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THOUGHTS.

Sometimes, when I look forward to the coming year,
 And think of all life's sorrows and its cares,
 My soul seems bound to earth by doubts and fears,
 And gloomy thoughts steal o'er me unawares.
 It seems to me the sometimes, that life is very hard;
 But mine would be by some considered bright,
 And so, perhaps, it is—but yet—O Lord!
 There have some periods been which seemed a night
 Whose utter darkness, rays of heavenly light
 Could never penetrate. Those who dwell
 In the land of the living, sweet and bright,
 But dark-bowed ones of sorrow and of care.

Oh! Father, Eternal! Turn my heart to Thee!
 Let it no longer brood o'er gloomy things,
 From Earth to heaven, oh! let it ever flee,
 And there rest safe, borne up on angel wings.

Half Hours with the Greek Testament.

NUMBER ONE.

We are profoundly aware that we have never reduced our studying to anything like the system which ought to characterize the studies of any man who deserves to be called a student. Still, we are always intending and resolving to do better; and even in the midst of the multifarious duties of a very laborious pastorate, we have found it practicable to make, and to adhere pretty rigidly to, some few rules in the way of systematic study. We are indebted to Dr. Jno. A. Broadus's book on Preaching for one of the most rigid of these rules, and as we have found it an exceedingly useful one, and one which is continually saving us from sad blunders in our pulpit work, we feel disposed to state it here for the benefit of such of our brother pastors as may think it worth while to reflect upon, and, possibly, to adopt it.

This rule ought by all means to be adopted by every preacher who can read the New Testament in the original. It is a simple and reasonable rule. Here it is: "I will never preach from any passage in the New Testament, without first reading the text in the Greek, and trying to find out for myself exactly what the passage means." The rule will be all the better, if this reading be extended to the whole connection in which the text occurs. If the passage be in one of the Gospels, then let this study of the originals be extended to the parallel passages in the other Gospels, if such there be. We know that this will take time; but the great fault in the preparation of most of the sermons that are preached is, perhaps, just this, namely, that too little time is spent upon the work. We should like to argue this point at greater length, but we must content ourselves with saying, that an experience of 20 years has fully convinced us, that time spent in this kind of work is time saved. Another rule which we manage to follow pretty rigidly, is to devote the first half hour of every day, which we spend in our study, to reading the English Bible; and the second half hour to reading the Greek Testament. Our plan is to read regularly through from beginning to end. In reading the Greek Testament, we now and then fall upon a passage upon which the original throws some new light, and it has occurred to us, that it might be worth while occasionally to prepare a short article, embodying the results of such study as we are able to give to some of these passages.

We are aware that this is an experiment, but we do not mean to continue it very long, unless we see reasons for believing that the experiment is, in some sort, a success. We know that a considerable number of our ministerial brethren have one or more of the critical and exegetical commentaries at hand, and that such brethren may find more light than we can expect to give. But it by no means follows that even these brethren will certainly reject our humble attempt to throw light upon special passages of the Greek Testament, especially when they remember that the scholars are not the only persons who are interested in critical and exegetical studies, and that many a man who never heard of Olshausen, will be glad to know some of the things which a much humbler student of the Greek Testament can tell in a brief and unpretending newspaper article. Our first attempt then will be a brief exegesis of Eph. 2:8. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God." We read, some time ago, a book published by a distinguished and able preacher, who had studied Greek at College, and, we suppose,

at the Theological Seminary.

He wanted to prove that faith is the gift of God, and cited this passage as decisive.

The passage as he takes it, means that faith is the gift of God; and in this view he is sustained, we believe, by some commentators of no mean reputation.

We do not mean to deny that this is sound doctrine; but we do insist that the doctrine is not in this text. If the text means that faith is the gift of God, then it just as well means that grace is the gift of God, too; then the gift which follows grace and faith, would be false grammar, as would also the singular noun gift. In order to this interpretation, the last clause must, grammatically read, "they are the gifts of God," i. e. grace and faith are. The singular pronoun that would also be forced to refer to two nouns, grace and faith.

