

SUBSCRIPTION—CASH, AS FOLLOWS:—
One copy, 6 months, \$1.25
One copy, 12 months, 2.00
One copy, 12 months, to Ministers, 2.00
One copy, one year, in advance, to send of
five full new subscriptions.
CLUB RATES.—
Five new names, each, \$2.25
Ten new names, each, 2.00
And copy to sender of Club.
Fifteen new names, each, 2.00
Agents wanted throughout the State.
Send for specimen.

RECOGNITION IN HEAVEN.

Is it wrong to hope to meet them
Yet upon that distant shore?
And with songs of joy to greet them
When this weeping life is o'er?
Is it wrong to wish to see them
Who were dear to us in life,
Though they're gone to Heavenly Man-
sions,
Far from toil, and pain, and strife?
I've a mother in that Kingdom,
And, oh, tell me if you will,
Will that mother know her children?
Will she recognize them still?
Will she watch me from those windows
While I'm on this distant shore?
Will she know when I am coming?
Will she meet me at the door?
I've a father in those Mansions,
And, oh, tell me if you know,
Will that father know his children
When they shall to glory go.
I've a brother high in Heaven,
Who went from the battle-field;
Will that brother know his sister,
Though his sword he cannot wield?
I've a husband in that Kingdom,
Who went up midst tears and moans;
Will he know his dear companion,
When she shall to glory go?
Yes, we've there some sainted children,
Who were dear to us in life,
Who have gone to Heavenly Mansions,
Far from toil, and pain, and strife.
Yes, we shall see and greet them,
And forever with them dwell.
Father, mother, brother, sister,
Crows of life we'll all shall wear.

S. S. DEPARTMENT.

LESSON EXPOSITIONS.

INTERNATIONAL SERIES.

[Prepared expressly for the Ala. Baptist.]

Lesson for February 24, 1878:

Uzziah's Pride Punished.

2 Chron. 26:16-23.

GOLDEN TEXT.—*Pride goeth before
destruction and a haughty spirit before
a fall.* Prov. 16:18.

EXPOSITORY.

Introductory.—We studied about
Joash in our last lesson—how he re-
paired the temple, while the good
priest Jehoiada lived; Joash did well;
but when Jehoiada died, he tolerated
idolatry, and instigated the murder of
Jehoiada's son—a high priest—who
remonstrated with him. Misfortunes
came and he was murdered by two of
his own servants. His son Amaziah,
an energetic king, succeeded, who
reigned 29 years and was also mur-
dered, at Lachish. Then Amaziah's
son Uzziah became king. He, also,
was a warlike king and prospered
greatly, which fostered his pride.

1. LIFTED UP BY HIS PRIDE. 16-18.

At sixteen Uzziah became king.
For his adviser he had Zechariah—a
wise counselor; and God made him
prosper, because of his piety.
While a successful warrior, he was,
also, a great lover of husbandry and
owned many vineyards and herds
and wells. His name and fame
spread far and wide, and he became
marvelously great and powerful, as a
king, owing to the favor of God.
Read the first 15 verses. Perhaps he
thought one thing only remained to
cap the climax of his reputation—to
be a High Priest as well as a great
king—to unite in himself the kingly
and priestly office; then the *righteous*
would be added to the title of the
powerful or great Uzziah, and he
would stand at the top of ambition's
ladder. So he goes into the temple,
bolstered up by pride and haughtiness
to perform the priests' functions, and
burn incense before the Lord. This
was contrary to Ex. 19:22; Num.
18:7 (see also Num. 16:1-35 and
compare Gen. 14:18; Heb. 7:1); and
only because unduly lifted up by
pride did he dare so to do. But it
must not be supposed that this act of
his was unassisted. Azariah, the
High Priest, withstood him to his
face, reminding him that priests only
could burn incense lawfully; and as-
sisted by eighty priests he boldly
commanded Uzziah to leave the tem-
ple, stating that so far from being to
his honor to perform priestly func-
tions, it was a disgrace and very dan-
gerous. Perhaps he spoke propheti-
cally. See 24:20.

2. THIRST OUT OF THE TEMPLE. 19, 20.

These stern words, comporting with
the Divine prescription (see Ex. 30:7,
8 and Heb. 5:4), enraged the king,
who had already seized a censor to
burn incense in. His face flushed
with anger against the priests; but
even as they gazed upon him stand-
ing by the altar of incense in the
Holy place, the flush of wrath upon
his brow changed to the whiteness of
leprosy—that most horrible and
loathsome of all diseases. (See
Num. 12:10; 2 Kings 5:27). By law
no leper was allowed to enter the
house of God—the temple; hence
the priests were justified in thrusting
him out. But he himself felt the
hand of God upon him, and, perhaps,
fearing death itself, he hastened from
the temple. (Num. 12:7). See also,
Num. 16:31-35; Lev. 10:1, 2. Thus
was his sacrilege punished, by the
Lord himself.

3. CUT OFF FROM THE HOUSE OF THE LORD. 21-23.

Leprosy was incurable; and to his
death Uzziah remained a leper. But
lepers were debarred from social priv-
ileges and from entering the sanctu-
ary (Lev. 13:46; Num. 5:3; 2 Kings
7:3). Hence Uzziah was cut off from
society and the temple, and compelled
to live in a separate house by him-
self, or with other lepers. For many
years was he king—from 16 to 68—
fifty-two in all, but under what a
cloud of misery, disgrace and shame
were his last years spent, owing to
this ebullition of pride! While he
thus lived in seclusion (though really
king), his son Jotham was regent—
that is, exercised the authority of
king in his father's name. When he
died, because he was a leper, Uzziah
was not buried in the sepulcher of the
Kings of Judah. His Biography
was written by Isaiah the prophet,
and he was succeeded by his son Jo-
tham.

Secular Illustrations.

Napoleon imprisoned on St. Helena
affords a parallel instance to the one
in the lesson. He aspired after uni-
versal empire, and ran for a time a
career of almost unmingled success.
But the hubris of his destiny, the
holiness of his mission, the high place
where he dared to enter, the altar
toward which he dared to touch
with sacrilegious hand, was the put-
ting aside of all the dictates of law
and affection to divorcing his virtu-
ous Josephine. The leprosy of un-
gratified ambition, the corroding
canker of utter failure, was his curse,
and in his lonely prison-house they
fretted his life.

Prosperity has a wonderfully elating
element. It is like fermented wine,
which takes away the reason. John
Knox was on a sick bed which he
felt to be his last. A lady of rank
bade him praise God for the good
which he had accomplished, and men-
tioned over many of his former la-
bors in the ministry. He replied
hastily, as if pained, "Madame, flesh
of itself is too proud, and needeth
no means to puff it up."

