. He gathered vagrant children, roughs and others from the streets into mission classes and schools, taught them and got others to teach them. He rented a hall, and his school in a year numbered six hundred, and soon reached a thousand. He earnestly studied the Scriptures and made practical use of his knowledge.

And so he went on, at length giving up his business and the prospect for wealth, that he might devote himself entirely to evangelistic work. He met much opposition at times, but his great faith, zeal and tact overcame every difficulty. His work in Chicago, Scotland, Ireland, and later in New England, are so familiar that we need not enlarge. God seems to have raised him up for a glorious purpose in leading Christians to a more consecrated service for their Master, and in bringing to salvation multitudes of souls.

Mr. Moody first met Mr. Ira D. Sankey at a religious convention in Indiana in 1871. The latter was born at Elmhurst, Penn., in 1840, and became a convert to Christ at fifteen years of age, and subsequently joined the Methodist church. He had a native taste for singing, and was active

in training others, and in Sunday school and religious work generally. When Mr. Moody heard him sing, and was introduced to him, he told him he was the man he had been looking for, and he wanted him to come and work with him in Chicago. Mr. Sankey was taken by surprise, but after mature deliberation, he considered it a call of Providence, and henceforth he was associated with Mr. Moody in their remarkable labors. A new lesson of evangelism has been taught in Mr. Sankey's singing the gospel. In his simple, pathetic, and deeply spiritual way, this sweet singer has reached thousands of hearts in the melody of Christian song.—*Secretary*.

Professional Revivalists.

There is a small class of professional "revivalists" who go about the country belittling the work and influence of the regular pastor and magnifying their own importance by the use of the most questionable methods. Their clownish buffoonery and ridiculous attempts to "attract attention" and set the people all agape pass for little "eccentricities" and are tolerated, and even helped along, because perpetrated in the name of religion. We are moved to say this by the account given recently in the *Chicago Inter-Ocean* of the pious theatricals indulged in by Rev. Mr. Hammond, the "revivalist," at Yonkers, New York. Among the converts was one Newman, 20 years of age, who had been under arrest, before his conversion, twenty-two times for various misdemeanors. This man was put forward as one of the principal exhorters to lead the children to Christ. According to the account of the *New York World*, on the last day of the meeting Mr. Hammond appeared on the street in a wagon drawn by a pair of showy black horses, and, standing on the seat, addressed the crowd as the vehicle moved slowly along. Newman, the reformed criminal, accompanied Mr. Hammond, and was, in the language of the correspondent, "the star performer of the occasion." To refine his address bordered on the blasphemous, and his experience, as he related it, was objectionable as the Dick Turpin style of dime novel literature. "We quote further from the report of this 'revival' scene as follows: 'A laugh in the crowd called out the remark from Newman that 'Jesus would make them laugh out of the said side of their mouths.' Again he said, 'Brother, why is my nose like the Brooklyn Bridge? Give it up! Because so many chooners of beer have gone under.' This was pronounced by the master ceremonies officer 'eccentricities' quite as disgusting and demoralizing were indulged in by both Mr. Hammond and his lieutenant, but we forbear to quote more. Such methods, whatever they may be the good intentions of the actors, are degrading to Christianity, demoralizing to the innocent children whose 'conversion' is aimed at, and demand the outspoken and emphatic disapproval of both press and public.—*Exchange*."

Out of the Mouth of Babes.

On New Year's day, a sitting-room made bright by sunshine, books, pictures, and plants, suddenly grew brighter still by the entrance of two little girls, Kitty and Grace, aged respectively five and two years, who looked the embodiment of comfort and good nature. They sat down on the carpet before the fire with a "Any kind of a book would do," Kitty said, and proceeded without ceremony to "give a Sunday-school concert." There was but one human being within range of their sweet voices, but who shall tell us how many of the unseen hovered around them? In an adjoining room, the little mother was clearing the dinner table, and thinking, with a disheartened look, and a hurried nervous motion in her work, how very much she wanted to do, and how very little she really accomplished! During the past year she had done so little of all she had in her mind to do—"only just the house work for husband, myself, and four children (washed excepted), sewing for self and children, only a little writing done, not over much of reading, just two pencils executed, and a sprinkling of fancy work; only this for a whole year! True, I am teaching Neddy and Kitty their lessons at home to shield them from evil influences at school, but then I do that when I am washing, darning, or sewing. Now the sewing is deeper than ever; the days are so short; and the purse ditto; the magazines and papers are accumulating anew, while 'Mercy Philbrick' looks so inviting and the other Christian books are so tantalizing! Dear! dear! and then my innocent little secret by which I had hoped some time to help to buy an organ; and we do want an organ so much! I could teach the children music myself, and 'twould add another little world to our home. I wonder if God has forgotten how much we all want an organ and a home of our own!"