Even the English presents these grammatical difficulties. The Greek scholar might be led to question the feasibility of making a neuter pronoun refer to the feminine noun pistis. There is no doubt that the passage in the original presents considerable difficulty; but, upon the whole, we cannot grammatically adopt any other conclusion than the following, namely, that Paul teaches that the *salvatio* (salvation) is effected by the grace of God, faith being a condition of its reception. The *to* (that) refers to the whole result under the circumstances mentioned. The *it* in the English refers to the *salvatio* wrought out and applied in the manner specified. The idiom of the Greek does not require this *it* to be expressed, and so there is no word for *it* in the original. We should paraphrase the passage thus: "You are saved by grace, through faith, and this salvation, thus wrought, is not your own work; the whole work is God's, and he graciously gives you the benefit of it." This interpretation seems to be sustained by that able and acute critic, Olshausen; though he is very far from being satisfactory in his exegesis of the passage. Whatever may be thought of the grammatical difficulties of the original, we can hardly suppose that any Greek scholar would, upon a fair examination, conclude that it teaches that faith is the gift of God.

We think that the exegesis given above is entirely consistent with both the English and Greek constructions, and it has gratified us to find (after we had written thus far) that our exegesis agrees exactly with Bishop Ellicott's, whose authority in matters of grammatical exegesis of the Greek text, is as high as that of any commentators, ancient or modern.

J. C. HIDEEN.
 Greenville, S. C.

The Lord's Doing.

The exaltation of Christ is due to God alone. "This is the Lord's doing, and it is marvellous in our eyes." Now, this was so as a matter of history. Jesus Christ's name and work were at length had in honor in the world; but this was due to no man's wisdom, eloquence or power, but entirely to the Lord, who is wonderful in counsel and great in might. Look, my brethren, if the Scribes and Pharisees had endorsed the claims of our Lord, might have been said that Christianity was grafted upon the old stock of Judaism, and therefore grew with vigor; and if Pilate, or Herod, or any of the great ones, especially if the Caesar of the day had accepted it, then the following ages would have said, "O yes, he derived His power, and was lifted to His place, through the prestige of empire and the power of arms." But it was not so. As the establishments on earth were against Him; rank and station despised the carpenter's son; superstition abhorred His simplicity and spirituality; ceremonialism would have nothing to do with Him who said that the temple was to be destroyed; skepticism could not endure Him, for He gave not a jot of ground for its doubts, or food for its speculations; and the kings of the earth, and the statesmen thereof, utterly derided Him; for He spoke of a kingdom which was not of this world. And yet He triumphed, and now His name is the most famous among the sons of men. This was not because poets sat waiting upon Parnassus to pour forth their poetical lyrics, or because minstrels with their fingers on their harp-strings stood prepared to draw forth melodious music to celebrate His advent. No! the hymns which were composed in His honor had a lowly virgin and an equally humble man as their authors; and the music which saluted Him, was the noise of children in the streets, shouting, "Hosanna to the Son of David." The Son of man owes nothing of His glory to man; His elevation to the throne is the Lord's doing, and marvellous in our eyes.