Leprosy is not always a penalty of
sin. Robert Bruce was attacked by
a species of leprosy which was a con-
sequence of the hardships and ex-
posures of his life of war. It gained
on him in his old age, and accel-
erated his death.

Religious Succession.

Number II.

Those who write against succession
invariably find it necessary to dispose
of the passage, "And I say unto thee,
that thou art Peter, and upon this
rock I will build my church; and the
gates of hell shall not prevail against
it." Matt. 16:18. Dr. Jeter devotes
his second editorial to this task; and
yet he says, "That this promise se-
cures the perpetuity of the church,
all must admit." If "all must
admit" this, the only question of
importance, that separates us
in opinion is, What sort of a "church"
is that whose "perpetuity" is "se-
cured" by this promise? Is it a tangi-
ble existence with visible body and
parts—an institution on earth prepar-
ing men for heaven? Or, is it an
ideal, invisible, incomprehensible
something, known in Ecclesiastical
politics by the intangible title of the
"spiritual" and "universal church?"
Dr. Jeter discovers this as the point of
difference, and states the matter fairly
when he says, "It is reasonable that
polemics who use an argument for
succession on this passage should
state in what sense they understand
the term church. Do they mean by
it a Christian congregation, united to
disseminate the doctrine, maintain
the worship and execute the laws of
Christ? It can hardly be supposed
that the word was used in this sense
in the text." And why may it not be
supposed to mean this? We do under-
stand the text to mean a Christian
congregation—and every Christian
congregation—which is united accord-
ing to New Testament order to dis-
seminate the doctrine, maintain the
worship and execute the laws of
Christ. We understand the term
church here to mean precisely what it
means in the 18th chapter and 17th
verse of Matthew. "And if he shall
neglect to hear them, let it unto the
church; and if he neglect to hear the
church, let him be unto thee as a
heathen and a publican." How ab-
surd to suppose that this instruction
was intended for an unorganized, spir-
itual, universal ideal! It was spe-
cific direction with regard to "main-
taining the worship and executing the
laws of Christ," and so our brethren
always understand it when they write
on the treatment of personal offences,
whether they believe in succession or
not. Here the word church is used
in the singular number as in the for-
mer passage, and yet does not every one
know that it was meant, not for the
church universal and ideal, nor for
the church at Jerusalem or Antioch

alone, but for every correctly organ-
ized "Christian congregation" in all
ages—for every local church in all
the world?

But it may be said that the passages
in the 16th and 18th chapters of Mat-
thew are dissimilar in their use of the
word church. Let us see.

In both cases our Lord was speak-
ing to his disciples; to those who con-
fessed that he was the Christ the Son
of the living God, and this is the first
distinctive characteristic of a true
church. In the first passage Jesus
spoke of his church as to be built on
the rock, on any one doubt that the
church mentioned in the second text
was contemplated as founded on this
rock. And is not this true of every
true church? Is not Grace street
church, of which Bro. Jeter is a mem-
ber, based on this rock? If not, on
what then is it built? "Other founda-
tion can no man lay than that which is
laid, which is Jesus Christ." And if
in the first text Christ said, "I will
build my church," was not the church
mentioned in the 18th chapter built
or in course of building? In the for-
mer passage our Lord styled the Eccle-
sia "My church." Anti-Succession-
ists sometimes attempt an argument
from this phrase "My church," and
tell us that this predicated this lan-
guage of the spiritual universal church
as his church where no had material
can exist, in distinction from all visi-
ble churches where corrupt men may
hold membership. But we ask, Was
not Christ speaking of his church
when he said, "I tell to the church?"
The church at Corinth was called
"the church of God" while it held
many corrupt persons in its member-
ship.

It is worthy of special observation
that both meanings of the church in
Matthew's Gospel are followed im-
mediately by almost identically the
same language, indicating authority,
and the exercise of that authority and
the recognition of that authority in
heaven when exercised on earth; no-
tice, it is visible work on earth in both
cases: "Whosoever thou shalt bind on
earth, shall be bound in heaven, &c."
"Whosoever thou shalt bind on earth,
shall be bound in heaven, &c." Now
when we remember that these are the
only places in the four Gospels where
the word church is used, and that the
language just quoted is found no
where in the word of God—can it be
these two distinct instances immediately
follows the mention of the church,
does it not require a wild stretch
of imagination, and show that one is
pressed for the semblance of an argu-
ment, when he insists that the first
text alludes to an invisible, universal
church, while the latter confessedly
means a visible, organized church at
work—"executing the laws of Christ"
on an offending member? Does not
such a position "torture" the word of
God? In both cases the term church
is singular. And what right in sound
reasoning has any man to assume that
our Lord used the word in a specific
sense in the first instance as alluding
to the universal church, and in a gen-
eric sense in the latter as alluding to
all visible churches. Where is the
ground for such a distinction? Both
of these utterances were before the
Savior had a local church on earth,
and both under circumstances which
show that they were equally generic,
and the latter is such a text as to ren-
der it impossible in sound criticism to
suppose that it meant an ideal, invis-
ible church. And is it not absurd,
in the nature of things, to maintain that
our Lord used the term church in
these texts with differing import and
said nothing to indicate that differ-
ence?

Thus much for the similarity of
these passages. Our object has been
to show that when the King in Zion
said, "Upon this rock I will build my
church," he adapted it to every or-
ganized, visible church in all ages.
Dr. Jeter understands the text to
mean, "the whole body of believers—
the spiritual church." * * * The spir-
itual church has no visible organiza-
tion, he claims, "and consequently
it has no visible succession."
The just celebrated Lange, in his
exposition of this passage, differs from
Dr. Jeter. He says, The passage re-
fers not simply to a community of
believers, but to a definite organiza-
tion of the community. Accordingly,
the passage alludes to the church as
an organized and visible form of the
kingdom of heaven. The church is
not the kingdom of heaven itself, but
a positive institution of Christ by
which, on one hand, the kingdom be-
comes directly manifest in the world
by its worship, while on the other
hand it spreads through the world by
means of its missionary effort."

We cannot see how any one can
differ from Lange's view unless one is
pressed for argument to make a de-
fectless case. We should never
have heard of such a position as that
of Dr. Jeter, and especially never
from Bro. Jeter, but for the fact that
anti-successionists must somehow get

rid of that part of the passage which
says "the gates of hell shall not pre-
vail against" the church of Christ.
They are the polemics who are in
straight for a plea in the face of this
degree of the King Eternal. Admit
that this decree comprehends the visi-
ble church and all their broad-gauge
system falls to the ground.

