

at family which

The Dutch *Postal Annual* gives some interesting information in regard to the different modes which have been employed for sealing letters. For a long period ordinary beeswax was the only material employed. Toward the middle of the sixteenth century this was replaced by sealing wax, introduced from India. By degrees this came into general use. The oldest book in which there is mention of sealing wax is a treatise of one Garsais de Orta on Aromatics and Simples, published in 1563; and the first letter known to have been sealed with wax is said to have been written to Frederick the Count Palatine by a French gentleman, sent on a mission to the Court of Weimar. Wafers made their appearance some

used in England about 1848. It seems very strange that so simple a device was not thought of before. By slow degrees even the most conservative abandoned sealing wax and wafers; but they were long retained in those strongholds of conservatism, the English Government offices. Sealing wax makers' occupation is now nearly gone.

A French scientist in a communication to the Academy of Science, states that he was able, after having carefully investigated the subject for several years, to say that all eggs containing the germ of males have wrinkles on the small end, while female eggs are smooth.—*World*.

WAIFS:

The massive gates of circumstance
Are turned upon the smallest hinge,
And thus some seeming pettish chance
Oft gives our life its after time.

The trifles of our daily lives,
The common things scarce worth recall,
Whereof no visible trace survives,
These are the mainsprings after all.

The grand essentials to happiness
are something to do, something to
love, and something to hope for.

An old lady, when she heard the
minister say there would be a nave in
the new church, observed that "she
knew well who the party was."

An Irishman, upon seeing a squirrel
shot from a tree, said: "Faith, and
that's a waste of powder; the fall it
self would have killed the cratner."

To know a man, observe how he
wins his object, rather than how he
loses it; for when we fail, our pride
suffers us—as when we succeed, it be-
trays us.

I never bet on the man who is al-
ways telling what he would have done
if he had been there. I have noticed
that this kind never get there.—*Josh
Billings.*

It is a man's own dishonesty, his
crimes, his wickedness and boldness
that takes away from him soundness
of mind; these are the flames and

gained over another man than this, that when the injury began on his part, the kindness should begin on ours.

Repose and cheerfulness are the badge of the gentleman—repose in energy. The Greek battle pieces are calm; heroes, in whatever violent action engaged, retain a serene aspect.

"Dear me how fluidly he talks," said Mrs. Partington, recently, at a temperance meeting. "I always am rejoiced when he mounts the nostril, for his eloquence warms in every cartridge of my body."

An orator, declaring that fortune knocked once at every man's door, Paddie said, "Och shure, sur, and when she knocked at me door, myself and family had stepped to a neighbor's for a drop of the crather."

"What's the use of all this sacrifice of life, this bloody butchery of Turk and Russian?" said a Philadelphia Quaker to a Cincinnati hog merchant. "I don't know, replied the

A certain deacon in one of the churches in Brooklyn doesn't appreciate "Hold the Fort" as much as he did. A few evenings ago, at a Sunday-school concert, while marching around the room at the head of the procession of children, he had a forcible realization of his position after the class had sung the words, "See the mighty

A schoolmaster tells the following story: "I was teaching in a quiet country village. The second morning of my session I had leisure to survey my surroundings, and among the scanty furniture I espied a three-legged stool. "Is this the dunce-block?" I asked a little girl of five? The dark eyes sparkled, the curls nodded assent, and the lips rippled out, "I suppose so; the teacher always sits on it."

An able writer gives utterance to this valuable secret: This looking forward to enjoyment don't pay. For what I know of it, I would as soon chase butterflies for a living, or bottle moonshine for a cloudy night. The way to be happy is to take the drops of happiness as God gives them to us every day of our lives. The boy must learn to be happy while he is learning this trade, or the merchant while he is making his fortune. If he fails to learn this art, he will be sure to miss his enjoyment when he gains what he wished for.

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OMNIPOTENCE OF GOD.

It is necessary that we shall insist
upon this truth—a truth which howev-
er obscured by our doubts and fears
is one of the most certain, and glori-
ous in all revelation. The Lord has
a controversy with his creatures, even
with his people upon this subject.There is a general unbelief in re-
spect to his omnipotence. Men ask:
Will God do this or that? and their
meaning too often is: Can he do it?
The sentiment of distrust excited by
the treacheries of men is not unfre-
quently exercised even toward him
whose name is the faithful and true.
He whose mighty word brought all
things into being, He who is about us,
—a great atmosphere of being, He
whose energy is at once more stead-
fast than that of the laws which hold
the world in its place, and more irre-
sistible than oceans lashed by storms,
is more lightly esteemed than the crea-
tures that live by his permission, and
sink to nothingness when he turns
away his face from them.Yet, this is not the sin of mankind
in general only. It does not prevail
only among those guilty multitudes
who are amenable to God's wrath,
who live upon his bounties and yet
are insensible to the infinite fullness
of being from which they derive their
daily subsistence. It is no less the
sin of his covenanted people, as so
many inspired histories teach.You remember the case of Moses
in the wilderness. Although he had
seen the greatness of God displayed
in a peculiarly glorious manner, yet
when God promised to supply Israel
with food, the faith of his servant
failed. It is astonishing to observe
how even expositors with the keep-
er of Israel: Thou hast said: I will
give them flesh that they may eat
a whole month. Shall the flocks be
slain to suffice them? or shall all the
fish of the sea be gathered together to
suffice them? We do not wonder that
the Israelites, themselves, whose faith
failed so frequently, should have asked:
Can God furnish a table in the wilderness?
but this from Moses before whom God
had drawn nigh to the burning bush;
this from Moses before whom God
caused the tremendous succession of
Egyptian plagues to pass; this from
Moses who saw the sea open to the
flying feet of Egyptian bondmen and
close upon the hosts of their pursuers;
who saw at Sinai a scene more terri-
ble than that of chariots and horses
sinking in the sea, when the mountain
burned like the throne of an inacces-
sible light where Jehovah had dwelt
from eternity; this from the wonder
worker by whom God had brought
his judgments and his mercies; this in
a word from Moses, the prophet towhom God had spoken face to face,
is amazing. Num. 11:23. Ps. 78:19.
It shows the weakness of God's most
favored people. And the rebuke that
Moses received, is the Lord's hand
waxed short? how often, people of
God, do we need to receive it? In
doubt and darkness and sorrow and
unbelief, daring to indulge no hope,
enjoying so little of that sense of se-
curity which God's presence and pro-
tection afford, it is your solemn duty,
as it was the duty of Moses—yea, it
is your privilege to remember the years
of the right hand of the most high.
Let us dwell upon this great theme of
Christian meditation. The Being
whom we serve is almighty.He it is to whom all things owe
their existence. The world is his and
he made it; and its universe of ob-
jects, animate and inanimate, are his
witnesses. Trees, rocks and waters,
the myriads of creatures in the deeps,
the populations of the solid land, and
the armies of heaven in their num-
berless army, are but the breath of
God. He spoke and it was done.He it is by whom all things are
maintained; they rise each in their
own place, upheld by an Omnipotent
hand; they are changed by his dis-
posal; and all the events of time from
the rise and fall of empires to the
flight of a sparrow and the falling of
a hair, look up to him as servants to
a master, and follow the motions of
his hand.He it is by whom the wonders of
redemption were effected. Entering
into the frail nature of a man, he in
that nature wrought out salvation for
the world. According to the lan-
guage of the angel to Mary, Christ's
incarnation was effected by the power
of the highest. The miracles of his
life are explained by the fact that
the devils are cast out by the finger
of God. He bore suffering and re-
proach for long years, and at last up-
on the cross was enabled to sustain
the weight of sin for all ages and na-
tions until time shall be no more,
Ps. 89:21, because, according to the
faithful prophecy of the Psalmist,
"the arm of the Lord strengthened
him." And at last, according to the
exceeding greatness of God's power,
Jesus as our Prince and Savior arose
from the dead. If you are ever saved
it will be by Omnipotence—nothing
less.And the whole history of the Gos-
pel is only a display of Omnipotence:
by this, apostles, originally feeble and
ignorant men, were enabled to perform
such signal miracles, and effect such
extensive and glorious conver-
sions; by this the martyrs were strong
to breast the violence of rulers and
the conflicts of devils, and to rejoice
in cruel mockings, imprisonment and
bonds; by this the cause of Jesus
still multiplies its conquests, although
a corrupt literature and a false science
and formal, pleasure-loving, proud
world, are now arrayed against it. It
cannot fail, because an Almighty God
upholds it. From this grand and
glorious subject deserves a distinct
acknowledgment. The men of this
world may contend; this vast uni-
verse may fix the chief regards of
some, or the great men, the artists,
poets, philosophers, orators, may seem
to others worthy almost of adoration;
but great is the Lord and greatly to
be praised in the city of our God, in
the mountain of his holiness.THE ATLANTA SUNDAY
SCHOOL CONVENTION.The statistics presented at this con-
vention show the magnitude of the
Sunday-school work in this country.
The number of schools in the United
States is reported to be 77,793; the
number of teachers and officers 853,
700; scholars 6,504,054, making the
total of teachers and scholars 7,357,
754. The schools in the United
States and Canada together are 83,188;
teachers and officers 894,793; schol-
ars 6,843,997; making the total of
teachers and scholars 7,738,790. The
increase of members during the last
three years has been 890,401. The
number received into the churches
from the schools is 123,471.In many States the Sunday-school
workers meet in convention to dis-
cuss Sunday-school methods of in-
struction, to consider the best means
of promoting the cause, and to en-
list Christians in the organization
of new schools. In many cities and
towns there are normal classes com-
posed of teachers who meet regularly
every week to hear lectures upon the
lesson of the next Sabbath, or to
study the lessons together.Some objections having been urged
against the lessons on the score that
they leave no room for teaching the
doctrines of the Denominations, the
Lesson Committee gave the following
answer: "A course of lessons, which
covers the whole Bible must include
the essential doctrines of most de-
nominations. We have aimed not to
omit any vital truth from Genesis to
Revelation. We have gone over the
ground from which most of the de-
nominations draw their peculiarities;
and if their teachers have not found
their system of belief, it must be be-
cause those systems came from some
other text-book."Rev. Drs. Pritchard, of Raleigh,
publishes an interesting and apprecia-live report of the *superiority* of the
meeting at this conclusion he re-
marks: "That which impressed me
above all others, was the respect
shown for God's Word, and the con-
viction that never in the history of
the world were so many people studying
the Scriptures, and with such safe
and effective helps as now. The num-
ber of Bibles sold during the past
few years by Bible Societies and
booksellers is declared to be far greater
than ever before, and I can confi-
dently say that the manner in which
hundreds of thousands of persons
have been induced to study the Old
Testament during the past year, has
made that far more of a real thing of
life and power to them than it ever
was before. A new Bible literature
has been produced by the wants of
the Sunday-school. Every church
has its papers for the little ones as
well as the older scholars; then there
are the Teachers' Helps, the Teachers'
and Scholars' Quarterly, the Sunday
School Times, &c. Then in all de-
nominations many of the best minds
of the country are engaged in these
papers, and indeed nearly all the re-
ligious journals in giving expositions
of the lessons, &c. Take any issue
of the Sunday School Times for in-
stance and you will see in it, besides
what the editor, Mr. D. Turnbull,
has to say, and from what I heard
and saw of him, I regard him as an
able and very judicious man; articles
on the lesson by Dr. Austin Phelps,
also by Dr. G. A. Peltz; you will have
a new translation by Dr. C. H. Toy,
with a learned and a fresh exposition
from his pen, with good articles from
other able men. One will treat the
lesson from one point of view, and
one from another—all throwing light
on the Holy Scriptures. It is a day
when the knowledge of the word of
God is wonderfully increasing."The custom of giving Bible Read-
ings, quite common in many schools,
is a most interesting and profitable
way of studying the Scriptures. As a
Baptist and a Christian I could but
rejoice in this special feature of
Sunday-school work, and regard it as
an omen of good."The evangelical spirit of the meet-
ing was most gratifying. A substan-
tial unity of doctrinal views appeared
among the Sunday-school workers as-
sembled in Atlanta. Upon this point,
Dr. J. Wm. Jones, Secretary of the
Southern Historical Society, remarks:
"From the first moment to the last,
with but an occasional let down
which only awakened the good pur-
pose of relaxing minds kept eagerly,
almost wearily, attentive, the discus-
sions presented were remarkable for
breadth of thought, compactness of
statement, directness of purpose and
clearness of general tone. The re-
peated appeal to the Scriptures as
the only standard of truth to be
taught, and the best index of method
to be pursued in teaching, the strong
affirmation of the cardinal points of
revelation, especially as to natural de-
pravity, helpless need, free redemp-
tion and full redemption, and the dis-
tinct recognition of the agency of the
Holy Spirit in all effective evangeli-
zing work, imparting a feeling of so-
lidity and safety as speaker followed
speaker with scarcely a perceptible
variation in tenor. These points
emerged not once alone, but again
and again in the course of the meet-
ing. Does not this firmly brace our be-
lief in the guiding unity of Bible
teaching, when diligent and devout
students of the Word, though stand-
ing upon separate denominational
bases, pronounce themselves es-
sentially and naturally in terms so con-
sonant?"It would have been most gratifying
to us had the Corresponding Secre-
tary of our State Mission Board been
able to attend the Convention and to
represent the great work of Bible
study which has been inaugurated in
our State. We believe that the adop-
tion of a similar plan to that which
he is so successfully conducting in Ala-
bama would be more effective among
the more sparsely populated States,
than any other. In such a case the
maintenance of a church meeting on
every Sunday for the study of the
Word of God will exercise the hap-
piest influences upon the whole mem-
bership and community.TO THE BAPTISTS OF ALA-
BAMA.My engagement as publisher of the
ALABAMA BAPTIST will terminate in
July next. Circumstances are such
that I cannot continue my connection
with the paper longer than the term
agreed upon at the last meeting of our
State Convention. I therefore re-
spectfully ask to be relieved of the
charge. I consider it due to the De-
nomination to make this announce-
ment now, in order that ample time
may be given, before the meeting of
the Convention at Talladega, for con-
sultation and correspondence with
regard to my successor.With a sincere desire for the in-
creased circulation and usefulness of
the paper and an earnest prayer that
the Convention may be led to a wise
choice in filling the vacancy about to
occur,