Just at this juncture of the sad monologue the little voices piped up so loud as to start the mother from her reverie. They sang: "Oh, you needn't be so 'courageous' For Jesus is your friend!"

A transformation passed over the face and motions of the weary mother; the features softened, the eye brightened, the heart grew warmer, and the movements of the hands less nervous and rapid. Again sang the little ones: "Oh, you needn't be so 'courageous' For Jesus is your friend!"

She quietly dropped her work; the tears gathered in her eyes, and she went into the sitting-room and pressing a kiss upon the sweet lips which had so unwittingly renewed and cheered her, she returned to her duties in spirit, thanking God for her children, and resolving ever to perform the duty nearest her, trusting in God's mercy for all the rest. And we

know that if this shall ever be the rule of her life, that she will at last hear our Father say, "She hath done what she could."—*Western Advocate*.

LIFE'S VOICES.

The voices of the Present say, "Come! But the voices of the Past say, 'Wait! With calm and solemn footsteps, the rising tide bears against the rushing torrent up stream, and pushes back the hurrying waters. With no less calm and solemn footsteps, no less certainly does a great mind bear up against public opinion, and push back its hurrying stream. Therefore should every man wait—should bide his time. Not in listless idleness—not in useless pastime—not in querulous dejection; but in constant, steady, cheerful endeavors always willing and fulfilling and accomplishing his task; that when the occasion comes, he may be equal to the occasion.—*Longfellow*."

A correspondent of The Examiner and Chronicle.

writing from Jefferson County in this State, says that the new law of 1874, which allows town meetings to elect commissioners for Excise, is securing in many towns the entire prohibition of the liquor traffic. "As the result, hundreds of towns throughout the State have elected Commissioners who grant no license in their towns. In some instances, neighboring towns have combined to make the work general, and districts from twenty to seventy-five miles in extent are living under practical prohibition. In Jefferson and Oswego Counties, twenty-three contiguous towns last winter elected temperance Excise Commissioners. Out of twenty-four towns in that section carried for no-license during the past three years, only one has revoked its decision and gone back to license."

Peter Harvey, in his reminiscences of Daniel Webster, tells us—Several years before the great debate with Hayne Mr. Webster had investigated the whole subject of the public lands, for the purpose of opposing a resolution of Mr. McKinley, a Senator from Alabama, proposing to cede the public domain to the States, in which they were situated. The question never came up, and Mr. Webster said: "I had my notes tucked away in a pigeon-hole, and when Mr. Hayne made that attack upon me and upon New England, I was already posted, and only had to take my notes and refresh my memory. In other words," said Mr. Webster, "if he had tried to make a speech to fit my notes, he could not have hit it better. No man is inspired with the occasion. I never was."

STONES FOR BREAD.

I confess it sickens me to see our philosophical sages, as they call themselves, swinging among the precipices of life, examining a rock here, a rock there, analysing them and turning them into pieces, and discovering the composition of elements which went to their making, and calling this wisdom. What is man the wiser or the happier for knowing how the air-plains feed, or how many centuries the flint-stone was in forming, unless the knowledge of them can be linked on to humanity, and elucidate for us some of our hard moral mysteries?—*J. J. Froide*.

"The very hairs of your head are all numbered." An aged saint found sweetest comfort in this thought, and the clouds which in poverty and sickness had enveloped her were dissipated. "I once had a son," she said, "whom I loved with all the strength of a mother's affection. I knew his step, I could in his absence recall every element of form or feature, they were so fixed in my memory, but I never counted the hairs on his head." She recognized the fulness of that love and care which knew the number of the faded relics of the wealth of hair that adorned her youthful head.—*Woodburn*.

Gilbert Manny, who recently returned from the Black Hills and Big Horn country, represents that the bones of the dead of the Custer massacre still uncovered, the little dirt heaped upon the bodies having been removed by rain and by wolves. The remains of soldiers are mingled with those of horses, and skeleton faces gaze grimly up at the winter sky. Such facts are a disgrace to the Government in whose service these brave men died.

For the first few years of life, the parent is to the child, with hardly any qualification, in the place of God. The home is the first temple in which man worships. The parent is the impersonation of perfection. And if, in striving after that perfection, as the child will do almost before he can speak, he is guided by no melodious harmony of parental love, embracing his parents and uniting in himself, his whole nature, intellectual as well as moral, may from the first be stunted.—*Peter Bayne*.