And now does not the meaning of
the word church virtually settle this
matter? Dr. Jeter, who in principle
agrees with Dr. Jeter on this passage,
says of the word church: "The Greek
word denotes an assembly." "On the
whole, therefore, when we meet with
the word, we are sure of an assembly,
and nothing else, so far as depends on
the word itself." "All this exactly ac-
cords with what was before stated—
that the word always assures us of an
assembly." "A church is an organized
assembly. The organization cannot
be certainly inferred from the mere
name. * * * Although the term was
sometimes applied to an assembly not
legally convened, or a loose disorderly
assembly, yet it commonly signified
an assembly of persons bound to act
together as a body for some specific
object. This is true of the New Testa-
ment churches." Daggs's Church
Order, pp. 75-81.

In this sense the word ecclesia,
translated church, in the singular, oc-
curs more than fifty times, and in the
plural, churches, more than thirty
times, and it is used with other signifi-
cations less than twenty times. And
it applies in five instances out of six
to a local company of believers. Can
anything be plainer than that we are
bound to abide by that meaning of
the word which the Holy Spirit has so
fully sanctioned? And did our Lord
in his first use of the word church vary
from its strict, literal meaning. Dr.
Daggs says: "It commonly signified
an assembly of persons bound to act
together as a body for some specific
object," and that, "A church is an or-
ganized assembly." The passage
"upon this rock I will build my
church," is the first time the Lord
Jesus used this word, "for our learn-
ing." Did he use it in its "common
signification," or did he depart from
this without telling us so and leave us
to conjecture? The word, we have
seen, means an assembly, and the
New Testament churches were "as-
semblies." Therefore is it not
goodness to insist that the true mean-
ing of our Lord's word is *assembly*. He
intended an invisible, universal un-
organized existence, which can never
assemble at all on earth?

Dr. Jeter thinks that if Christ had
intended a visible, organized assem-
bly, he would have said: "Upon this
rock I will build my churches." This
is about in keeping with the position
of a man who would insist that in the
sentence, "Marriage is the institution
on which the family is based," or,
"The family is the place to train chil-
dren," the word family ought to be
families. There have been many mil-
lions of families in the world, and pos-
sibly there will be as many more, and
there is such an existence as "the hu-
man family," embracing Adam's race
universally, and so, too, there is such
a thing as the spiritual, invisible
church—the church universal, com-
prehending the race of the second
Adam, the whole family of the redeem-
ed in heaven and earth; yet in the
sentence, "The family is the place to
train children," would not the intelli-
gent reader understand the word *fam-
ily* to embrace alike all families, and
what would be thought of the man
who would insist that therefore the
plural form of the word should be
used, else it must be understood as
meaning the human family in the
sense of one universal family?

Dr. Jeter assumes that the word
church must have been used here, not
in the congregational sense of many
local churches, but in the sense of
"one and indivisible." And that "in
this sense it will not serve the advo-
cates of succession," for the reason
that no local church as that at Jeru-
salem or Antioch or Corinth or Rome
has been perpetuated. This is so-
phistical reasoning. Millions of fam-
ilies have ceased to exist and yet the
family is perpetuated in millions of
still existing families. The British
Constitution is the basis of the United
Kingdom of Great Britain and the
foundation of British liberty through-
out her famous possessions. If some
of her kingdoms or "dependencies"
should successfully withdraw from
Her Majesty's Dominions, would that
destroy the succession of the British
Power? Did France lose her exist-
ence as a result of the several States
wrong from her grasp by Prussia?
Does the Ottoman government neces-
sarily cease its perpetuation on ac-
count of the States won by Mus-
covites? If a man dies—or if a million
of men die, does that destroy the suc-
cession of man? And although the
church at Jerusalem, or Antioch, or
Corinth, or Rome, ceased to exist, yet
their model was planted in countless
places in the "regions beyond," and

the gates of hell have not prevailed
against that model.

We heartily embrace the language
of Archbishop Whately in his Essay
on "The Kingdom of Christ." "The
church is undoubtedly one, and so is
the human race one; but not as a so-
ciety. It was from the first composed
of distinct societies, which were called
one, because formed on common
principles. It is One Society, only
when considered as to its future ex-
istence. The circumstance of its hav-
ing one common Head, (Christ) One
Spirit, One Father, are points of uni-
ty which no more make the church
one society on earth, than the circum-
stance of all men having the same
Creator, and being derived from the
same Adam, renders the human race
one family. * * * The church is one,
then, not as consisting of one society,
but because the various societies, were
then modelled, and ought still to be
so, on the same principles; and be-
cause they enjoy common privileges—
one Lord, one Spirit, one baptism. *
* * In short, the foundation of the
church by the Apostles was not analo-
gous to the work of Romulus, or So-
lon; it was not properly the founda-
tion of Christian Societies which oc-
cupied them, but the establishment of
the principles on which Christians in
all ages might form societies for them-
selves."

The argument which Dr. Jeter
makes in the latter part of his second
editorial, by recounting the disorders
and corruptions of churches and min-
istries, if it prove anything in point,
would prove that there was no suc-
cession in apostolic times; for there
were disorders and corruptions, false
members, false preachers and false
doctrines among the churches plant-
ed by the Apostles themselves, and
likely there was no one church ex-
cept from these great evils. There
was a traitor among the Apostles.
Peter denied his Lord. Almost im-
mediately after our Lord said to him:
"Blessed art thou Simon—thou art
Peter, and upon this rock I will build
my church," he found it necessary to
say to him, "Get thee behind me Sa-
tan!" We suppose that through "the
dark ages" there were no worse here-
sies than existed in kind in the age
of the Apostles, and that, too, in orga-
nizations which the Holy Spirit still
styled "churches of God." Does this
show that primitive times? And if it
show that primitive times? And if it
prove nothing against the first ages,
how can it be tortured into proof
against any other age?

Dr. Jeter says of succession: "Cer-
tainly we will believe it, if the Scrip-
tures teach it." We think we have
answered his objections in connection
with this first text in question, and
have shown that the church of which
our Lord spoke, may be found in ev-
ery true, visible, organized, local
church. And he who said, "Lo, I am
with you always even unto the end of
the world," also said: "The gates of
hell shall not prevail against" my
church. Did he mean what he said?
Shall we "torture" it into another
meaning?

We will submit another editorial of
two of Scripture argument for suc-
cession, before we notice Dr. Jeter's
views of history. The advocates of
succession among Baptists have too
little insisted on the doctrine as taught
in the word of God. It is taught in
the word of God and secured by divine
sovereignty; this made out and proven,
it then matters not whether you can
trace the succession through every
year for eighteen centuries or not. It
is infidelity to reject it.