Fraternally and affectionately,

JNO. L. WEST.

REV. J. L. WEST'S WITH-
DRAWAL.We call the special attention of the
Baptists of Alabama to the announce-
ment made by Bro. J. L. West, who
for the year now rapidly closing, has
closed his publication of the ALABAMA
BAPTIST. The fidelity and ability
with which he has addressed himself
to the duties of the office entrusted
to him by the Directory and the
Convention need no commendation
from us. The brethren at large have
observed how soon the paper was re-
newed after the fire, and what im-
provements have been added to it
under his administration. The office
also has been supplied with all the
appliances the press excepted, that
are necessary for the printing of the
paper, which since its reestablishment
has never failed to make its appear-
ance in due season and in comely
garb. It has been found more eco-
nomical to have the press work done
by contract than through a press of
our own. The paper itself is re-
paid the outlays rendered necessary
by the fire, and it remains, as it has
been from an early period of its his-
tory, entirely free from debt.Those persons who may desire to
secure the office to be vacated in
July, will have an opportunity of
considering the matter maturely, and
of making application for the posi-
tion before the meeting of the Con-
vention, so that their correspondence
may be laid before that body at its
session in Talladega. As the whole
matter is in the charge of the Con-
vention, it is recommended that let-
ters upon the subject be sent to the
care of Judge Jon. Haralson, its
President. We are authorized to
receive such communications and
turn them over to a Committee of
the Convention.In conclusion, we cannot repress
the expression of esteem for our co-
laborer upon the Baptist, with whom
our relations have been uninterrupt-
edly cordial and intimate. Our
brother has done a good work for the
Baptist cause in Alabama; he has dis-
played a spirit superior to all narrow
and selfish aims, the spirit in which
all Christian enterprises should be
conducted, and he will be followed
in his retirement with the kindest
recollections and wishes of his breth-
ren. While we yield to the reasons
urged by him for his withdrawal, we
shall part from this pleasant fraternal
association with unfeigned regret.

E. T. WINKLER.

FIELD NOTES.