Was there not, in the boast of Southey to Byron that he, the laureate, had never, in his literary tasks, aided to manufacture furniture for the brothel, a noble claim; and higher honor than a peerage; and yet, was it not more than can justly be claimed by all the book makers and all the book venders of our country and city?—*Wm. R. Williams*.

COMING HOME.

My horse invariably comes home in less time than he makes the journey out. He pulls the carriage with a hearty good will when his face is towards home. Should not I also both suffer and labor the more joyously because my way lies towards heaven, and I am on pilgrimage to my Father's house, my soul's dear home, and resting place?—*Spurgeon*.

Under the new army regulations every Prussian soldier carries in his left trousers pocket the plaster, lint and bandage necessary for a first dressing of a wound, so that in an emergency each can help himself or a comrade.

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"THY MERCY REACHETH UNTO THE HEAVENS."

A SABBAH MEDITATION.

How instructive are the circumstances under which this peculiar expression was used by the sweet singer of Israel! How different the situations in which the same ascription and prayer found utterance! One was (Ps. 137) in remote exile, when banished from the court, outlawed, hunted like a wild beast, David on the shore of the Accursed Sea betook himself to God. But afterwards (Ps. 138:5) when he composed a Psalm for the peaceful procession of Israel, he incorporated into it the same words. For the sentiment, which inspires them is suitable to all seasons, whether of sorrow or joy. There is no event of human life which, rightly regarded and improved, will not bring us nearer to the Lord. He himself is love, and all his dealings are calculated to inspire the same sentiment in the souls of his creatures. Such was the conviction of the pious king.

Although the events of life must at times have seemed strangely confounded to David's mind, he had the clue to them. Faith enabled him to see God's hand in them. He had learned to wait while the obscurity was deepest. And when the darkness was past he was again and again enabled to realize that God doeth all things well. And in the works of God he saw the same divine character expressed. Whenever he came out of the narrow straits of woe and the valley of the shadow of death, and gained a large view of God's dealings, he saw mercy reaching to the heavens.

God's afflicted servant was cheered by a vision of boundless mercy. A single gift from God's hand sufficed, now to bring before him the reality of God's providence. And the smaller the gift the more certain and adorable the doctrine. Do not think this remark paradoxical. It is not true that the little things that we receive establish provi-

dence more firmly than God's large blessings?

Let us see what it was that transported David so. A barren cavern, safe, but frightfully desolate, a refuge which it seemed almost madness either to scale or to leave, an abode among the goats and the eagles—this was what God had given to his servant. And here we find him not pleading for bread or crying for water, but pouring out his happy songs before the Lord. The safety given him for a little season revealed to him a mercy reaching to the heavens. And why? Because this bleak and meagre abode which God gave him then was precisely what he needed, in order to escape from the fury of Saul. It was a slight but seasonable mercy, as the tender mercies of Jehovah always are. A larger blessing might have testified to the munificence of the Heavenly Sovereign. This assured him that his steps were watched by a Father's eye.

So with a child: most usually it is some friend who gives it the largest presents—the chased and graven spoon and the goblet of gleaming silver—but when a hand must be opened to its daily wants and an ear to its nightly complainings, the father and the mother alone take the exhausting charge. If the sleepy eyes of the little one catch the glimmering lamp of the watcher, or, in the deep night, if the moaning sufferer feels himself pressed by a tender bosom, he knows who it is that ministers with cares like these. The light step that slides into the sleepless chamber, the presence felt, unseen, that stands beside the silent bed, the fears that fall on its feverish brows in its brief and broken slumbers—ah! it knows them well. These are the contributions of a parent's soul. And to these memories it returns in after years when all the lavish gifts of friendship are esteemed as lightly as the dust.

And even so it is with the child of God, the little seasonable benefits, the ceaseless unobtrusive acts of love, prove to him beyond the highest prosperities of time, that God, the ruler of circumstances and of seasons, the king of earth and heaven, is his Father. And thus a single incident, a work which may cause a discontented heart to complain, a thing for an unbelieving world to scoff at, may reveal to a thoughtful Christian a mercy above the heavens.

There was, besides, a higher revelation imparted to this servant of the Lord. He was himself a type of Christ, appointed to set forth in the events of his life, the corresponding events of the life of Messiah. His birth at Bethlehem was a prophecy of the Savior's birth in the conflicts with Saul and the temptations of the Savior's temptations; and his ascent to the throne of the Savior's coronation in heaven. David's life is full of correspondences like these. His Psalms are full of them. For he was also permitted to know the great Being whom his own life prefigured. The passages in his prophetic history revealed to him a fullness of Gospel meanings. Every trial he pointed to a greater trial in the history of his illustrious descendant; every temptation and every blessing, to events upon which depended the welfare of the human race. This was the special mercy which every blessing of his life recalled.