COMMUNICATIONS.

Letter from Washington D. C.

The sudden spasm of virtue which
has thrown the alleged Louisiana
Election frauds upon the country, by
indictment and trial of the conspira-
tors seems to cause no uneasiness in of-
ficial circles, and we cannot learn that
Mr. Hayes' equilibrium is disturbed
in the least under the threats of ex-
posure and damaging revelations made
by certain parties. This much, how-
ever, appears: the persons seemingly
most desirous of having these frauds
established are members of Mr. Hayes'
own party, and the greatest outcry of
bargain and sale is made by them.
The Democrats concede the fraud
and, admitting that they were beaten
by it, seemingly acquiesce in the re-
sult; but certain Republicans are much
excited, and are, apparently, awaiting
a chance to sweep down on the White
House and take all the occupants,
even to the "hen and little chicks."
Louisiana defeated Mr. Clay in 1844
by its open, unblushing frauds, and
history seems to be repeating itself in
that State. We are informed that
several Democratic Senators say that
they were over-reached in the Electro-
l Commission by Senator Edmunds'
"if any," the two words in the Bill cre-
ating the Commission, which barred
investigation and compelled exclusion
of testimony. We take it that Mr.

Hayes, like Mr. Polk, has a little that
will always be open to question. Mr.
Blaine is sore-headed over the
Ashburton treaty; the nation scouted
for years, the final result of the 54,
forty or fifty treaty. England beat
us again and again in diplomacy, but
we submitted and grumbled. Such is
the status of our Presidential ques-
tion this week with hundreds here;
they are doing a big amount of grum-
bling, and submit because they like Mr.
Blaine, can't help themselves. So
great has become the nuisance of lob-
bists on the floor of the House, that
it has decided by a heavy vote to en-
force its 134th rule which bars all but
a certain few of those not members.
Of course this exclusion amounts to
little, for one-half of the lobbyists are
ex-members, who are privileged.
There is a

FASCINATION ABOUT WASHINGTON LIFE

which is irresistible to many Members
of Congress, and as a consequence
they remain here as claim agents or
lawyers, after their constituents have
dispensed with their disinterested ser-
vices. They mix up in all kinds of
jobbery, and, having access to the
floors of the House and Senate by
courtesy, they become often the most
pertinacious lobbyists which any rail-
road corporation can employ. Every
railroad corporation which wants to
defraud the Government by bad and
vicious laws, invariably employs an
ex-Senator or ex-Congressman to fur-
ther its ends in the Capitol.

THE SILVER MEN

are very jubilant over their prospects.
The sweeping majority given in both
the House and Senate upon Senator
Matthews' Silver Resolution, declar-
ing the Government had gold and sil-
ver option in payment of bonds, leads
the silverists to believe they can over-
ride the President's veto—should the
Bland Bill be passed without amend-
ment, and some of them have now
gone so far as to offer a Bill in the
House to break up and drive from
circulation National Bank notes, sub-
stituting "Greenbacks" in their place,
fresh from the U. S. Treasury.

We have in our letters, often ridi-
culed the vagaries and eccentricities of
DOCTOR MARY WALKER,

and have always regarded her oddi-
ties as merely laughing matter, putting
them on the same level as the capri-
cious. But we now think she goes a
step beyond the simple-hearted when
she protests against a Congressional
interference with the mormon polygam-
ists on the ground that the Utah
system of marriage is an improvement
on monogamy and a more enlightened
phase of the social evil. And we are
astonished that Mrs. Spencer, another
prominent advocate of woman's rights,
should join in the protest, on the
ground that Congress was composed
in part of practical polygamists. Mrs.
Spencer is a clear-headed, able wo-
man, and should realize that the peo-
ple will not sustain her in such ex-
treme, unwarranted assertions. Of
course Dr. Mary's extreme views will
be laughed at, for the time being, and
forgotten as quickly as she is when
out of sight; but Mrs. Spencer's views
have weight, just as do those of one
of her associates who advocated at
one time an extreme free love doc-
trine.

MURPHY

opened his temperance hall here on
Sunday last to the largest audience
ever in Lincoln Hall. Hundreds were
unable to gain admittance, and police-
men were stationed at the door to
prevent attempted ingress. His lec-
ture was full of eloquence, pathos and
telling hits. By the time he con-
cluded, his audience was in a state of
highest enthusiasm, cheering and ap-
plauding him again and again. He is
to remain here for four weeks, lectur-
ing daily in the public halls and
churches and Young Men's Christian
Association rooms. So far he has had
much success, and if he can only be
the means of prohibiting liquors from
the Capitol, he will have proved a
public benefactor. With liquors bar-
red from the Capitol, restaurants and
committee rooms, we fancy many of
the Solons will moderate their appe-
tites to the undoubted good of their
constituents and the country. We
have never seen a body of legislators,
here or in the States, that did not offer
a fine field for the temperance lec-
turer, and we certainly give Murphy our
wishes that he may succeed in remov-
ing the signboards of the whiskey sell-
er, which are carried in the faces of
our law-makers.

MISS VON MILLERN

finished yesterday a walk of 100 miles
in 28 hours, having ten minutes to
spare. Such prolonged walks seem
impossible, and yet the plucky, vigor-
ous little woman makes them easily
and without effort. They simply show
what temperance and prudence in diet
and exercise will enable any one to
accomplish. Our young ladies are
"walking wonders" of Miss Von Mil-
lern, we will have a sweeping display
of pedestrianism all over the city.
Half a dozen walking clubs are al-
ready formed.

An Appeal in Behalf of Foreign Missions.

The Foreign Mission Board of the
Southern Baptist Convention makes
an earnest appeal to the churches for
prompt and increased contributions.
The Macedonian churches, in the
depths of their poverty, were rich in
liberality; our churches, in their pecu-
niary embarrassments, will be guilty
of self-inflicted harm, if they econo-
mize in the luxury of giving.

Our receipts, coming in slowly and
insufficiently, show, as compared with
those of 1876, an alarming deficit.
The Board, as the servant of the Con-
vention, is constantly subjected to the
necessity of borrowing, in order to
supply the wants of our missionaries.
It is impossible to do otherwise. Our
work abroad is not like some secular
work at home, which, in the failure of
means or profitable returns, can be
suspended or abandoned. Brethren
and sisters, under a sense of conscien-
tious duty, approved and appointed
by the Convention, have taken their
lives in their hands; cut themselves
loose from the endearments and priv-
ileges of home, from ordinary means
of support, and have gone far hence
to the Gentiles. They trusted the sol-
emn engagement and pledged faith of
those they have left behind in this
world. The Board, without criminal
delinquency, cannot omit to exhaust
every practicable means of raising
money before permitting our devoted
missionaries to suffer, or withdrawing
them from their fields of labor. It
seems to be needful to reiterate the
obvious truth that the Board has no
endowment, and must rely upon the
free-will offerings of the churches.
This necessity of repeated calls is per-
manent, rightly and wisely so, and we
must "provoke" to love and good
works" as long as our missionaries
and their families are to be sheltered,
clothed and fed, as long as there are
those in darkness who need the light
of the gospel of the glory of God.