Two members were received into
the Siloam church, Marion, by bap-
tism last Sunday."I was delighted to welcome our
paper again. Nothing but absolute
poverty can deprive me of it. It is
truly a great blessing to us."An article from the pen of Dr.
T. H. Pritchard has been reprinted
by special request in our columns. It
will be found amply worthy of a
careful and prayerful considera-
tion.Rev. J. O. Hixson, of Flora,
Ala., sends his renewal, and says:
"Never stop my paper; money will
always be forthcoming. Hope you
will do well, and that the paper will
always succeed in defence of the truth."Rev. O. F. Gregory will preach
the commencement sermon, and Hon.
Jno. T. Clarke, of Cuthbert, Ga.,
will deliver the annual address, at the
approaching commencement of the
Union Female College, Eufaula, Ala-
bama."My trip through the Cary Asso-
ciation up to this point, Linville,
more than meets my expectation ev-
ery way. The hearts of the brethren
and sisters are in the work. It moves
onward and upward."—W. Wilkes.The Dutch Government has is-
sued a report on the state of educa-
tion in Holland. It states that at the
end of 1875 the three Dutch uni-
versities were frequented by 1,782
students. A remarkable feature in
Dutch education is 109 schools for
adults, attended by 6,076 men and
4,335 women.Bro. B. H. Crumpton writes from
Greenville under date of April 30th:
"I baptized two Sabbath night. Meet-
ing has closed, but the work is going
on. Thirty-nine additions, and the
seemed there ought to have been 75.
We thank God for what we did re-
ceive. I may write a notice of my
meeting if opportunity offers."The brethren at Verbena, Chil-
ton county, Ala., are trying to build
a house of worship. There is suffi-
cient material there to build up a good
church, but no house to worship in.
They have raised all they can and
lack \$300 of having enough. How
many of our readers will help them
out by sending a contribution to A. I.
Brooks, at that place?The present has been a trying
year for missionary societies and
boards.—On April 15, the receipts
of the Presbyterian Foreign Mission
Board were \$83,257 less than those
of last year at the same date. A sur-
plus from last year of \$7,000 and
\$18,000 saved by the fall in the cost
of exchange, will reduce this deficit
to \$58,257.Statistics show that war is an ex-
pensive luxury. "The Russo-Turkish
war was declared on April 24, 1877,
and peace was signed March 3, 1878,
313 days afterward. The cost per
day is estimated by a Russian authori-
ty at about \$1,750,000."—And in
comparison with losses of which no
estimates can be gathered, even this
amazing sum is but a fraction of the
whole.To use an expressive American-
ism, the presumed sanctity of cele-
brations is nearly "played out."—Mr.
Weld of Ludworth Castle, England,
head of a famous old Roman Catho-
lic family which can boast a Cardin-
al's hat, did not by his will just pub-
lished, encourage his children to be
come priests or nuns. If the sons
take orders they are to have \$20,000
instead of \$60,000, and if the daugh-
ters enter nunneries, \$10,000 instead
of \$30,000.A brother writes from Conecuh
county: "I am willing to bear my
part of the paper's misfortune by
losing a month's subscription. If
necessary, I would do more. I
would rather do without my biscuit
than my paper. I trust, however,
that I will not have to deny myself
any of the usual table comforts by
taking it. It is the only paper that I
allow myself to take. I would not
be deprived of one of the articles
which sometimes appear, for the sub-
scription price."The Communists of this country
are in the wrong longitude. They
are endeavoring to correct the evils
existing only in the lands from which
they came; but which are compara-
tively rare in this country. Here
we are asked for intelligence and
capacity. And here almost any per-
son can be a land owner.—John
Bright said in a recent speech at
Rochdale that one-third of the whole
land of the United Kingdom, being
no less than 23,000,000 acres, belongs
to 935 men.Paganism is especially odious on
account of the degradation to which
it reduces the tenderest. The story
is told by Henry Taylor of a girl who
had been brought up for the purpose
of being eaten on the day her mas-
ter's son was married, or attained a
certain age. She was proud of being
the *plat* for the occasion, for when
she was accosted by a missionary,
who wanted to convert her to Chris-
tianity and withdraw her from her
fate, she said she had no objection to
be a Christian, but she must stay to
be eaten; that she had been fattened
for the purpose and must fulfill her
destiny.We learn that, besides the "Lib-
erian Exodus Association," which
owns the ship *Axon* of Charleston,
societies for promoting emigration to
Africa have been formed in North
Carolina, Georgia, Alabama, Missis-
sippi and Florida. The latest report
of the American Colonization Society
states that nearly 250,000 of the
freedmen of the South are disposed
to go. The managers of the society
express the opinion that "a wisely
arranged and moderate" gradually
increasing removal would be a good
thing for those who go and for those
who remain.—We fear that a cruel
wrong may be perpetrated upon our
colored people through emigration
societies. The negroes who spend
all the money they can command, in
going to Liberia, will be sure to starve
there.It is thought likely that our
Methodist brethren will secure
heavy indemnity from Congress for
spoliations inflicted during the war.
Two reports on the subject claiming
\$150,000 from the Government have
been made to the United States Sen-
ate. The claim is for the use of the
property and loss and damage incur-
red thereby. The majority of the
committee have recommended that
the claim be allowed. They say that
the property was not confiscated, but
was seized by General Thomas for
Government use. The application is
supported by Northern Methodist
Bishops. The *Richmond Christian Ad-
vocate* expresses the opinion that
the opposition to the claim by Northern
Methodist papers is unfriendly.The following characteristic story
is told of Gov. Briggs, of Massa-
chusetts, who if we remember rightly
was a worthy member of the Baptist
church. It is stated that several years
before his death he never wore a col-
lar, appearing thus undressed at his
leaves and on all public occasions.
Few men knew the strange reason for
this. He had a neighbor whom he
liked exceedingly and who was on his
way to become a confirmed drunkard.
With this man the Governor remon-
strated warmly, until at last the list-
ener answered: "I will never drink
again if you will never wear a col-
lar." "Agreed," said the Govern-
or. Each kept his word: the man
was saved, and the Governor paid no
manner of attention to the sometimes
sharp criticisms upon his apparent
carelessness in dress.We see a statement that a new
style of churches has been started
in Michigan. The members agree
in subscribing to the following covenant:
"We hold that Christianity is not be-
lieved merely, but rather a life; that
the saving of Christ is the plainest
positive statement of religious truth,
and constitute the only true theology;
and that any person who believes and
earnestly tries to live in accordance
with those sayings is entitled to
church privileges." The churches
thus constituted are called No-Creed
churches. We do not see any reason
alleged for the seeming rejection of
the teaching of Christ's Apostles, who
were promised the infallible guidance
of the Spirit. With this addition the
churches described might very well
be Baptist churches. We have no
law but the New Testament. We
find there the only creed we accept,
the only ordinances we practice, and
the only discipline we maintain.The new Pope seems to have as
high an idea of his prerogatives as
any of his predecessors, although he
has a mild way of stating his preten-
sions. He says: "It is no vain desire
of dominion which moves us to de-
mand the re-establishment of our
civil power. We demand it because
act it, and because it is not only nec-
essary to conserve fully the liberty
of the spiritual power, but also because
it is evident that, when it is a ques-
tion of the temporal dominion of the
Apostolic See, it involves the well-
being and safety of the whole human
family."—The Pope distinctly in-
dorses the policy and acts of his
predecessors, condemns civil marriages,and deplores the rejection of the
authority of the Church, proclaiming
that to be the cause of all existing
evils, but in language of calmness
and dignity, devoid throughout of
any tone of offence or violence. The
Encyclical contains no attack what-
ever upon the civil government of the
Italy, nor any mention, direct or in-
direct, of the House of Savoy.A King ought to be king; ac-
cording to Carlyle the name itself in-
dicates a man who can do more than
others. Tried by this test, George
the IV. of England has proved the
greatest failure of modern times. This
royal coxcomb's extravagance and
love of spending had no bounds.
I provided that it was not his own
money that he spent. He always had
money, although pretending as the
time he hadn't. When he died, there
was found \$10,000 in his boxes, and
money scattered about everywhere, a
great deal of gold. There were above
500 pocketbooks, of different rates,
and in every one money—guineas,
one pound notes, one, two or three in
each. There never was anything like
the quantity of trinkets and trash
that was found. He had never given
away or parted with anything. There
was a prodigious quantity of hair—
women's hair of all colors and
lengths, some locks with the powder
and pomatum still sticking to them,
heaps of women's gloves, garters, an-
mour which he had got at balls and
with the perspiration still marked on
the fingers, notes and letters in abun-
dant, but not much that was of any
political consequence, and the whole
was destroyed.TO THE CHURCHES OF THE
SHELBY ASSOCIATION.
Dear Brethren—Suffer a word of
exhortation, though it comes from one
not long among you.
Our body is very feeble, may I
say, in "men and money"—the num-
ber of our churches few, and these
for the most part weak. Neverthe-
less we occupy a pretty large terri-
tory, and represent a very consider-
able population.Dear brethren, it strikes one com-
ing from abroad, that we lack organi-
zation, system. Let all our churches
get up some plan for collecting means
to aid our State, Home, and Foreign
Missions. I know we have very lit-
tle—but it is only required; of us
"according to that we have."A very little, from all the churches,
would amount to a handsome sum,
and, if from the heart, be a matter of
importance. Remember the widow's
mite!
Our State Convention is to meet in
July, at Talladega, very close by. Let
us, all that can, go up. We shall
learn a great deal by going there; the
Spirit of the Lord's host may come
upon us; we shall find Sons of Issa-
char, that "have understanding of the
times, to know what Israel ought to
do."Any contribution, of any amount, to
any of the objects of the Convention,
in the course of the year, entitles to
a seat. Gather up something, how-
ever much or little, at your next meet-
ing—for Missions, Education, for Sun-
day-schools—and be ready to repre-
sent yourselves.Affectionately and fraternally,
E. R. TEAGUE.
DR. ALVAH HOVEY AND
HIS BOOK.When some eighteen or twenty
years ago, we procured a copy of
"The State of the Impending Dead,"
we objected to one supposed feature
in its character—its cautiousness,
amounting almost to apparent doubt,
as we then conceived. It had, con-
sequently, lain by us unread since,
until Canon Farrar's book suggested
a re-perusal. Upon that perusal, we
found that it is not only scholarly, fair,
full, but especially to be admired for
the absence of everything like dogma-
tism—its calm judicial modesty, the
result, doubtless, of unswerving con-
viction.As an exemplification of the laws
of exegesis, it is incomparably su-
perior to the work of the wiry, nervous,
illogical, Englishman. After saying
so much it may be well to add, that
Dr. Hovey's little book, was drawn
out by request, and read before the
Conference of Baptist Ministers of
Massachusetts, 1878. This all ac-
count for its character, in some re-
spects being less popular than might
be expected; it is, however, easy to be
understood, to the main.For thoughtful people, with some
scholarship, it may be well to study
such works as Farrar's and Hovey's;
the masses will find it best to rely
upon the common version of the
Scriptures, comparing carefully all
that the Holy Ghost has said upon
any mooted question. The danger of
what is now a-days called conviction,
is to have the people in doubt as to
what once struck them as perfectly
clear. Let them rely upon the sturdy,
common sense of mankind.