Well might he celebrate, well may we, a mercy that reaches to the heavens, enshrouding such a Savior given for sinners of mankind. Mercy is what we have needed, and mercy, boundless mercy, is what we have received. Let us realize what we are, what we have done, what we have deserved; and then we shall understand how much God has given. If indeed we can persuade ourselves that our sins are mere trifles, then we may conclude that God who forgives sin has but little claim on our love; but if we recognize sin as God does, as an infinite evil, as a crime deserving eternal pains; and if then we contemplate that tender, particular, watchful, fatherly providence which has protected and supplied us from the first moment of existence to this day; and if then we turn our eyes to the cross of Christ; we shall feel that God gives, and condescends and waits, not like man, but like God; and there is no little thing in life that will not provoke our faith to the joyful strain of David "thy mercy reacheth unto the heavens!"

REDEMPTION BY CHRIST.

THE ARGUMENT AND THE FACT.

In almost expressive text, Gal. 3:13, Paul declares that Christ hath redeemed us from the curse of the law, being made a curse for us. In the context the Apostle proves that where there is no faith there is no salvation. One of the arguments he employs is that all men are sinners and, therefore, cannot be saved by the law, which demands perfect obedience to its precepts. Hence the law, so far from setting men, condemns them without exception. All lie under its sentence.

Another argument is the declaration of the Prophet Habakkuk that the just shall live by faith. That is, faith is the vital principle in religion. It is the spiritual life without which eternal life could not be attained.

and now the Apostle shows that life according to faith and life according to law are so different in their principle that they cannot issue in the same result. Salvation must result only in the way of faith, and never by the way of the law.

And finally he argues from the death of our Lord. He surely would not have given himself up to the humiliation and anguish of death, if he could have been saved in any other method than by the Gospel plan. But now the fact that he has died is a convincing proof that we could not. The great themes of revealed religion, those which relate to us most importantly, those in which the secret of our destinies is unfolded, present themselves in one great contrast—a race of condemned criminals on the one hand, and on the other a single Substitute for their sins. Christ who hath redeemed us from the curse of the law being made a curse for us.

Let this text, may be regarded not simply in the light of an argument; but rather in its individuality. We may consider it by itself. And it is absolutely necessary that every heart should be impressed by its teachings. There may be unfolded in a reply to these questions: 1. From whom have we been redeemed? 2. By whom have we been redeemed? 3. How have we been redeemed? For to each of these momentous inquiries the text gives a distinct reply. If we ask: from whom have we been redeemed? the text answers: "From the curse of the law." If we ask: by whom have we been redeemed? the text answers: "Christ hath redeemed us." If we ask: how have we been redeemed? the text replies: "He was made a curse for us."

SECESSION.

Rev. William Newton, a prominent Episcopal rector in Philadelphia, whose sermons to children have obtained a wide currency, has recently withdrawn from the ministry of that church. In his letter, addressed to Bishop Stephens, he explains that the Roman elements which have been retained in the liturgy of that church have constrained him to withdraw from it. He dwells upon the fact so patent now, in the steady advance of high-churchism, that the germs of error incorporated into the Prayer-book tend to destroy all the results of the German and English Reformation. He condemns the doctrine of apostolic succession, and the ministry is a priest, that the Lord's table is an altar, on which the oblation of the body and blood of Christ is offered as a sacrifice; that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine, and that regeneration is inseparably connected with baptism. How any person of evangelical sentiments can hold to a church which propagates all these heresies we fail to understand. The Low-church party cannot sustain itself against the Puseyism of the Prayer-book. Mr. Newton joins the Reformed Episcopal church.

TRIBUTE TO GEN. ROBERT E. LEE.

E. LEE.

We have been interested in noticing the discussion among the papers concerning Worsley's tribute to Lee. It first appeared in the columns of the ALABAMA BAPTIST, in the summer of 1874. While enjoying the hospitality of Gen. Custis Lee, we spent an afternoon in examining the library of his venerated father. Among the books was a beautiful copy of Worsley's translation of Homer's Iliad and Odyssey—according to Prof. Shaipp, "the best poetic translation of any classical poet, that we have in English."