And while this is true as to the past, it remains true at this day, for the gospel of Christ, whenever it spreads in the earth, owes its triumphs entirely to divine interposition. When I consider how hostile is human nature to the gospel, the very existence of a true church in the world is to me a miracle. Nor to me alone does it appear so, for it really is superhuman work and is wrought by the Lord alone. Just think of it. Why, at this very day, we have all the wisdom and power and eloquence and skill of the superstition of the world arrayed against the simple gospel of Jesus. Though they are agreed in nothing else, they all unite against Christ. He of the Seven Hills has nothing but maledictions for the pure gospel of Jesus, and with him stand a hierarchy clothed with terrible power, and a troop of Jesuits who stick at nothing. Completely organized, numerous, subtle, all-pervading, the warriors of Rome are a great host, and not to be lightly thought upon. See how superstition multiplies in this land. See how the builders, appointed by the State to build up a Protestant church, are pulling it down with both hands. These, forsooth, are priests, clergy,—God's heritage! And what are they doing? Uplifting an idolatrous crucifix in the place of the doctrine of the cross; setting sacraments in the room of the precious blood, and preaching salvation by their own priestcraft instead of salvation by the grace of God through Jesus Christ. The builders are rejecting Him, and yet His cause lives on. The wise men on the other side of the house, the builders who affect to be scientific scholars, and persons of advanced thought and thorough culture, these also have their fling against the Gospel. For aught I can see of their pretended depth of learning, I would recommend them to attend to their science and obtain a little more culture before they set up for teachers, or they may expose their own shallowness. These boastfully wise men, these self-styled thinking men, are all against the gospel of Jesus. When I see the power which at the present time is enlisted on the side of doubt and skepticism, for my part I am astonished that anybody believes the Gospel at all, and I feel that it is the Lord's doing and marvellous in mine eyes. True faith is supernatural; it standeth not in the wisdom of man, but in divine power. Wherever Christ is exalted, as, blessed be His name, He is in many churches, it is not because of any wit or skill or power on the part of the minister, but because the Holy Ghost is at work among the people bringing them to Christ. Do not, then, dear brethren, respond on behalf of Christ's cause. The real progress of Christianity must be supernatural. Whenever we fight with the wooden sword of reason we may expect to be defeated; not because the Gospel is against reason or contrary to it, but because it is so much above reason that we cannot comprehend it, and, therefore, lose power by treating Gospel truth as if it were a human discovery. If there be not working with Christianity a divine agency altogether above its reasonableness, if there be not, in fact, the Spirit of God working with it to convert men, then it will come to naught and vanish like other systems. Our reliance must be, therefore, not upon evidences which we can bring to prove the truth of the Gospel, nor upon eloquence by which we may advance its claims; but upon the Eternal Spirit of God, for it is He, and He alone, who can lift the rejected stone and make it to become the head-stone of the corner. It is impossible for blinded human nature to believe the truth of God; and hence we must be born again. Gospel teachings are so humbling, so radical, so pure, so spiritual, so much above our thoughts, that nobody will accept them unless taught of God. His chosen people shall be taught of the Spirit, and the rest will choose to remain in blindness. So it has been, and so it ever shall be; but, beloved, let us not tremble because of this, for despite human blindness, and the opposition of the wise, Christ must reign even to the world's end.—*Spurgeon.*

Two Recipes for Church Members.

[Translated from "Der Sendbote" by S. F. Smith, D.D.]

1. HOW TO RUIN A CHURCH.

1. Do not pay the minister's salary, or at least be sure not to pay it punctually, although you have promised to pay him a definite sum and at a definite time. Still, do not pay at all, or only so much as you find agreeable. Pay no attention to the Master's principle. "The laborer is worthy of his hire." In due time you will see the church come to nothing.

2. Neglect your duty as a church-member. Regard your membership as only a post of honor, and not as an appointment which you have from God, like Aaron and Hur, to stay up the pastor's hands.

3. Do not go to the prayer meeting; it is an old-fashioned institution, unsuited to the present enlightened age.

4. Do not attend public worship regularly, or only in fine weather.

5. Do not pray for the church.

6. Pay nothing towards the expenses of the church, or only as little as possible.

7. Try to discourage your minister as far as you are able.

8. Take no religious papers, for they cost something.

9. Let your children stay at home, or go to church only when they choose. Do not require them to go to the Sabbath school, for they might become Christians and be a strength to the church.

10. Give little or nothing to benevolent causes.

11. Do all in your power to create

division and dissension among the members.

12. Be like Demas, who loved this present world.

These directions, wholly or even partially followed, will ruin any church.

2. HOW TO DISCOURAGE OR REMOVE A MEMBER.

1. Attend public worship only occasionally, and always be late. Do not sing. If you sleep during the sermon, so much the better.