E. B. T.

LITERARY NOTICES.

SOUTHERN HISTORICAL SOCIETY PAP-
ERS for May. Richmond: J. Wm.
Jones, D.D.The most valuable articles relate
to the battle of Murrefreesboro, the
qualities of Grant as a Soldier and a
Civilian; by Gen. Danby H. Maury,
and the numerical strength of the
armies at Gettysburg, by Col. Walter
H. Taylor. The yearly subscription
of this excellent monthly is \$3.THE COMPLETE PREACHER. April.
New York: Religious Newspaper
Agency, 41 Barclay St. \$2 a yr.
25c. a No.Contents: Figure Everlasting Pan-
ishment, Henry J. Van Dyke, D.D.
The Judgment Day, Canon H. P.
Lidden. Misery of Man, Adolph
Monod, D.D. Apron's Death, The-
odor Christlieb, R.D. False Light,
a reply to Canon Farrar, Justin D. Ful-
ton, D.D. The discourses by Monod
and Lidden are specially interest-
ing.FORD'S CHRISTIAN REPOSITORY, St.
Louis, Mo.Contents for May: Greek Manu-
scripts; Enlightening and Trans-
forming Power of Christianity; Pon-
tificate of Pius IX.; Regeneration;
The Vision of the Bride: Human
Additions to the Gospel System; Who
Should Baptize? The Waterfall—
Poetry; Woman's True Rights; The
Story of the Three Little Girls of
Prussian Rhineland; or the Marpin-
g Miracle; Reality—Poetry; My
"Friend's" Letter; For the Wee Wee
Ones; Letter to the Little Folks;
Editorial—Southern Baptist Con-
vention—The Words of Vespemebius
Meaning of the word "Easter";
Body of Cardinal Borromeo—Dr.
Boardman's Lectures.LITTELL'S LIVING AGE for April
20th and 27th, contain Mr. Froude's
"Life and Times of Thomas Becket,"
by Edward A. Freeman; England as
a Military Power in 1854 and in
1878, by Sir Garnet Wolseley; Modern
Japan; French Home Life—the
Influence of Women; The Loss of
the "Eurydice"; A Broad Church
Bishop; Macleod of Dare, by William
Blag; Erica, from the German of
Frau von Ingersleben

Alabama Baptist.

SELMA, ALA.

THURSDAY, MAY 9, 1878.

RATES OF ADVERTISING.

Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch.	\$2.50	\$6.00	\$10.00	\$15.00
2 "	4.00	10.00	15.00	25.00
3 "	5.50	13.50	20.00	32.50
4 "	7.00	18.00	25.00	40.00
5 "	8.50	21.00	30.00	46.00
6 "	10.00	24.00	35.00	52.00
7 "	11.50	27.00	40.00	58.00
8 "	13.00	30.00	45.00	64.00
9 "	14.50	33.00	50.00	70.00
10 "	16.00	36.00	55.00	76.00
11 "	17.50	39.00	60.00	82.00
12 "	19.00	42.00	65.00	88.00

Editorial Notices, on editorial page, 20 cents per line for first insertion, and 15 cents per line for each subsequent insertion.

Publisher's Notices, on third page, 15 cents per line for first insertion, and 10 cents per line for each subsequent insertion.

Obituaries, 100 words free; one cent for each word over 100 words.

Transient advertisements payable strictly in advance; regular advertisements quarterly in advance.

RATES OF CLUBBING.

We will send any of the following periodicals, and the Alabama Baptist to any address on receipt of the amount named in the column headed "Price per copy." By this means you will secure a great reduction.

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Farm Journal	\$2.50
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Leslie's Chimney Corner	4.00
Leslie's Lady Journal	4.00
Leslie's Boys and Girls	4.00
Leslie's Sunday Magazine	4.00
Leslie's Popular Monthly	4.00
Harper's Nov. Magazine	4.00
Harper's Bazar	4.00
Harper's Weekly	4.00
Demorest's Magazine	4.00
Littell's Living Age	5.00
Godey's Lady's Book	3.00
Courier Journal	2.00
Musical Million	60

COMMUNICATIONS.

Letter from Rev. Geo. B. Taylor, D. D.

[Rev. J. L. M. Curry, D. D., permits us to lay before our readers the following letter, which he has recently received from our missionary at Rome, Italy.—Eus.]

We have recently lost, by death, one of the members of our little church in this city. She was, I believe the very first brought to the gospel after the opening of our place of worship in the fall of 1874. Having previously received, from a English person visiting Rome, a copy of the Bible, she was in a measure prepared to appreciate the preaching of the word; and, having come fortuitously, or, as we ought rather to say, providentially, to one of our meetings, she became at once interested, and soon embraced, with simple faith and lively joy, the good news of a free and full salvation, through the finished work of Christ. From that period she was, despite some defects of character, largely due to her early surroundings and Catholic education, a consistent Christian, specially remarkable for her regular attendance at the meetings, her love for the Word of God, her faithfulness in her daily work, and her generous kindness to those who were poorer and more needy than herself. Several touching instances of this "last trait" came under my own eye, and were a comfort to me. For several months she had been an inmate of Bro. Cocorda's family, and during her long sickness was tenderly ministered to, not only by Mrs. Cocorda but also by members of our little church, one of whom specially is, though in very humble circumstances, a woman of much vigor and vivacity, and of strong and simple faith. Great efforts were made on the part of old Catholic friends to get the sick woman into their hands that they might induce her to recant, or at least be able to say that she had done so. It was a subject of anxiety with us. But God was merciful to us and her, and she remained faithful, and at last peacefully fell asleep in Jesus. One Sunday afternoon, just before her departure, our little church held a meeting and celebrated together the Lord's supper in her chamber. The singing, the prayers, and the Scripture meditation, were such as we are accustomed to have, and a more edifying and affecting service I have seldom, if ever, attended.

The burial was at the Protestant cemetery, hard by the gate through which Paul passed on his way to martyrdom. For the most part, our evangelicals are buried there, till arrangements are completed for giving to Protestants a separate space in the city cemetery. We could, indeed, bury in this last, but it is attended with great embarrassment and inconvenience, as matters there are yet in the hands of the priests. But we can scarcely regret the necessity which takes us rather to the Protestant burying ground, since it is a lovely spot in itself, and rendered interesting and hallowed as the resting place of many Christians from various countries. I have seen no other place, unless I except Hollywood at Richmond, where I would rather lie, awaiting the archangel's trumpet. An evangelical funeral in Rome is very simple, but very sweet and touching, being generally attended by representatives from all the congregations, who, for the most part on foot, follow the remains to the graveyard. In Rome, as in other large cities, it has been expensive to die and be buried. But it has been so chiefly for candles and masses and priests' fees, the style of burial being inexpensive, so that an evangelical funeral need not be, and generally is not, costly. The coffin is always very plain, generally an unpainted box, over which, when it is taken from the hearse, a handsome pall (kept at the cemetery for the purpose) is thrown. I confess I have often lamented the tyranny of fashion in the United States, which compels poor people to spend, for a handsome coffin and the

hire of carriages, money which is needed to buy bread for the survivors. The principal funeral service with us here is at the cemetery. On the occasion of the burial of our sister, there was a prayer and a passage of Scripture at the house by the Waldensian minister. On reaching the cemetery, the coffin was borne into the little chapel, on the walls of which are inscribed in several different languages texts which speak of "rest" and the resurrection. Quite a company was gathered, to whom Mr. Cocorda preached a discourse truly evangelical. At the open grave, I paid a tribute to the virtues of our deceased sister, both as due to her and as an inspiration for us. A word of prayer; then each person present cast a handful of earth on the lowered coffin, and all was over. We turned away with solemn but sweet feelings, joyful in having planted in God's acre another germ, destined to bloom in immortal life—joyful in our own hope to be risen Jesus. I myself, as a pastor, felt, as I had often done in other years, but more than ever before, a sort of sweet relief that one of my flock no longer needed to be watched over with anxious care, being safely folded in the bosom of the tender Shepherd.

By a remarkable, and to us very comforting coincidence, just about the time of the decease of our sister, we discovered that another woman, who had been a regular attendant at our meetings, manifesting a deep personal interest in the gospel. This she continued to do despite the opposition of the rich family in which she was a servant. Persuasions and threats were employed, the aid of the parish priest being called in. Finally it was attempted to place her in a convent or refuge, she being a woman without family or known relatives; and she left, the Lord providing unexpectedly a place for her. We trust she will soon be "baptized for the dead," and take the place of our departed sister. I thought her we learned an encouraging fact which otherwise we might not have known; the son of her mission had often secretly attended our meetings, and had procured a Bible which he read in his room at night. He said to her, "Do not give up those meetings. Those evangelists have a future in Rome." This is her story, and I have no reason to doubt it. Such little facts that now and then come to our knowledge lead us to hope and believe that the heaven is working, and that good that we wot not of may be accomplished by our feeble and unworthy labors.