The translator, an Oxonian and a Fellow of Corpus Christi College, had written in the volume, in a fine clerical hand, the following inscription and honorary poem to Gen. Lee, which we were permitted to copy and publish. No doubt the heartfelt eulogy is fresh in the memory of many of our readers.

To Gen. R. E. Lee—the most stainless of living commanders, and, except in fortune, the greatest—this volume is presented with the writer's earnest sympathy and respectful admiration.

The grand old bard that never dies,
Receives him in his English tongue,
And, with a heart that never ceases,
Tells the story that he sung.

By Troy's fallen, thy dear land
I swear beneath the spoiler's heel,
I cannot trust my trembling hand
To write the things I feel.

Thy realm of umbra, but let her bear
This platoon to the last of times;
So nation roses white and fair,
Or fell so pure of crimes.

The widow's milk, the orphan's wail,
Come round thee, yet in truth be strong!
I'll round thee, though all else fall,
I'll never be made wrong.

In angel's heart, an angel's mouth,
No tongue could have done for me
So well the great Confederate South,
Virginia first, and Lee.

We were greatly surprised, we must confess, that the inscription, with its accompanying stanzas, was not promptly reproduced in all the papers of the South, where Gen. Lee was so admired and venerated. Perhaps, however, little was then known of the high reputation and elegant scholarship of Mr. Worsley, and few paused over the lines long enough to observe their heart-drops of love and sorrow. Even Dr. William Jones, the observant Secretary of the Southern Historical Society, was ignorant of the fact of

their publication by us, prior to their appearance in his "Reminiscences, Anecdotes and Letters of Gen. R. E. Lee." It was only when the lines were assigned to Lord Derby by the Charleston News and Courier, that they began to attract general attention. In another quarter the facts were so little known that the authorship of the poem was accredited to Mr. Thompson.

Dr. Jones has contributed to the Richmond Dispatch two letters from Gen. Lee to Mr. Worsley. The first acknowledges the reception of the volume, and with characteristic modesty accepts the compliment for the Southern people.

LEXINGTON, VA., Feb. 10, 1866.

Mr. P. S. Worsley:

My Dear Sir—I have received the copy of your translation of the "Iliad," which you so kindly presented to me. Its perusal has been my evening's recreation, and I have never enjoyed the beauty and grandeur of the poem more than as recited by you. The translation is as truthful as powerful, and faithfully reproduces the imagery and rhythm of the bold original.

The undesigned compliment to myself in prose and verse, on the first leaves of the volume, I receive as your tribute to the merit of my countrymen who struggled for constitutional government.

With great respect, your obedient servant,

[Signed] R. E. LEE.

A month after, hearing of the illness which had befallen his English friend, and which so soon afterwards terminated his brilliant career, Gen. Lee wrote again:

LEXINGTON, VA., March 14, '66.

Mr. P. S. Worsley:

My Dear Mr. Worsley.—In a letter just received from my nephew, Mr. Childie, I regret to learn that at his last accounts from you, you were greatly indisposed. So great is my interest in your welfare that I cannot refrain, even at the risk of intruding upon your sick room, from expressing my sincere sympathy in your affliction. I trust, however, that ere this you have recovered and are again in perfect health. Like many of your tastes and pursuits, I fear you may confine yourself too closely to your reading, and mental labor; more fresh air, comfort and to your friends, which you now deplete in the should a visit to this delightful country promise you any recreation, I hope I need not assure you how happy I should be to see you at Lexington. I can give you a quiet room and careful nursing, and a horse that would delight to carry you over our beautiful mountains. I hope my letter informing you of the pleasure I derived from the perusal of your translation of the "Iliad," in which I endeavored to express my thanks for the great compliment you paid me in its dedication, has informed you of my high appreciation of the work.

Wishing you every happiness in this world, and praying that eternal peace may be your portion in that to come, I am, most truly, your friend and servant.

[Signed] R. E. LEE.

The weary scholar might have obtained, could he have accepted the flattering invitation, a new lease of life in that hospitable mansion, under the care of that benignant hero, and within the sweep of those grand old mountains henceforth as dear to Valparaiso and the plains where Hector and Achilles fought.

A DIFFICULTY SOLVED.

Some one says there is not and cannot be what is called a "conflict of duties," inasmuch as the will of God is the foundation of duty and that will cannot in any instance be contrary to itself. However true this principle may be, there are certainly many occasions in the life of every conscientious person where duties seem to conflict, and doing right carries with it the appearance of doing wrong. To avoid every appearance of evil is impossible in this complicated life of ours—and we may remark, by the way, that the Apostle Paul uttered no such injunction. His requirement was, as the Greek shows, that we should avoid every form of evil, every kind of sin.