2. Mark every defect, while you are awake in church, both in the sermon and in the preacher. Criticize every defect in the presence of your children and friends. Speak of them freely, and take care to have your criticisms reach his ears.

3. Find fault with his labors. Speak of him in every company as deficient in capacity to be a leader of the church. Let him know that he shall not have your help, because he is sustained by Mr. A. and Mr. B., because your advice was not asked, or because a certain plan was not your own.

4. Tell the minister the faults of his members, and repeat to him their criticisms on himself.

5. When he visits you, make him feel like a stranger in your house. Tell him how entertaining a companion his predecessors were, and how much you miss him.

6. Never go to the prayer meeting; it is the minister's business to pray for the church and for the unconverted. Why should a Christian be forward to do so much good?

7. Make his salary as small as possible. A minister ought not to live in luxury; it is only for private Christians to spend money for costly dresses and finery.

8. If he spends his time in his study and is regularly in his pulpit, complain of him for not visiting strangers; if he is ever called away, or takes a short journey, then complain that you can never find him at home.

9. Do not pray for your minister, although it is a divine command.

10. Never give your minister a present, although he is poor, and the Lord has blessed you with abundance.

11. If you have cause to call his attention to anything, do it in an offensive way, so as to injure his feelings.

12. As it is difficult for him always to be at home, or always among his people, and yet always to be prepared for the pulpit, either by you will find a chance to complain of him. Tell it to every one, and mark that the people are generally dissatisfied with him.

This course, persevered in, has already in many cases proved successful in discouraging and driving him from his post, and perhaps bringing him to an untimely close.

If you would avoid these unhappy consequences, always be on your guard against these evil practices, as most injurious to yourself, dear reader, and ruinous to the church. The word of Jehovah is, "Touch not mine anointed, and do my prophets no harm." (1 Chron. 16:22; Psalm 105:15.)

—*Watchman.*

Pedobaptist Baptism Challenged by Catholics.

The Catholics frequently charge Protestant Pedobaptists with gross inconsistency in their practice of sprinkling. They confess that there is no scriptural warrant for either by precept or example, and admit that the only authority there is for this practice is the decision of councils, and the traditions of the fathers.

A few years ago Rev. Dr. Trevera, one of the highest dignitaries of the Catholic Church, published a book, addressed to the Protestant clergy of England, in which he refers to this subject, and makes the following strong appeal to them:

"But without going any further, show us, my lords, the validity of your baptism by Scripture alone! Jesus Christ there ordains that it shall be conferred, not by pouring water on the heads of believers, but by believers being plunged into water. The word *baptizo*, employed by the Evangelists, strictly conveys this significance, as the learned are agreed. * * * Now, baptism by immersion, has ceased for many ages, and yourselves, as well as we, have only received it by infusion. It would, therefore, be all over with your baptism unless you establish it by tradition and the practice of the church. This being settled, I ask you from whom have you received baptism? Is it from the Church of Rome? And what do you think of her? Do you not consider her as heretical? and even idolatrous? You can not, then, according to the terms of the Scripture, prove the validity of your baptism, and to produce a plea for it, you are obliged to seek it with Pope Stephen, and the council of Arles and Nice, and in apostolic tradition." (Page 142.)

No Baptist has ever said more, yet, they are ready to hold up their hands in horror and answer such charges by crying "bigotry." Here we have a few points made by this Catholic writer.

1st. The ground of infant baptism. It would therefore, be over with your baptism, unless you establish it by tradition and the practice of the (Catholic) church. And the origin of sprinkling or pouring? "I ask you, from whom have you received baptism? Is it not from the Church of Rome?" Rome is the author, the mother of this innovation. To no other source can it be traced. More than this, it is the main pillar of Popery.

2nd. The ground of infant baptism. It would therefore, be over with your baptism, unless you establish it by tradition and the practice of the (Catholic) church. And the origin of sprinkling or pouring? "I ask you, from whom have you received baptism? Is it not from the Church of Rome?" Rome is the author, the mother of this innovation. To no other source can it be traced. More than this, it is the main pillar of Popery.