In this connection I may mention that I have for several months been visiting her residence a sick lady, who is a Liberal but a Catholic. She was introduced to her by a pious gentleman, not a Baptist, who was interested in her spiritual condition and anxious that I should converse with her. She is a person of genius and refinement, and belongs to a class with whom evangelical workers here are not brought much into contact, and by her bedside I have met and conversed with ladies of the Roman nobility. In her chamber hangs a crucifix and a picture of the Madonna, but her heart seems to be in the Savior, and she gladly reads and hears me read the New Testament, and unites in the prayers which I offer at her bedside. I have said little or nothing against Romanist errors, preferring to embrace so rare and precious an opportunity of expatiating on the free salvation of the gospel, through the infinite merits and almighty power of the crucified and risen Savior. On the other hand, I have found for myself edifying lessons in the sweet patience and holy resignation of this lady who is dying of a most painful malady. Does not her case offer another suggestive indication that the gospel may be doing its work among many her whom we cannot number as among our converts?

To-morrow is fixed for the trial of a man whom I have known and been interested in for several years. He is a shoe-black in the Piazza Barberia, very poor, feeble in health, and of education much above his position. I often spoke to him of the gospel, from time to time helped him, and got his two boys into our little Sunday-school at Monte Citorio. Last summer, Mr. Cocorda, from motives of charity, employed him to move the sheets of the Italian Family Bible to a room where they were to be stored till needed. The job was finished and paid for. A day or two after, the sister referred to above, as recently deceased, made some purchases in a grocery store, when, to her surprise, the articles were handed her wrapped up in a sheet of the Family Bible. "Where did you get this?" she demanded. "It is a large lot of old paper I have just bought." "It is not old paper," it is a book that I know well, and it is stolen." The dealer became alarmed, "denounced" the shoe-black to the questura, and before night the culprit was in jail, where he had several months, till provisionally released. To-morrow, in God's name, let us hope, he will be probably, after a formal sentence, be set free under the general amnesty proclamation of Humbert on assuming the throne. When I add that this man and his family always refer to his theft as "that little misfortune," and that they do not feel any shame in applying to us for aid, but seem to feel that they have a peculiar claim on us, and that they are in fact the injured party, you will get an idea of the character of much of the material we have to work on, and the peculiar difficulties we have to contend with. And I think the tendency to excuse sin, and even crime, with the use of some gentle euphemism, is almost universal here.

Singularly enough, we have had another case this winter similar to the foregoing, and, if possible, worse. Early in the season, Mr. Cocorda enrolled the names of several young men who professed to be religious inquirers. One of these, who always wore a large cloak, was specially regular in his attendance, and in the Bible class often not only asked questions, but would give his views, and speak almost as if he were already one of the brethren, which, in fact, he had applied to be, and would have been but for the extreme caution we use.

Well, we have in our locale a little library of English books left by Mr. Van Meter. It sometimes occurred to me that gaps were being made in the shelves, but I felt no suspicion. One night this young man was observed to take out three volumes of Andrew Fuller's works. It seemed strange to me, as he knew scarcely any English; but Mr. Cocorda explained that he was studying English and theology. It so happens that our friend Stauditt, who plays on the harmonium at our locale, is a great frequenter of book stalls, and one day he came to me in great excitement; he had found these volumes and several more of our best books in the hands of a dealer, to whom they had been sold by this young man. Our catechism discontinued his attendance at our meetings; but not content with not being sent to jail, which we could have done with a word, not only came to us to ask money to redeem the books, in order to extricate himself from the "little difficulty" into which he had had the misfortune to fall, but again and again to beg aid in his necessities. We had every reason to believe that this man was a professional thief, and that much study had been carried off from unsuspecting people under that ample cloak. These cases, which are really but specimens, surely show not only the need of this people being preached to, but the peculiar difficulties which we labor in seeking to evangelize them. And were I writing for the press, it would not be amiss to call attention to these incidents as rather striking illustrations of the Scripture, "Be sure your sin will find you out." But I fear I become tedious, and again thanking you for your interesting letter and begging for another, I am, with kindest regards from us all to you and yours, and all the brethren, affectionately yours,

Geo. B. Taylor.

An Invitation.

Brother Barbour "must needs go through" Randolph on his way from Rehoboth to Macedonia; then back through Randolph to meet his appointment at Rocky. Will he not preach for us Wednesday and Thursday nights May 22nd and 23rd? If so he will please drop me a postal card, and I will take pleasure in notifying the people. If he will stop with us he can call on Brethren Rudick & Kiser, in Randolph, or upon me, two miles out of town.

H. E. LONGCREEK, Pastor.

Did Mr. Moody say recently, at Hartford, as the secular press reports him to have said, that "evangelism from a church doesn't amount to anything nowadays; nor if the Methodists turn a man out, the Baptists stand ready to take him in; and if they don't there are plenty of other churches that will?" Mr. Moody did not say this, the report that he said so should be denied, for it has been widely circulated, and is doing mischief. If he did say it, he should certainly "rise to explain." We have yet to learn that it is the custom of evangelical churches to receive excluded members of other churches, unless there is the clearest evidence that, in their exclusion, they have been unjustly dealt with. We Baptists do receive a good many members from the Methodists—some of no little prominence, of late—but the Baptists certainly do not "stand ready to take in" excluded Methodists. Exclusion from a church may not mean, nowadays, that it once did; but it is still regarded by all intelligent Christians (and we doubt not by Mr. Moody among the number) as *prima facie* evidence of unfitness for membership in any church.—*Examiner.*

Appointments.

REV. H. A. WILLIAMS.

Will fill the following appointments in the Belling Springs Association: Bethel, May 21; Mt. Pisgah, 22; Ebenezer, 23; Salt Creek, 24; Hopeful, 25; Sardis, 26; Union, 27, at night; Mt. Olive, 28; Pleasant Grove, (Clay Co.), 29; Christiansa, 30; Mt. Moriah, 31; Ramoth, June 1, at night; Good-hope, 2; Bethesda, 3; Bethel, 4; Hephzibah, 5; Pleasant Hill, 6; Chulafinnee, 7; Pleasant Grove, (Clematis Co.), at night, 8; New Harmony, 9.

T. H. HOWLE.

REV. F. F. BABER, Will fill the following appointments in the Alabama Association:

New Bethel, Tuesday, May 21; Good Hope, Wednesday, 22; Greenville, Thursday night, 23; Damascus, Friday, 24; Union, Saturday and Sunday, 25, 26; New Ebenezer, Tuesday, 28; Pope and Douglas neighborhood, Tuesday night, 28; Philadelphia, Wednesday, 29; Barne's School House, Wednesday night, 29; Ramoth, Thursday, 30; Centennial Association—Sardis, Friday, 31; Aberfoyle, Saturday and Sunday, June 1; Fairview, Monday, 3; Indian Creek, Tuesday, 4; Petote, Wednesday, 5; Mt. Zion, Thursday, 6; Macedonia, Friday, 7; Mt. Carmel, Saturday and Sunday, 8; Greenwood, Monday, 10; Alabama Association—Fine Level, Tuesday, 11; Liberty, Wednesday, 12; Mt. Lebanon, Thursday, 13; Ramoth, Friday, 14; Bethesda, Saturday and Sunday, 15; Hickory Grove, Tuesday, 18; Leach and Pruitt neighborhood, Wednesday morning and night, 19.

The brethren may make night appointments whenever desirable or practicable.

THOS. W. TOREY.

REV. W. WILKES.

Will fill the following appointments

in the Cahaba Valley Association: Mt. Pisgah, Sunday, May 19; New Hope, Monday, 20; Mount Pleasant, Tuesday, 21; Cook's Springs, Wednesday, 22; Cedar Grove, Thursday, 23; Black Creek, Friday, 24; Bethel, Saturday and Sunday, 25, 26; Friendship, Monday, 27; Greensport, Tuesday, 28; Hopewell, Wednesday, 29; Steel's Station, Thursday, 30; A new church near Early's, Friday, 31; Ashville, Saturday and Sunday, June 1, 2; Mr. Crocy's School House, Monday, 3; Cold Water, Tuesday, 4; Refuge on Broken Arrow, Wednesday, 5.

The ministers and brethren in the Cahaba Valley Association will please publish these appointments and accompany Bro. Wilkes as much as possible.

REV. P. E. KIRVEN.

District Evangelist will fill the following appointments in the Liberty Association:

Bladen Springs, Saturday and Sunday, May 17th and 18th; Black Creek, Monday, 13th; Red Bank, Tuesday, 14th; Insey, Wednesday, 15th; Nicholson's Store, Thursday, 16th; Bogue Loosa, Friday, 17th; Providence, Saturday, 18th; Butler, Saturday night, 18th; Mt. Sterling, Sunday, 19th.

REV. H. A. WILLIAMS.

District Missionary will preach at the following places, in the Tallahassee Association: On the 18th of May, at Nacer Creek, at night, at the School House near the road leading from White Plains to Oxford; On the 19th, at Harmony; On Monday night, the 20th, at Oxford.