An interesting case of casuistry is mentioned by the Journal and Messenger. The keeper of a dairy farm in Northern Illinois has for some time been giving one-seventh of the gross receipts to the Lord. It came about in this way. "The milk needed the same care on the Sabbath as on week days. This troubled him. It was a work of necessity on the Lord's day; therefore he decided to give the proceeds of all the milk on the Sabbath to benevolence, and he has sacredly kept his agreement, both to his great delight and surprise. He is delighted to find how much he has to give, and surprised at the rapidity with which the fund accumulates. It is now a real luxury to give to the Lord. The fund is large enough to awaken interest in the objects for which the money is given. This leads to more careful investigation and more intelligent and prayerful giving. His farm is not large, nor is he wealthy, but by this system he finds it easy to do something for many good objects.

The telephone was put in successful operation Saturday evening between Lehman, Durr & Co.'s office and the Alabama Warehouse, a distance of half a mile. Sweet songs were wafted over the wire, and delightful intercourse indulged for an hour or more. What next?—Montgomery Advertiser.

FIELD NOTES.

—Mr. Spurgeon has been ill and is still very feeble. On the last Sunday of December he was able to preach but once.

—Bro. H. C. Taul writes from Wintupka: "Bro. Wilkes is with us, preaching acceptably to our people. We are delighted with his visit."

—Major W. E. Penn, the Texas Evangelist, has been holding meetings with Palmetto and Broad St. churches, Mobile, with encouraging results. We hope that some of the Mobile brethren will give us an account of these meetings.

—Bro. A. J. Waldrop writes: "I am doing what I can to aid you in perfecting your list." Judging from the names and postoffice addresses that Bro. W. has sent us, one might conclude that he had traveled over two or three counties to gather them up.

The Sunday-school of the First Baptist church of Eufaula, had a handsome Christmas tree on the 24th ult. While the poor were remembered, and the little ones were made glad, the pastor, his wife and child received substantial tokens of the love of their people.

—We are trying to look up at Broad St. Maj. Penn, at Palmetto St. church, counts up 105 conversions during the last four weeks. He resumes the meetings in our church to-night."—B. W. Bussey, Mobile.

"I hope to be able to get to Marion at Commencement and am looking forward toward it."—O. F. Gregory, Eufaula.

We shall be glad to see Bro. Gregory and hope that other ministers of the State will attend.

A patriotic man in Kennebec, Me., has painted his house and barn from foundation to roof with red, white and blue.

At each corner the house is a huge Union, about seven feet wide, the chimneys are painted with the national colors and studded with stars.

A brother asks why we did not get out an issue of the BAPTIST JANUARY, as we promised. We came to Selma with that intention, but our card to our foreman, who was at the time in Columbus, Ga., failed to reach him. A telegram brought him, but too late to get out the paper that week.

The Louisville Courier-Journal tells of a negro who is the envy of all the negroes around. He was once very black all over, but a white spot appeared on his body some years ago that has increased in size until he has gradually turned from Ethiopian to Caucasian color. His face and hands have undergone the change, and there is prospect that he will be a white man yet.

There are five great powers that are to govern the world: they are the pastor, the pulpit, the press, politics, and the police. By the pulpit I mean all social influences; by the pulpit all educational influences through the platform; by the press all educational influences that act through the printed page; by politics all branches of the government save the executive; and by the police I mean the executive.

The series of meetings commenced at this place over a week since by the Rev. Dr. Teasdale, assisted by Prof. Parker as "singer," and the Rev. A. J. Waldrop, pastor of the church, is still in progress, with the prospect of doing much good. Dr. Teasdale and Prof. Parker have made this the starting point of their united efforts in the Evangelical work.—Springville Enterprise.

"Nathan" in the Herald vindicates the Baptists from the charge of bigotry, by mentioning that in the (Baptist) University of Rochester the Professor of Chemistry is a Methodist, and that "in Richmond College there are three Pedobaptist Professors, though there is not wanting competent Baptists who would have liked the position." No doubt this is the extreme of liberalism; but surely "Nathan" overstates the case.

The N. Y. Sun informs its readers that "Tabitha A. Holton, who has just been admitted by the Supreme Court of North Carolina to practice at the bar, is the daughter of a clergyman, 22 years of age, small in figure, and of modest, unassuming manners." If this be so, Tabitha must be the youngest and smallest lawyer in the world.