3rd. The ground of infant baptism. It would therefore, be over with your baptism, unless you establish it by tradition and the practice of the (Catholic) church. And the origin of sprinkling or pouring? "I ask you, from whom have you received baptism? Is it not from the Church of Rome?" Rome is the author, the mother of this innovation. To no other source can it be traced. More than this, it is the main pillar of Popery.

4th. The ground of infant baptism. It would therefore, be over with your baptism, unless you establish it by tradition and the practice of the (Catholic) church. And the origin of sprinkling or pouring? "I ask you, from whom have you received baptism? Is it not from the Church of Rome?" Rome is the author, the mother of this innovation. To no other source can it be traced. More than this, it is the main pillar of Popery.

5th. The ground of infant baptism. It would therefore, be over with your baptism, unless you establish it by tradition and the practice of the (Catholic) church. And the origin of sprinkling or pouring? "I ask you, from whom have you received baptism? Is it not from the Church of Rome?" Rome is the author, the mother of this innovation. To no other source can it be traced. More than this, it is the main pillar of Popery.

Destroy this rite and you destroy the foundation of Rome. 3rd. There is no Scriptural warrant for it. Here is the challenge. Show us the validity of your baptism by Scripture alone.

We might say that this challenge has never been met. Dr. W. H. W. the most voluminous writer on baptism says, "I'll plan that the ordinary and general practice of St. John, the apostles, and the primitive church, was to baptize by putting the person into the water. * * * This is so plain and clear by an infinite number of passages, that as one can not but pity the weak endeavors of such Pedobaptists as would maintain the negative of it, so we ought to disown and show a dislike to the profane scoffs which some people give to the Baptists, merely for their use in dipping, when it was, in all probability the way in which our blessed Savior was baptized." (Vol. 2, p. 355.) 4th. But we have the authority for this. But we are unable to produce Scriptural authority, they are "obliged to seek it with Pope Stephens, and the Council of Arles and Nice, and in apostolic tradition." This testimony is also confirmed by the celebrated French orator, Bossuet, Archbishop of Meaux. He says, "Jesus Christ has ordered to dip, as we have often observed. We have also taken notice that he was baptized in this form, that his apostles practiced it, and that it was continued in the church down to the twelfth and thirteenth ages, and yet baptism given only by infusion is admitted without any difficulty on the sole authority of the Roman Church." This is the Catholic testimony, and so far as we know there has never been an answer attempted. Can Baptists then be blamed for denouncing this Romish practice?—*Bapt. Herald.*

Origin of Infant Baptism.

BY PROF. WHITTIER.

Nearly all of the scientific expositors of the Scriptures in the present age are members of Pedobaptist communities. But Dr. George Edward Steitz, a well known Lutheran, in his treatise on baptism (Herald's Encyclopedia, Vol. XV, page 431) asserts that "among scientific exegetes it is regarded as an established conclusion that no trace of infant baptism can be discovered in the New Testament."

Dr. Meyer, Pedobaptist, who is all things considered, the leading commentator of the New Testament, represents the prevailing opinion. In his exegesis of Acts xvi. 15, he says: "Therefore the baptism even of the children of Christian parents, of which there is not a trace in the New Testament, was not, as Origin supposed, an apostolical custom, inasmuch as it met with early and prolonged resistance; but it is a practice which arose after the age of the apostles, by a gradual process in connection with the development of church life and church doctrine. There is no reliable testimony concerning it until the age of Tertullian, who opposed it with earnestness. It was defended, however, by Cyprian; but it was only in the time of Augustine that it became general."

"If there were children in the Jewish and heathen families, which accepted Christianity, the baptism of these can be supposed only in those cases where they were sufficiently advanced to be able to confess their faith in Jesus Christ, and actually did confess him; for this confession was the universal and absolutely essential prerequisite to the reception of baptism." If, on the other hand, there were children in addition to those mentioned, who were incapable of making this confession, baptism would not have been administered to them, since in their case the necessary prerequisite was lacking."