T. M. BARBOUR.

District Evangelist for State Mission Board, will fill the following appointments in the Tuscaloosa and Mulberry Associations:

Big Creek, Sat. and Sun., 11th and 12th; Mt. Olive, Friday, 17th; Bethel, Saturday, 18th; Shultz Creek, Sunday, 19th; Six Mile, Monday, 20th; Antioch, Tuesday, 21st; Rehoboth, Wednesday, 22nd; Macedonia, Thursday, 23rd; Rocky, Friday, 24th; Mount Moriah, Sat. and Sun., 25th and 26th.

REV. T. M. BAILEY.

Corresponding Secretary State Mission Board, will fill the following appointments in the Pine Barren and Bethlehem Associations:

Snow Hill, Sunday, May 12th; Mt. Moriah, Monday, 13th; Pine Apple, Tuesday, 14th; Allenton, Wednesday, 15th; Pineville, Thursday, 16th; Philadelphia, Friday, 17th; Zion, Saturday, 18th; Monroeville, Sunday, 19th; Burnt Corn, Monday, 20th; Arkadelphia, Tuesday, 21st; Bellville, Wednesday, 22nd; Evergreen, Thursday, 23rd; Garland, Friday, 24th; New Prospect, Saturday, 25th; Georgiana, Sunday, 26th.

Brethren will be expected to furnish the necessary conveyance for Bro. Bailey. We trust that brethren will give these appointments a wide circulation.

W. G. CURRY, Dist. Missionary.

Alabama News.

Corn is selling at 60 cents in Talladega.

Eggs are selling at 50 per dozen at Proprietor, Shelby county.

The crop prospects continue very flattering in Shelby county.

Mr. J. B. Woodall, of Calhoun county, is in very ill health.

Died, in Marion, on the 28th ult., Dean, child of Prof. G. N. Card.

Died, of consumption, near Columbiana, April 29th, Mr. C. C. Comer.

A firm in Oxford is offering 10,000 bushels of corn at fifty cents per bushel.

Married, at Alexandria, April 28th, Mr. — Beal and Miss Mary Ellen Moore.

The prisoners in the Butler county jail made an unsuccessful attempt to escape recently.

Mr. Taylor Dugger, of Ladiga, who had his leg amputated a few weeks since is improving.

A protracted meeting was in progress last week at the Methodist church in Greensboro.

A little girl of Mr. McAmberson, Calhoun county, was severely poisoned by eating pokeweed.

Married, in Hayneville, April 25th, by J. M. Mushat, Esq., Mr. William Grant and Mrs. Ella Savage.

John Pritchett and family, of Tuscaloosa, started for their future home in Iowa, on last Sunday week.

Married, at Talladega, April 30th, by Rev. Dr. Renfro, Mr. A. B. Mitchell and Miss Ella Baker.

Married, near Forkland, Greene county, Ala., April 17, Mr. A. C. Eubanks and Miss Jennie Edwards.

Married, near Bruceville, Ala., April 25th, by Rev. J. W. Hightower, Mr. W. H. Harden to Miss Louisa Keler.

The people of Cullman celebrated the fifth anniversary of their colony with great pomp and splendor on the 2nd ult.

In Calhoun county, the Rev. F. M. Tredaway's little girl fell in a spring, last Tuesday week, and was drowned.

Married, in St. Clair county, on the 29th ult., by Rev. Levi W. Perry, Mr. Asa Brasher and Miss Mary E. Vandiver.

The first house in Birmingham, Ala., was erected in 1871. The population of the city is now more than 3,000. Over 100 buildings were erected last year.

Bob Mitchell (col.), who was tried in Hale county for murder, week before last, was found guilty of murder in the second degree, and sentenced to the penitentiary for 15 years.

Seven persons joined the Presbyterian church in Tuscaloosa, on last Sabbath week, and five joined the Baptist church—the latter were immersed in the river, in the afternoon.

Court is well attended this week. "Black-birds" are sitting in long rows on the Court House benches. There is nothing a negro would rather see than another negro undergoing a criminal trial. It beats a circus all hollow.—*Tuscaloosa Times.*

Near Lowndesboro, last Saturday week, Cato Powell, (col.), was struck on the head with a large stone by his son Alfred, who then seized the old man's gun and attempted to "wrest it from him." In the struggle the gun went off and the lead entered the groin of Alfred, killing him in about two hours.

MARRIED.

STREATEN—SHEEHAN. Married in Eufrasia, Ala., April 23rd, by Rev. W. H. Patterson, Mr. C. Streaten and Mrs. Emma Sheehan.

THORNTON—SPARKS. Married, near Eufrasia, Ala., April 25th, by Rev. W. H. Patterson, Mr. H. C. Thornton and Miss Laura T. Sparks, all of Barbour county.

PUBLISHER'S DEPARTMENT.

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Among the antecedents of disease are in excess in the circulation of the blood, an unwholesome condition of the physical system, indicating that the system is deficient in nutritive processes, a want, haggard look, inability to digest the food, loss of appetite, and a general sense of weakness and languor. All these may be regarded as among the indicia of approaching disease, which will eventually attack the system and overwhelm it, if it is not built up and fortified by the use of a powerful, yet non-stimulating, and non-heating, tonic, which will give vitality and strength to the system, and which will be found in the SORGO HAND BOOK.

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If you are about to make a choice, select "KIND WORDS." Value and utility of all the Sunday-school papers published, the very best adapted to the wants of our Southern Baptist Sunday-schools, its lessons, its reading matter, and its teachings are all just what our Sunday-schools and our families need, for the young. No Sunday-school can afford to neglect this paper for its scholars; for it answers the purpose of a Library, Question Book, for old and young, Commentary, and Bible too. It teaches Baptist policy and increases the missionary spirit. Let all the Sunday-schools subscribe for it.

There never was such a really good, substantial, satisfactory, and rapid selling Sewing Machine offered so low as the "New Family Shuttle," which is at any price, ever made, or can be made, equally as rapid, correct, smooth, neat and strong. Has all the late improvements, is easy to learn and manage, and never out of order. Agents make money rapidly, supplying the great demand for the Cheapest Machine in the World. Territory free. Address: FAMILY SHUTTLE MACHINE CO., 755 Broadway, New York.

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Alabama Baptist.

SELMA, ALA.

THURSDAY, MAY 9, 1878.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

Prepared expressly for the Alabama Baptist.

Lesson for May 19th, 1878.

Nebuchadnezzar's Dream.

Daniel 2:36-46.

Golden Text.—There is a God in heaven that revealeth secrets.—Dan. 2:28.

EXPOSITION.

Prefatory.—This is a lesson which by a prophetic vision, reveals the facts that God governs the world, and that while the kingdoms of the world prevail, one after another, the spiritual kingdom which God has set up in the world, will gradually increase, until it fills the whole world, and that it, being everlasting, will never be destroyed as are worldly kingdoms. It was, also, doubtless, intended to subserve the purpose of affording honor and safety to the young champions of God's kingdom, as well as to magnify God himself in the eyes of Nebuchadnezzar and his subjects. The lesson should be studied in connection with the 7th chapter of Daniel, as it corresponds with that; and it is partly explained by that.

The circumstances of this vision are interesting, and should be understood, by the teacher: let him read the 2nd chapter of Daniel carefully. Having closed their 3 years of training and education and been accepted into the service of Nebuchadnezzar, Daniel and his three friends suddenly learn that they are to be put to death, because the king's soothsayers could not reveal and interpret a singular dream which had passed from the mind of Nebuchadnezzar. Strong in faith Daniel requests time, promising to reveal the dream and its interpretation, if time is allowed him. This being allowed Daniel and his three friends betake themselves to prayer for divine enlightenment. Sure enough, in a night vision God reveals to Daniel the dream and its interpretation; and the next day, he is presented to the king, and declares that he is able to relate and interpret the dream only because it has been divinely revealed to him. He relates the dream which was found in verses 31-35 of the 2nd chapter of Daniel. "Was a singular dream. Nebuchadnezzar had dreamed that he saw a vast image with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron and feet and toes of iron and clay. He had seen, also, a small stone cut out of a mountain, but not by hands, roll down and break in pieces the toes and feet, and other parts of the image, which were ground to powder and blown away, while the stone grew into a mountain, and filled the whole earth. As the interpretation of the dream is given by the Almighty himself, it must be true. Briefly, it is as follows:—The different parts of the image mentioned represent kingdoms of the earth, while the stone, which is to fill the whole earth and last forever, represents Christ's spiritual and everlasting kingdom.

1. THE KINGDOM OF GOLD, 36-38. The head of gold represented the Babylonian kingdom, of which Nebuchadnezzar was king. It was the first world-power, or universal kingdom, and lasted nearly 100 years—from 625 to 538 B.C. It was a most splendid, rich and magnificent kingdom, its capital Babylon, being, perhaps, the richest and most magnificent city the world ever saw.

THE KINGDOM OF SILVER, 39. The silver of the breast and arms represented the Medo-Persian Empire, which succeeded the Babylonian in 538 B.C., and continued till 333 B.C. It was founded by Cyrus, and became really more extensive than the former kingdom and was as powerful, but less splendid and rich and magnificent and more corrupt, and therefore, was symbolized by silver, instead of gold.