Besides supplying pressing needs,
growing out of the moderate wants of
our present missionaries, and keeping
alive existing stations, we should have
additional laborers for re-enforcing
our brethren and sisters, who, from
lapse of years and unrelaxing toil, are
becoming feeble and infirm. We
take to himself these devoted ser-
vants? That heart must be cold, in-
deed, which is not stirred by the news
of the ill health of Yates and the fee-
bleness of Taylor. Those in health,
as well as those in weakness, must
soon be summoned to their upper
home. Shall we let the work of so
many years fail?

Are we never to occupy new sta-
tions in China and Africa? Must we
simply hold what we have, and not go
to the regions beyond, nor heed the
imploping cry of the perishing for the
Word of life?

Appeals have been so numerous
and urgent that the Board hesitates to
make another, but what alternative is
left? Only three months remain be-
fore we assemble at Nashville. Mo-
tives and considerations that might be
urged through upon our minds and
weigh upon our hearts. The Board
can only lay upon the consciences of
those who made the Board our For-
eign Mission work. If every pastor
will give one day to this work, if ev-
ery church will set apart one Sabbath
for collections, or appoint an active
committee to secure an offering from
every member, the treasury of the
Board will be so filled as to meet im-
mediate wants, cheer the hearts and
homes of our distant laborers, and
enable the Convention to take advan-
tage of favoring Providences for more
energetic attacks upon the kingdom
of darkness. J. E. M. CURRY,
Pres't Board Foreign Missions.

From North Alabama.

Dear Baptist: The Missionary,
Bro. H. A. Williams, appointed by the
State Board for the Northern district
embracing the Cedar Bluff and other
associations, made his first visit among
us last week, and preached for us at
Mt. Bethel at night. The next day
he went to the Academy where Bro.
R. F. Selman is teaching, and gave a
lecture to the students which was ap-
propriate and timely.

I never met Bro. Williams before,
but I think he is the right man in the
right place. His preaching is edify-
ing to the old, and interesting and in-
structive to the young. Even the
small boys and girls are pleased with
his sweet singing and messages of love
to the children. We are all waiting
anxiously for him to come again,
bringing to us the glad tidings of the
Gospel.

I have not, as yet, received a copy
of the ALABAMA BAPTIST since the
burning; but it is my fault. Owing
to bad weather I have failed to send
in my name. I hope to send in other
names soon. J. H. GLAZNER,
Broom Town, Ala., Jan. 28, 1878.

THE ALABAMA BAPTIST

is the organ of the Baptist Denomination of this
State, and, as such, represents a constituency
of over 85,000 communicants. It is the only
religious paper published in Alabama, and has
subscribers in all the Southern and Southwestern
States. Its circulation is widespread, and it is
continually increasing. We believe it is one
of the best mediums for general advertising in
the State. Terms on THIRD PAGE. Remit
money by postal note (on Silver) registered
letter, express, or bank check; otherwise, at
sender's risk. ALABAMA BAPTIST.

ITEMS.

Pope Pius IX died at 3 o'clock on
the evening of the 7th inst.
Barium owns four thousand head
of cattle in Colorado.

Preachers will not be permitted to
teach in the public schools of Milwaukee
hereafter.

Slade, the New York spiritualistic
performer, has been driven from Vi-
enna by the police.

During the past year not a single
mile of railroad was built in Georgia,
Mississippi, or Arkansas.

The duty of praise is not attended to as it should be. What pious family performs this service with constancy and joyfulness? In how few churches does the service of song stimulate or express the spirit of happy devotion! The example of David, that man who made the praise of God his glory, may well be regarded as our guide or else as our admonition. For if we read that life aright, it establishes

Alabama Baptist.

SELMA, ALA.

THURSDAY, FEBRUARY 14, 1878.

HOME AND FARM.

THE TWO VILLAGES.

ROSE TERRY COOKE.

Over the river, on the hill,
Lies a village white and still;
All around it the forest trees
Shiver and whisper in the breeze;
Over it sailing shadows go
Of soaring hawk and screaming crow,
And mountain grasses, low and sweet,
Grow in the middle of every street.

Over the river, under the hill,
Another village lies still;
There I see in the cloudy night
Twinkling stars of household light;
Fires that gleam from the smithy's door,
Mists that curl on the river shore;
And in the roads no grasses grow,
For the wheels that hasten to and fro.

In that village on the hill
Never is sound of smithy or mill;
The houses are thatched with grass and
flowers;
Never a clock to tell the hours;
The marble doors are always shut.
You cannot enter in hall or but;
All the villagers lie asleep.

Never a grain to sow or reap;
Never in dreams to man or sheep;
Silent and idle and low they lie.

In that village under the hill
When the night is starry and still,
Many a weary soul in prayer
Looks to the other village there.

All weeping and sighing, long to go
Up to that home from this below;
Long to sleep in the forest wild,
Whither have vanished wife and child,
And health, praying, this answer fall:
"Patience! that village shall hold ye all!"

Thoughts for the Month.

PREPARING COMPOSTS.

If not previously done, should be at once attended to. The best are made of stable manure, cotton seed and acid phosphate or dissolved bones. Proportion of ingredients vary with the crop and land to which it is to be applied. For cotton on medium lands, 5 bushels each of manure and seed to 100 pounds of phosphate—on poorer lands, increase the quantity of manure and seed, and decrease them on richer soils. For corn, 10 to 15 bushels of each to 100 pounds phosphate. Put down a layer of cotton seed, say two inches thick, scatter phosphate on this, then stable manure same thickness—cotton seed again, and so on, finishing off with a layer of rich earth. Wet the whole thoroughly as it is being put up, and tramp down very firmly to prevent overheating. Thrust a stick down in the mass at intervals, and if, after letting it remain ten minutes, it is found uncomfortably hot to the hand, make numerous holes with a stick or crowbar and pour in water freely to quench the heat. It is not necessary to protect from weather, but do not put under the eaves of buildings. A compost prepared as above, may be used in four weeks after it is put up—two to three months is better.

The same materials may also be used without composting, by scattering the cotton seed and stable manure in the drill, and afterwards the phosphate upon them. Do this in February, list with 2 furrows and complete bed in April.