Mr. Moody recently gave the following account of an answer to prayer. It occurred during the recent war. "I was in Nashville," said Mr. Moody, "when a great six-footer came to me, trembling from head to foot, though he feared not the cannon's mouth. His sister wrote him that every evening she prayed for him. 'I can't stand it,' said he. He asked me to pray for him, and we knelt right down there and his sister's prayers were answered six hundred miles away."

Some women in Cincinnati have formed an association for the cultivation and application of the principles

of art to industrial pursuits, and the establishment of an art museum. The brilliant results at South Kensington, the opportunities revealed at Philadelphia, the schools and museums of Boston and New York, are all referred to in their address to the public as examples of what concerted effort may do toward making the study of art in its practical uses minister to the happiness and progress of their own community.

—Mrs. B. F. Mosely, of Cambridge, Ala., agent for the ALABAMA BAPTIST in Providence church, is doing a good work for the paper. If we had such an agent in every church, our circulation would be quadrupled in two months.

—Our esteemed brother Jno. C. Hill, of Benton, has kindly consented to act as agent for our paper in his locality. Pay your renewals to him. If your neighbor is not a subscriber, induce him to call on Bro. Hill at once and subscribe.

—We regret exceedingly to learn that Bro. W. B. Crompton expects to leave our State at an early day, to take charge of the church at Meridian, Miss. Bro. C. is one of the most efficient preachers in Alabama, and his loss will be seriously felt.

—Brethren, if you are indebted to us, send us the money. We have indulged some of you a long time, and we very much need what you owe us to enable us to complete such arrangements as will enable us to give you the best and neatest paper possible at the least expense to us.

The time is rapidly passing away when it is possible to do much for the paper in the way of securing new subscribers. We need at least 500 new names and the paper before the season passes. Every one of you can send at least one new name. Try it and see how easy it is to do.

We were pleased to have in our office a day or two ago our esteemed brother, Dr. M. T. Sumner, of Marion, who was on his way to Texas, in the interest of the Southern Baptist Theological Seminary. We wish the Doctor all the success that his cause merits and hope that our Texas brethren will cheer his heart by giving their full quota of the endowment fund.

As an officer opened the door of the Eldridge-street police station at the time of the storm on the 14th of December last, a sparrow that had been disabled hopped in unseen behind him. The loud, shrill chirrup of the bird drew attention, and Doorman Burrill threw him some bread crumbs, and the bird ate ravenously. Ever since the sparrow has dwelt in the station. It flies about the sitting room and hops in and out of the prisoners. When the sun shines it flies to the court-yard, and at nightfall hops up into the sitting room. The police pet it, and a little house filled with soft cotton is poised near the club rack, where the sparrow sleeps.

Science shows a remarkable correspondence between the laws of material nature and the laws of life. Thus the period of twenty-four hours, which is produced by the revolution of the earth upon its axis, marks its influence on the physical economy of man. Diseases show this; settled, regular fever exhibits a twenty-four hours' flux and reflux. In health there is observed the same influence—a strong argument for regularity in our meals, exercise and hours of sleep.

The Year Book, now passing rapidly through the press, will indicate the following statistics of the Baptists in America: Associations 1,048, a gain of 43 over last year; Churches 23,908, a gain of 984; Ministers 14,396, a gain of 817; Baptisms 102,292, against 109,684 last year; total members 2,924,224. If these figures do not teach a lesson as to our duty, then our words would avail little.—Nat. Baptist.

—Bro. Sumner, of Marion writes: "You are specially instructed to move my figures back to the same old place, and do not all your subscribers will do the same. I take pleasure in responding promptly to the sentiment of Bro. Vaiden in your last issue, and would add the injunction of the Apostle, 'Bear ye one another's burdens.' I leave in the morning for Texas, to secure the balance of her quota for the Seminary Endowment. I hope that brethren in Alabama, who have not contributed to the Endowment Fund, will do so without delay."

We trust that our brethren in Alabama will give more than a passing thought to Bro. Sumner's concluding sentence. It is very important that the endowment be raised at an early day—at once.

It is not the best way in which to teach the truth of future punishment to say that a man is punished forever and forever for the sins of that hand's breadth of duration we call time. If the soul does not repent of these with contrition, and not merely with attrition, the nature of things forbids its peace. But the Biblical and the natural truth is, that protracted dissimilarity of feeling with God may end in eternal sin, there will be eternal punishment.

of art to industrial pursuits, and the establishment of an art museum. The brilliant results at South Kensington, the opportunities revealed at Philadelphia, the schools and museums of Boston and New York, are all referred to in their address to the public as examples of what concerted effort may do toward making the study of art in its practical uses minister to the happiness and progress of their own community.