THE KINGDOM OF BRASS, 39. This was represented by the belly and thighs of brass, and symbolized the Macedonian kingdom, founded by Alexander the Great. He conquered the whole world, with wonderful energy in an amazingly short period of time, and hence, is fittingly represented by a leopard in Daniel 7:6. This Greco-Macedonian kingdom began 333 B.C., and ended 30 B.C. It was conquered 146 B.C., by the Romans. In extent it exceeded either of the two former kingdoms. The Greeks were not only workers in brass, but wore armed brazen shields; this makes the image more appropriate.

THE KINGDOM OF IRON, 40-43. This was the Roman Empire, which succeeded the Greek Empire. It

was even larger and more powerful than Alexander's kingdom; it bruised and broke in pieces all neighboring kingdoms and attained sway over the entire known world. It was composed of very incongruous material and diverse, incongruous elements, which no more mingled than iron and clay, and hence, it became "broken" or brittle, and so fell to pieces. It is represented by the nameless beast with great iron teeth and ten horns in Daniel 7.

CHRIST'S SPIRITUAL KINGDOM, 44-45. The stone cut out of the mountain (Mt. Zion) without hands, (to show its divine origin) and never to be destroyed, represents Christ's everlasting spiritual kingdom—a kingdom set up by God—which shall triumph over all other kingdoms—finally fill the whole earth and continue forever.

"WITHOUT HANDS." As it is evident that a stone, in order to its rolling without the movement of the human hand, must be set free from a mountain, so in the express mention of the mountain, there can be only a reference to Mt. Zion, where the God of heaven has founded His kingdom, which shall destroy all the world kingdoms.—Keil.

"The stone became a great mountain." (35:35). A prophecy that this kingdom of Christ should grow to fill the whole earth. With feeble beginning, scarcely noticed at the beginning by the nations, it has grown to be the mightiest power to-day on earth. And from the fulfillment of the former parts of this prophecy, we know that this shall come to pass.—Coates.

FARM AND HOME.

DORCAS.

MARIAN DOUGLAS.

The honest heart may well be proud
At honest toil to shed;
With loving hand I saw her shroud:
The good old soul is dead.
She died as she had lived—alone,
We found her—not one trace
Of the old, faithful passion shown
By her dear, weathered face.
Repent, regret, were all in vain:
'Twas like her so to die,
As if to save her heart the pain
Of bidding her good-bye.
How poor and plain she used to be!
How generous and how kind!
She left a blessed memory
And three glad chuckles behind.
The little place she used to rent,
Will be a lovely spot,
A certain grace her presence lent
To house and garden-plot.
The children swing upon her gate
And watch her apples fall,
And still, like some benighted Fate,
She smiles upon them all.
The roses on her window tree
Were plucked before they bloomed;
And lavender and sanctity
Her quiet rooms perfumed.
She sits, at last, from pain and woe;
She sees God's perfect will;
And yet, though free from care, I know
She must be busy still.
Perchance, while through the golden air
The heavenly music swells,
She shows some little angel where
To find the asphodels.
Glad be her light? She rises o'er
The cloud that round us lowers,
The tears shall fill her eyes no more
That gather fast in ours.

The Cost of Cotton Culture.

One good, active hand can cultivate 12 acres in cotton or 25 acres in corn, which may be increased or diminished, according to the character of the soil. The length of time required will be about 11 months for the cotton and 7 months for the corn. Putting the wages of this hand at \$8 per month, \$88.00 with rations, say 3 1/2 lbs. of bacon per week and one peck of meal, say \$20, feed of the mule or plough at \$40 and the smith bill at \$55, would make the whole cost of cultivating 12 acres in cotton \$153. If these 12 acres would yield only 400 pounds of seed cotton per acre, then the amount made would be 4,800 in seed, or 1,600 in lint. So the expense of making 1,600 of lint will be \$153, which at 90¢ per hundred pounds, would simply cover the cost. But the lint should make 1,000 pounds per acre, then the whole yield would be 12,000 lbs. in seed or 4,000 pounds in lint; but as the one hand could not pick over half the crop, the cost of picking the balance, 6,000 pounds, would be about \$27, making the cost \$180, which at 4 1/2¢ per hundred, will cover the amount, \$180. So it is evident the expense of making 100 pounds cannot be uniform as to the cost. The richer the lands, the greater will be the reduction of the expense, and the reverse, for if only 200 pounds had been made per acre, the expense would have run up to \$19, and if the yield had been 2,000 pounds, the cost would have been \$2.50 per 100 pounds; the cost of the hired hand and the feed of the mule being the same in both cases. This plan of estimating the cost will hold in making corn, though less than that of cotton, as the time of working and gathering the crop need not be over a month instead of 11.

From this view of the subject, it is evident there are but few pursuits yielding such heavy profits on the capital invested as a well managed farm on productive lands. In the one case, the cotton at 9 1/2¢ just covers its productive cost, leaving nothing to the owner, while in the other, the 4,000 pounds at 9 1/2¢ will bring \$380, leaving a clear profit of \$230, which is seven dollars and a half per acre.

Hence the answer to the cost cannot be correctly made, without taking into consideration the productiveness of the soil, as well as the price of the hired labor. The expense of production is rarely ever looked into by planters.

When a farmer at the end of the year settles his store account, pays his smith bill, with that of his teacher, doctor and preacher, which tax is generally in the year, and if anything is left from the amount realized from the sale of his produce, that amount is called the profit; but if it falls short, then he has made nothing. That is not a correct estimate of results, for these bills have no connection with the cost of planting, except the smith bill. A merchant doing business on a capital of \$10,000, takes an inventory of the unsold stock, the amount of available accounts, with the money on hand, after paying his store rent, his clerk hire, interest paid on borrowed money and other expenses incident to his business, but does not include the expense of supporting his family, which might, at extravagant, absorb all the profits, though it might be 30 or 40 per cent on the capital. There are a large number of farmers, whose real estate with all the working stock and farming implements, cannot be valued at more than \$3,000, yet by their profits realized have raised, clothed and educated from 5 to 10 children, which to do this, must make a profit of 30 or 50 per cent on the capital. Yet many will say we are making nothing; sell out, move to town or some country depot and play the merchant, to the regret and ruin, proving the truth of the satirical saying of Horace that every man praises the occupation of others more than his own, because he realizes the troubles of his own, but is ignorant of the other.—R. J. McDowell, in Sp. Home.

"WITHOUT HANDS." As it is evident that a stone, in order to its rolling without the movement of the human hand, must be set free from a mountain, so in the express mention of the mountain, there can be only a reference to Mt. Zion, where the God of heaven has founded His kingdom, which shall destroy all the world kingdoms.—Keil.

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Experiment with Potatoes.

A French agricultural journal, the *Besic-Cour*, describes the result of some experiments in potato growing recently conducted by scientific men in Germany. The principal conclusions to which these sages have come seem to be two in number. The first of them is that the vigor of the potato plant is always in direct proportion to the weight of the tuber used for sets, a theory which certainly finds some support in common sense alone, considering that the young shoots for some time draw their sole nourishment from the mother potato. The second conclusion is that there is a great variety in the productive power, not only of different tubers, but also of different eyes in the same potato. "It is found that the eyes at the top of the potato produce a much more vigorous offspring than those in the lower part, and the consequence is that those agriculturists who cut their potatoes in half before planting them are not well advised in cutting vertically, but should always divide them horizontally, planting the upper half, and using the other as food for cattle. But the best plan of all is to plant the tuber whole, cutting out, nevertheless, all the eyes except those in the 'top part.' Experiments were conducted in a garden soil by Prof. Gantz, the amount of crop produced by several different settings of potatoes being accurately estimated in statistical tables. It appeared that from tubers divided vertically, only five tons were produced per acre, and from whole potatoes, seven and a half tons. The third sort were potatoes horizontally divided, which are set down at nine and three-quarter tons. In this particular, however, some of the other professors do not agree with Herr Gantz, but maintain that, other things being equal, the whole potatoes will always produce more than halves, however cut. On the fourth result, however, all agree, and that is, that the whole potatoes from which the lower eyes have been cut out, produce eleven and one-half tons per acre, or more than double the result by the sets first mentioned.

SELECTED RECIPES.

GRAHAM CREAM.—Two cups flour, one and a half sweet milk, two teaspoons yeast powder, two tablespoons butter, a little salt.

COLOGNE.—Oil of lavender, three drachms; oil of lemon, three drachms; oil of rosemary, three drachms; oil of cinnamon, twenty drops; cologne spirits, six pints. Filter through paper.

GINGER CREAM.—Two cups of molasses, one of lard, one tablespoon of ginger, one dessert spoon of soda dissolved in a very little hot water, and enough flour to make a smooth dough; roll thin.

FILLING FOR TURKEY.—To one can of oysters add bread-crumbs until you can mould it like a loaf of bread; add also butter the size of two eggs, pepper, salt and a little pulverized sage. This is delicious.

CORN GRIDDLE CAKES.—To one quart of sour milk add one teaspoonful of soda, the same of salt, and one egg, one-half cup of wheat flour; add corn meal sufficient to make a batter thick enough to bake on hot griddles.