BEDDING COTTON LAND.

It is well either to bed up now and reverse beds in April just before planting, or else, to lay off rows, apply manure, and list with 2 furrows and complete bed afterwards. Two points are gained by the latter, 1st, Where the land is rolling the washing is not so great with low lists as with high beds, and 2nd, while time is gained by having half or more of the work done, a fresh surface and the weeds killed, are secured at planting time.

WASHING OF LAND.

As this is one of the greatest of evils on a cotton farm, attention cannot be called too often to modes of preventing it. On very steep hillsides nothing but well constructed ditches can prevent it—but on moderate slopes, we suggest that lines of level be laid off at ordinary distances of hillside ditches, and strips five to ten feet wide along these lines be sown in oats, rye, orchard grass and clover. No land will be lost, and these uncultivated strips will quite effectually stop the washing, if care be taken to lay off the cotton rows on a level.

PREPARING FOR CORN.

On stiff soils break very deep—drought is the great enemy of corn on uplands. Lay off rows and put in say one-half of the manure to be given the corn, and list on it—the remainder of manure apply in a siding furrow at first or second working. On uplands be sure to give good distance—it is better to err on the side of too much than too little.

CLOVER AND GRASSES.

May be seeded down this month, just as soon as the heavy freezes are over. If to be sown on small grain, run a light harrow over the land, and then sow seed; if by themselves, break the land thoroughly and pulverize it by repeated harrowings, and then smooth it with a "drag." Before harrowing apply manure—for clover, barn-yard manure is good. Ashes also, 30 bushels per acre. Acid phosphate, 200 to 300 pounds per acre. will generally insure a stand. Sow 12 to 15 pounds seed per acre. For grass the same preparation is required, but a nitrogenous manure is needed—barn-yard manure, cotton seed meal, Peruvian guano or nitrate soda.

TOP-DRESSING SPRING GRAIN.

If spring opens early and grain makes a good start to grow, a top-dressing may be given it the last of the month. The best for the purpose is nitrate soda, 75 to 100 pounds per acre. The next best is rectified Peruvian guano, 100 to 150 pounds per acre.—So. Cultivator.

Feeding Cattle.

Feeding cattle in the barn during winter, though contrary to the ordinary practice, has several advantages over the custom of letting them feed in the stockyard. The best advantage of the latter practice can say in its favor, is that it saves labor in stabling hay, in foddering, and in spreading manure; but then the value of the hay is considerably diminished by exposure, not a little of it is trodden under foot and wasted, more of it is required to keep up the condition of an unsheathed animal, much of the droppings of the latter around the yard is wasted, while the value of the remainder is a good deal lessened by free exposure and the consequent escape of some of its gaseous fertilizing elements. Keep three or four head of stock in each of the two ways for a single winter, weighing the animals at the beginning and end of the experiment and the food given to each lot meanwhile, and you will become convinced, once for all, that the old-fashioned method is a thrifty one. Troublesome and expensive, eh? The saving, the first season will about cover the expense, to say nothing of that in subsequent years, and few advantages fall to the farmers' lot without painstaking.—Rural New Yorker.

To Boil Ham.

Wash the ham in cold water two or three times, and put it in a kettle of hot (not boiling) water to cover it; let it boil fifteen minutes to each pound; it must be kept slowly boiling all the time. Keep the pot covered except to take off the scum as it rises; if it is likely to boil over take lid partly off.

Putting meat down to boil in cold water draws out the juices. Hard or fatty boiled makes it tough and hard.

Ham which has been smoked a long time should be soaked over night. When it is done, take off the skin, trim the under side neatly, and put away in a bowl or tin. Cover with regular butter over the whole upper surface. Or dredge it well with wheat flour or rolled crackers, and brown it in a hot oven, or before a hot fire. Serve hot with the gravy from the ham and boiled vegetables, or it may be served cold. Trim the bone with parsley, or the delicate leaves of celery, and put sprigs of the same around it on the dish; lemon sliced and dipped in flour, or batter, and fried, may be used over the ham and on the dish. Mashed potatoes, stewed apples, or cranberry, dressed celery, or boiled spinach, or cauliflower and mashed turnips are served with ham.

With cold ham serve pickles or dressed celery, or both, and bread and butter sandwich.

Mr. S. G. Yates of Washington county, Florida, clipped 1,478 pounds of wool from his flock of 582 sheep the present season.

The value of cattle exported from the Florida coast, between Tampa and Punta Rasa, is about \$40,000 each month.

The average annual yield of a tea plant is about twenty ounces. The plants live from twenty to thirty years, and when old are frequently cut down and a young shrub grafted into the old stock.

Of animal food, beef, mutton, and venison are the best meats for weak stomachs, for though young meats are more tender, they are less digestible than old ones. Soup and broth are not so digestible as properly dressed solid meat.

One pound of corn, oats, or barley is equal, as regards the real food it furnishes, to 1½ pounds mangels, 1½ pounds swedes, 1½ pounds of white turnips, or to 3½ pounds of potatoes, 1½ pounds hay, 3½ pounds of straw, 8 pounds parsnips, 8½ pounds carrots or 8½ pounds cabbage.

Scratches in horses are generally caused by neglect in keeping their legs clean, which result diseases of the skin. Give a moderate laxative diet of roots and scalded oats, with a little soda; then apply to the affected parts mercurial ointment, tar, or carbolic acid mixed with diluted water, always washing the legs clean with soap and water, and rubbing dry previous to each application.

The warts and "sore heads" of chickens are probably the result of what is termed roach. Feed vegetables and well cooked oats or corn meal. Put a little carbonate of soda in the water they drink, and wash the heads with warm vinegar, cleaning out the nostrils and mouth with a feather or soft brush dipped in the same. Remove the fowl from their old quarters or thoroughly fumigate and clean the poultry house, scattering flowers of sulphur or plaster over the floor and upon the sides afterward.

Selected Recipes.

BEAN SOUP.—Soak a coffee cupful of white beans over night; in the morning boil until tender—they should be then quite dry; pass through a sieve and add two and a half quarts of stock, made by boiling a small soup-bone until the meat separates from the bone; three potatoes cut fine; parsley, pepper, and salt to the taste; simmer about one-half hour and serve hot. Should the soup be thick or thinner, add more or less stock accordingly.