—We are a little embarrassed to know how to reply to Bro. James of the ALABAMA BAPTIST. His kind expressions we return thanks. But when our brother complains of our coolness and of charging him for advertising in columns (at 1/2, by the way, of ordinary rate) we think the coolness on the other side. "We have them [us] less than \$75.00," says James. But the greater part was for printing 3,000 copies of little book, and you owe us \$1 due since the spring of 1877.

STATE EVANGELIZATION.

Every Christian heart, interested in the work of evangelization in Alabama, can but be gratified with what has been accomplished since the opening of the Convention at Cahoon. Last year the Board attempted more than could be accomplished by its most efficient Secretary, Bailey labored patiently, continuing with untiring zeal, meeting demands as fully as any one could. But one man, the best working in this great Commonwealth could not meet a tithe of the that pressed upon him from all sides.

The Board felt the imperative necessity of enlarging its ranks, presented to the Convention under which it is now working, the hearty approval, the warm endorsement of the entire Convention. The wisdom of the plan is becoming evident as the results of its execution appear. Now we have eight good, efficient men instead of one. Their salaries are in a large measure secured.

We have made a good beginning. We have not done much more than make a beginning. The condition of things demands that the number of evangelists be largely more than doubled, early in the future. The plan suggested by the Board contemplates nothing less than the complete evangelization of the State. The accomplishment of this purpose will require at least thirty good, earnest workers.

The importance of the work entrusted to the care of the State Mission Board cannot be overestimated. It lies at the foundation of every other denominational interest. As it prospers they prosper, as it moves forward they move forward. Our churches, our educational institutions, our Paper will soon feel and make manifest the impulse given them by the work that is now being done.

If the churches will sustain the Board in its present attempts, the time is not far in the future when efficient men will be relieving the destitution now existing in so many parts of the State; when the work will assume proportions commensurate with the demands of the case; when the "sleeping giant," made conscious of his great strength, will arouse himself and make his power felt to the very confines of the great Commonwealth of which we are all so justly proud. The mighty host, now dormant, will be called to work, and the Master will be glorified in the earnest efforts of his people united, active, awake.

Concluding this paper, let me direct special attention to Bro. Henderson's article in the issue of last week.

W. C. CLEVELAND.

LITERARY NOTICES.

"ALWAYS KEEP A SMILE FOR MOTHER."

A sentimental song and chorus by the popular writer and musician "Charlie Baker," 25 cents a copy postpaid. F. W. Helmick; 50 W. 4th St., Cincinnati, Ohio.

BLACKWOOD for January. Leonard Scott Publishing Co., 41 Barclay St., N. Y.

The Serials, "Mine is Thine" and "Tender Recollections of Irene Macgillivuddy" (the latter a caricature of New York fashionable society), are continued. Also, the fine translations from Heine, and the notices of the War in Turkey and of England's Eastern Policy. "The Murder of Commissioner Frazer" is a striking narrative of circumstantial evidence. "French Home Life" in its religious aspects and "Schools of Manners" are agreeable articles, although the former is incorrect in its premises and illogical in its conclusions. Catholicism, white-washed into a religion of joy and love, is not the Catholicism of history, and is not the Catholicism of France.

WIDE AWAKE for February. \$2.00 a year. D. Lothrop & Co., Boston. The stories and poetry are full of healthy child life. The illustrations are fine. The poet whose life is recited is Walt Whitman, author of Leaves of Grass. The supply of puzzles is unexhausted. And there is a page of sprightly music at the end.

Dr. Munhall, the Indiana evangelist, promises to be in Montgomery the latter part of this week or the first of next.

ishment. Final permanent settlement, under the laws of justice, and the self-propagation of sin; is the truth emphasized both God's word and his witness.

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We have made a good beginning. We have not done much more than make a beginning. The condition of things demands that the number of evangelists be largely more than doubled, early in the future. The plan suggested by the Board contemplates nothing less than the complete evangelization of the State. The accomplishment of this purpose will require at least thirty good, earnest workers.

The importance of the work entrusted to the care of the State Mission Board cannot be overestimated. It lies at the foundation of every other denominational interest. As it prospers they prosper, as it moves forward they move forward. Our churches, our educational institutions, our Paper will soon feel and make manifest the impulse given them by the work that is now being done.

If the churches will sustain the Board in its present attempts, the time is not far in the future when efficient men will be relieving the destitution now existing in so many parts of the State; when the work will assume proportions commensurate with the demands of the case; when the "sleeping giant," made conscious of his great strength, will arouse himself and make his power felt to the very confines of the great Commonwealth