COFFEE TABLETS.—A Frenchman roasts coffee, grinds it to flour, moistens it with a little milk in it twice its weight of powdered sugar, and then presses it into tablets. One of these tablets can be dissolved at any time in hot or cold water, making at once the very perfect coffee; and it is claimed that a pound of the berry will go much farther by this preparation.

A RELISH FOR BREAKFAST.—Take one-fourth of a pound of fresh cheese, cut in thin slices, put in a frying-pan, turning a cup of sweet milk over it; add one-fourth teaspoonful dry mustard, a pinch of salt and pepper, and a piece of butter about the size of a butter-nut; boil the mixture all the time. Boil three Boston crackers very fine and sprinkle in gradually, then turn at once into a warm dish; send to the table immediately.

APPLE SHORT CAKE.—To one quart of sifted flour add two teaspoons cream tartar and one of soda, half a

teaspoonful of salt, quarter of a pound of butter, sweet milk to mix it. Have a dough rather stiff, roll and bake in a sheet. As soon as baked split open the whole cake, spread one portion quickly with butter, cover with sweetened apple sauce, pour over some sweet cream, grate on nutmeg, place the other half on this, crust side down, spread with butter, cover with apple sauce, cream and nutmeg.

A Kiss for a Blow.

"I strike 'oo," cried a little boy, in a sharp tone, to his sister.
"I kiss 'oo," said his sister, stretching out her arms and putting up her rosy lips in a sweet kiss.
Tommy looked a look of wonder. Did his little sister have right? They did, for there was a kiss on Sue's lips. A smile broke over his angry face, like sunshine on a black cloud.
"I kiss 'oo," he then said; and the little brother and sister hugged and kissed each other right heartily. A kiss for a blow is better than tit for tat, isn't it?—Central Baptist.

"DID HE GET IN?"—Little Willie R.—had listened very attentively as his father read at family worship the third chapter of Revelation. When he came to the words, "Behold, I stand at the door and knock," he could not wait until his father had finished, and running up to him, said: "Of father, did he get in? and is Jesus knocking at my heart? I will let him in!"
The Savior is knocking now at your heart; bid him welcome, and it will be the happiest day of your life.—Child's Paper.

The Eye of the Soul.
Our Savior's teaching was often very pointed, and his discourses abounded in the most apt and perfect illustrations. On one occasion he seized upon that most delicate and wonderful organ, the eye, and used it to show how sensitive to the touch of evil the soul of man is, and what danger we are all in constantly of involving the soul in moral darkness. He makes the conscience, or moral sense, the eye of the soul.

What the eye is to the body, the conscience or moral sense is to the soul. And what specks of foreign matter are to the eye in marrying or destroying its sight, the sins of men are to the conscience in preventing its quick, clear and perfect apprehension of right and wrong, truth and duty. To indulge in any known sin is to darken or destroy the soul's vision of God and truth and heaven. When thine eye is single, thy whole body is full of light. How important for all, and for the Christian above all, that the eye of the soul be kept free from the taint of sin!—Christian Secretary.

Changeless Professors.

Artificial piety, like flowers in wax, droops not in the hour of drought, but the fair life of grace hangs its head if the rain of heaven be denied. True faith, like fire, has its attendant smoke of unbelief, but presumption, like a painted flame, is all brightness. Like ships at sea, true Christians have their storms, but mere professors, like picture galleys on the canvas, ride on an untroubled stream. Life has its changes; its death that abideth the same. Life has its music, sinew, brain, spirit, and these vary in physical condition, but the petrified limbs of death lie still until the worm has devoured the carcass. Life weeps as well as smiles, but the ghostly grin of death relaxes not with anxiety or fear. Moab has no changes; he is settled upon his lees, he has not been emptied from vessel to vessel. "They are not in trouble as other men, neither are they plagued like other men." As no weather can give aque to marble, as no variation of temperature can bring fever to iron, so to some men the events of life, the temptations of prosperity, or the trials of adversity bring little change. Let it be better to ebb and flow forever like the sea, than rot in endless stagnation of false peace. Better to be hunted by the hounds of hell, and so be driven to the shelter of the cross, than to dwell at ease and be fattening for the devil's shambles.—Spurgeon.

"Almost, but Lost."

"Many years ago," says Dr. Wm. M. Taylor, "while we were ministering to a church in Liverpool, it was our melancholy duty to go to the widow of the first officer of the Royal Charter, and tell her that her husband was drowned. The vessel had gone round the Queenstown had been telegraphed, and the sailor's wife was sitting in her parlor with the lights spread, in eager expectation of her husband, when we entered to say that he had been drowned with more than four hundred others in *Maefra Bay*, only two or three hours from the harbor. We never saw such agony as that face depicted when, grasping our hands in hers, she cried with a grief too deep for tears, 'So near home and yet lost!'"

"But what eternal horror shall hang about the doom of those who are 'not far from the kingdom of God,' but whose good desires and resolutions, and determinations shall only end in disappointment of perdition at last! Woe to the man who puts off the day of salvation—the time will come when perdition cannot be put off! Now is the accepted time!"

"Almost, cannot wait,
Almost, it is but to fail,
Sad, sad, that bitter wait,
Almost—but lost!"

DISTINCTIONS.—A bright little fellow, about four years of age, made an assertion the correctness of which his father questioned, who asked: "If Mary should tell anything that was not exactly so, what would you say?" "I'd say she told a lie." "If brother should say anything that was not so, would you think it right?" "No, I'd think he told a lie." "Well, suppose you should say something that was not exactly so; what then?" "I'd say I was mistaken."

Vegetine.

FOR DROPSY.
CENTRAL FALLS, N. J., Oct. 10, 1877.
DR. H. R. STEVENS:

It is a pleasure to give testimony for your valuable medicine, I was sick for a long time with Dropsy, under the doctor's care. He said it was *Water* between the *Heart* and *Liver*, I remained no benefit until, I commenced taking the *Vegetine*; in fact, I was growing worse. I have tried many remedies, they did not help me. *VEGETINE* is the medicine for *Dropsy*. I began to feel better after taking the first bottle. I have taken thirty bottles in all. I am perfectly well, never felt better. No one can feel more thankful than I am, dear sir, gratefully yours,
A. J. WHEELER.

VEGETINE—When the blood becomes lifeless and stagnant, either from change of weather, or of climate, or from any other cause, it regulates the blood, carries off the impurities, cleanses the stomach, regulates the bowels, and imparts a tone of vigor to the whole body.

VEGETINE
For Kidney Complaint and Nervous Debility.
LESLIE, Mo., Dec. 28, 1877.
MR. STEVENS:

I have been taking your *Vegetine* for some time. I was very low; my system was debilitated by disease. I had the *Kidney Complaint*, and was very nervous—could hardly sleep. I have taken one bottle of *Vegetine*, and it has helped my cough, and it strengthens me. I am now able to do my work. Never have found anything like the *Vegetine*. I know it is every thing it is represented to be.

MRS. A. J. PENDLETON.
VEGETINE is nourishing and strengthening; purifies the blood; regulates the bowels; quiets the nervous system; acts directly upon the secretion; and arouses the whole system to action.

VEGETINE
For Sick Headache.
EVANVILLE, IND., Jan. 1, 1878.
MR. STEVENS:

Dear Sir:—I have used your *Vegetine* for Sick Headache, and have greatly benefited thereby. I have every reason to believe it to be a good medicine.

Yours very respectfully,
MRS. JAMES CONNER.
417 Third St.

HEADACHE—There are various causes for headache; as derangement of the circulating system, of the digestive organs, of the nervous system, etc. *Vegetine* can be said to be a sure remedy for the many kinds of headache; as it acts directly upon the various causes of this complaint. Nervousness, Indigestion, Rheumatism, Neuralgia, Biliousness, &c. Try the *Vegetine*. You will never regret it.

VEGETINE.
Doctor's Report.
DR. CHAS. M. DEIDEMAUER, Apothecary, Evansville, Ind.

The doctor writes: "I have a large number of good customers who take *Vegetine*. They all speak well of it. I give it as a good medicine for the complaints for which it is recommended."
Dec. 27, 1877.

VEGETINE is a great panacea for our aged fathers and mothers, it gives them strength, quiets their nerves, and gives them Nature's sweet sleep.

VEGETINE.
Doctor's Report.
DR. J. E. BROWN & Co., Druggists, Uniontown, Ky.

VEGETINE has never failed to effect a cure, giving tone and strength to the system debilitated by disease.

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Pianos \$125, 150, 200, Church Organs, \$175, Tremolando Organ, \$200, and up. Address DANIEL F. BEATTY, 107 Washington, N. J.

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Pianos & Organs. A factory price. Great Reduction to close out present stock of 500 New and Second-hand Instruments of fine quality and tone, fully warranted and at prices that defy competition for this class of instruments. Agents wanted for WATERS' Superior Bell Organs and Pianos. Illustrated Catalogue mailed. *MORACE WATERS & SONS*, Manufacturers and Dealers, 40 East 14th St., New York. Also General Agents for Show-ingers Celebrated French Organ.

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