CHICKEN SOUP.—The chicken should be nice and fat. Cut into pieces and joints as for frying; boil in four or five quarts of water for two hours, in young and for four hours if old; skin carefully when just ready to boil; season when half done; it will be necessary to add more water, as there should be at least four quarts of soup when it is done. The simplings are made as follows:

low: Beat the yolks and whites of two eggs separately, as for cake; add four heaping tablespoonfuls of flour and one teaspoonful of sweet milk—part cream. Rub the flour smooth in the milk, add the yolks, and then the whites, stirring carefully after they are added. Drop spoonfuls into the boiling soup; cover closely, and after boiling about two minutes set on top of the stove; serve at once. These dumplings are nice and light, and are liked by our family in other kinds of soup as well as that of chicken.

MUTTON CUTLETS, WITH TOMATO SAUCE.—Cut the cutlets out of a piece of the best end of a neck of mutton. They should be less than half an inch thick and neatly trimmed, with not too much fat left on them. Give them a few blows with the bat, and grill them on or in front of the fire, which should be clear and fierce, so that each cutlet be full of juice when cut. Sprinkle on the dish, overlapping each other; pour some tomato sauce in the center.

STUFFED POULTRY OR FISH.—Two cups of light bread or cracker crumbs; one cup of mashed potatoes; one egg well beaten; butter size of an egg; one small teaspoonful of sage and savory; one dozen clams or oysters chopped; moisten with warm, rich, new milk, adding salt and pepper to the taste. This is nice for poultry and fish; for duck, goose or wild game of any kind, an onion chopped fine and added is an improvement.

PUZZLES.

CHILD'S DEPARTMENT.

THE NURSERY ELF.

Dear little elf, how you wander and wander,
Little two transits so fleet!
Dear little elf, how you ponder and ponder,
Over the things that you meet!

Dear little elf, how you chatter and chatter,
Over the innocent joys!
Oh, but the house is alive with your clatter,
Shaking indeed, with your noise!

Can't you be quiet a moment, sweet rover?
Is there no rest to your fun?
Soon the "old man" will sprinkle you
Then the elf's frolic is done.

Come to me now, for the daylight is dying,
Close the shutters and close the eyes;
Come, like him that is weary of lying,
Come, let me sing you to sleep.

—Little Seaver.

MOTHER-LOVE.

A kiss when I wake in the morning,
A kiss when I go to bed,
A kiss when I burn my fingers,
A kiss when I bump my head,
A kiss when my bath is over,
A kiss when my bath begins,
My meaning is full of kisses,
As my nurse is full of pins.

Teach the Children Honesty.

One of the most important lessons to be taught from the stories of the sad moral fables, with which the newspapers are filled, is the importance of teaching children to be scrupulously truthful and honest in all things. Great sins always begin in small ones. No man becomes suddenly a hardened criminal. The largest Uppis tree was once a tiny plumule pushing its pale, slender stem timidly through the soil. An insect's tooth could have crushed it. Leviathan, that now defies the hook, might once have been strangled with a thread. So with sin. Little by little it grows and strengthens from the time when the first wrong thought enters the mind and the first wrong act is tremblingly committed. The man who to-day robs a bank or forges a note began his career of dishonesty away back somewhere in childhood. He was perhaps only a single five cent piece that was at first wrongfully appropriated. Then the sensitive conscience strongly remonstrated. The theft cost a bitter pang. But selfishness triumphed. Conscience was silenced, and so the tree of sin began to grow and to spread its baleful roots through the whole structure of life. There are doubtless to-day all over our land, thousands of men whose characters stand fair before the community, but which, if we could see them as God sees them, would be found crowded full of the deadly growth of the roots of the Ups of dishonesty. Others have fallen, but they are still unsuspected. Their "batter art of hiding" has kept them still seemingly sound. With most, discovery is only a question of time. With others, their shame will hide itself in friendly graves, and only with the revelations of eternity will come the terrible story of the rottenness of their lives.

There is no safety, save in early and rigorous training in virtue. Children should be taught to abhor a lie, and to despise cheating and dishonesty even in its minutest forms. The grape of God should be unceasingly invoked to render this teaching effectual. Parents that are thus faithful may be disappointed. Inherent evil tendencies seem sometimes to defeat the best vigilant watchcare. But as a general thing those children will best do battle with the temptations of this present evil world who are most strongly fortified against it by sound parental counsels, and most of all, by sound parental example and life.—Western Recorder.

Go to Work Young Man.

The *Amateur* (Miss) *Cotton Plant* gives the young man of the times the following good advice:

The present age seems to be very prolific in the production of numbers of young men who have, somehow or other, educated themselves up to the belief that they were created to make their living by doing nothing. Every city, town and village in the land is filled to overflowing with young men who are hunting clerkships, or some place where they hope to obtain a living without work.

Numbers are hanging around, living from hand to mouth, sponging upon some friend, waiting for a vacancy in some overcrowded store, and when a vacancy occurs, offering to work for a salary that would cause a shrewd business man to suspect their honesty; and when remonstrated with by friends and advised to go to work, they invariably answer, "I don't know what to do!" We would say to do, to go to work; there is work enough to do by which you can earn an honest living and gain the respect of all those whose respect is worth seeking. Quit loafing about, waiting and looking for a clerkship in some store with a wheelbarrow-load of goods. Get out into the country on the farm and go to work. What to do? Why, here in this Mississippi bottom, there are thousands of acres of virgin ground awaiting the stroke of the hardy axman, and thousands of acres of tillable land that needs only the work of the sturdy plowman to yield its treasures richer far than the mines of the Black Hills; and yet you say you don't know what to do! Go to work; go to the woods, go to the fields, and make an honest living, for we have in our mind's eye numbers of you whose talents are better suited to picking cotton than measuring calico, to cutting cordwood than weighing sugar, to keeping up fences than keeping books and to mauling rails than dishing out whisky by the drink; and we can assure you the occupations you are better adapted for are much more honorable in the eyes of persons whose respect is worth having.

PUZZLES.

HOUR-GLASS OF FLOWERS.

According to the sentiment of flowers.

The centre flower from top to bottom relates to "Time." The upper line, "Hopes." The next, "Asylum." The next, "Sincerity." The next, "Sorrow." The middle letter (a flower only in sound) "Appointed meeting." The next, "Constancy." The next (a blossom), "Preference." The next, "Falseness." The next, "Disdain." The last, "Your hand for the next dance."

CHARADE.

My first is the lover
Who wanders away,
Or the pretty coquette
So heartless and gay.

My second, it covers
Gray hairs or soft curls,
Dim eyes glance beneath it
Or the bright eyes of girls.

My whole is the meaneast
Of every thing;
This charade will disclose it
When the answer you bring.

SCRIPTURAL ENIGMA.

A. A. A. A. H. H. N. N. P. Z. T. E. P.

No nation or place I by these letters mean;
But if you will them rightly trace,
And put each letter in its place,
A word will then be seen.

To know what word these letters spell,
Read your Bible and that will tell;
And when you've searched the Scriptures round,
It only once can there be found.

HUMOR.

"I live in Julia's eyes," said an affected dandy in Colman's hearing.

"I don't wonder at it," replied George, "since I observed she had a sty in them when I saw her last."

"My dear," said a wife to her husband, "I really think it is time we had a greenhouse."

"Well, my love, point out any color you please; red, white, or green will suit me," responded the husband.

A man who had a scolding wife being asked what he did for a living, replied that he kept a hot-house.

A dentist tried his first operation with a robust colored female. After she had used up all the gas in the office she wheeled in the chair and shouted: "Hurry up, boss, and bring on another bag of that sweetened wind."

A very handsome woman entered a dry goods store in New York and inquired for a bow. The polite clerk threw himself back and remarked that he was at her service.

"Yes, but I want a buff, not a green one," was the reply. The young man went on measuring goods immediately.

At a public dinner, Edward Everett, then Governor of Massachusetts, gave a toast, "The Legal Profession," and in the course of his address said, "However high other members may climb, they can never rise higher than one *Story*."

The Judge rose up at once and replied, "Fame follows applause where-ever it goes."

The following lines were taken from a young lady's hymn-book, a few days ago, which she thoughtlessly left in church—

"I look in vain—he does not come;
Dear! dear! what shall I do?
I cannot listen as I ought,
Unless he listens too."
What plagues these fellows are!
I'll bet he's fast asleep at home,
Or smoking a cigar."

MORAL.—Don't write your thoughts in a hymn-book, or if you do, be careful not to let it lie "around loose."

Vegetine.

HER OWN WORDS.

BALTIMORE, Md., Feb. 13, 1877.

Mr. H. R. STEVENS:
Dear Sir—Since severely ear I have got a sore and very painful foot. I had some physicians, but they couldn't cure me. Now I have heard of your VEGETINE from a lady who was also for a long time, and became all well from your VEGETINE, and I went and bought one bottle of VEGETINE, and after I had used one bottle, the pains left me, and it began to heal, and then I bought another bottle, and so I take it yet. I thank God for this remedy and yourself, and wishing every sufferer may pay attention to it. It is a blessing for health.

Mrs. C. KRABE, 935 W. Baltimore St.

VEGETINE

SAFE AND SURE.

Mr. H. R. STEVENS:
In 1874 your VEGETINE was recommended to me, and yielding to the persuasions of a friend, I consented to try it. At the time I was suffering from general debility, and nervous prostration, superinduced by overwork and irregular habits. Its wonderful strengthening and curative properties seemed to affect my debilitated system from the first dose, and under its influence I rapidly recovered, gaining more than usual health and good feeling. Since then I have not hesitated to give VEGETINE my most unqualified endorsement as being a safe and powerful agent in promoting health and restoring the wasted system to new life and energy. VEGETINE is the only medicine I use, and as long as I live I never expect to find a better.

Yours truly,
120 Monterey St., Allegheny, Pa.
CLARK.

VEGETINE

THE BEST SPRING MEDICINE.

Mr. H. R. STEVENS:
Dear Sir—This is to certify that I have used your "Blood Preparation" in my family for several years, and that for Scrofula, Catarrhs, Rheum or Rheumatic affections it cannot be excelled; and as a blood purifier and Spring medicine it is the best thing I have ever used, and I have used almost every thing. I can cheerfully recommend it to any one in need of such a medicine. Yours respectfully,
Mrs. A. A. DINSMORE, 19 Russell St.

VEGETINE

WHAT IS NEEDED.

BOSTON, Feb. 13, 1871.
H. R. STEVENS, Esq.,
Dear Sir—About one year since I found myself in a feeble condition from general debility. VEGETINE was strongly recommended to me by a friend who had been much benefited by its use. I procured the article, and after using several bottles, was restored to health, and discontinued its use. I feel quite confident that there is no medicine superior to it for the ailments for which it is especially prepared, and would cheerfully recommend it to those who feel that they need something to restore them to perfect health.

Respectfully yours, U. P. TENGILL,
Firm of S. M. Fennell & Co.,
No. 1 to State St., Boston.

VEGETINE

ALL HAVE OBTAINED RELIEF.

SOUTH BRIMFORD, Mass., Jan. 17, 1872.
H. R. STEVENS, Esq.,
Dear Sir—I have had dyspepsia in its worst form for the last ten years, and have taken hundreds of dollars' worth of medicine without obtaining any relief. In September last I commenced using the VEGETINE, since which time my health has steadily improved. My food digests well, and I have gained fifteen pounds of flesh. There are several others in this place taking VEGETINE, and all have obtained relief.

Yours truly, THOMAS E. MOORE,
Overseer of Carl Room,
Pittsford, N. Y.

VEGETINE

Prepared by

H. R. STEVENS, Boston, Mass.
Vegetine is Sold by All Druggists.

WE WILL PAY

THE HIGHEST

MARKET PRICE

For all of the following Articles, or we will sell them for you on 5 per cent commission:

BUTTER, CHEESE, EGGS, TALLOW, FEATHERS, FLOORS, PEANUTS, BROOM CORN, DRIED FRUITS, HAY, HOPS, &c., &c.

Liberal Cash Advances

MADE ON Large Consignments of Staple Articles. Farmers, Shippers, and Dealers in General Merchandise, should send for Reference, Price Catalogue, and Terms.

When writing us, state whether you wish to Ship on Consignment, or Sell. If you wish to Sell, we will, at once, amount of each and your VERY LOWEST PRICE for same delivered to O. B. (free board cash), at your nearest shipping point; also, if possible, send sample by mail; if too bulky, by freight. Address:

Hull & Scotney,
General Commission
and Shipping Merchants,
221 & 345 North Water St. Phila.
Oct. 7, 1877.

Pulmona cures ASTHMA.
Pulmona cures CATARRH.
Pulmona cures BRONCHITIS.
Pulmona cures CONSUMPTION.
Pulmona cures CHILLS & FEVER.
Pulmona is sold by druggists.
Price \$1 per bottle.

RECORDED BELL PUNCHING.
Established in 1871.
Solely for the purpose of recording and punching names in the books of the various churches, societies, and other organizations. It is a simple, reliable, and durable method of recording names, and is now being used by thousands of churches and societies throughout the world. It is a great saving of time and labor, and is a most valuable aid in the management of churches and societies. It is a simple, reliable, and durable method of recording names, and is now being used by thousands of churches and societies throughout the world. It is a great saving of time and labor, and is a most valuable aid in the management of churches and societies.

YANKEE & ZEPH.
100 and 102 East Second St., Cincinnati, Ohio.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.

jan 10 1878.