The profound and learned Schleiermacher, a Pedobaptist, and the prince of modern German theology, in his great work on Dogmatic Theology, suggests considerations, which he thinks might have contributed to create the idea of infant baptism and induce the early Christians to introduce the practice. He states his views as follows: "All the traces of infant baptism, which are believed to be met with in the New Testament must first be imported into it. Owing to the lack of definite historical information, it is difficult to determine in what manner this deviation from the original institution of baptism could have arisen and established itself so extensively. It would also be difficult to discover a single reason which, considered by itself, would adequately account for the change, but there are several considerations which, taken together, might have inclined the sentiments of the early Christians to favor it."

1. The first of these perhaps was the desire to number such children as died before the completion of their course of instruction as catechumens among those who had died in the Lord.

2. The desire on the part of Christian parents to place the members of the church under the strongest obligations to their children, in case they themselves should not be in a situation to afford them adequate support and instruction. And finally:

3. The desire to establish a broader line of distinction between Christian children, on the one hand, and Jewish and heathen children on the other.

While Schleiermacher suspects that these were most likely the original considerations which suggested this deviation from the apostolical baptism, he acknowledges that, after the new of baptismal regeneration was intimately connected with it, and served to win for it still further the favor of the people.

Illustrations.

BY THE REV. W. W. NEWTON.

TRANSCRESSION.—Napoleon Bonaparte was a firm believer in fate. He trusted to his destiny. At the bridge of Arcole, and of Lodi, he rushed into the very jaws of death, because he believed in his rising star and felt that he had a great career before him. But his career began to decline from the moment he transgressed the bounds of God's moral law, and put aside his pure and faithful wife, Josephine, for the sake of his ambitious purposes in allying himself to the reigning house of Austria. The invasion of Russia was a violent transgression of the peace of Europe; and the retreat from Moscow was the beginning of Napoleon's fall. When he strengthened himself by violating the laws of God and man, he began to go down into the depths of national ruin. And as if to show how man proposes and God disposes, it was the descendant of Josephine, the rejected wife, and not the son of the Emperor of Austria's daughter, who came to the throne of France, and whose son is the head of a large political party to-day.

PUNISHMENT IN NATURE.—The child put his finger in the flame of a candle and cries out in pain. That pain and that very form the punishment of violating nature's law. The fire is not cruel; it will give us light and warmth; only it must be kept within its own lawful bounds, and we must keep within our bounds. If we go over the border, that is transgression, and punishment always comes after transgression.

PUNISHMENT WITH GOD.—God's punishments are as fixed as those of nature and society. Shakespeare, in his tragedy of Macbeth, makes the punishment of the murderer to come along with the murder. He cannot get away from the thought of the blood he has shed; it follows him, night and day, until he is almost a maniac. One little drop of blood will color the entire ocean, if he should try to wash off the stain in the sea.

"Will all great Neptune's ocean wash this blood Clean from my hand? No; this my hand Will rather than my sword, this my naked bosom, wash this blood, Making the green one red."

PENITENCE.—Some people feign repentance; others cannot repent. A sailor, who was once very much frightened by a storm, prayed to God to be cared for, repenting of a wholesale lot of sins. His companion expressed surprise that he was so penitent. "Oh," said the other, when the sun was shining again, "it's easy enough to talk penitence; it don't cost much when a cyclone is on hand."

REWARD.—Reward follows repentance, just as punishment follows transgression. "Verily I say unto you, they have their reward." William the Conqueror, at the end of his days, was so cruel and harsh, that when he came to die, he was left almost alone, and his dead body was utterly neglected and forsaken. When Washington died, in the year 1799, the whole country mourned for the father of his country; and the reward of his services is found in the love of the nation to its founder.—*S. S. Times.*

My Dream.

As I sat one day in our County Court-room I seemed to sleep, and dreamed that the judge spoke to an elderly man sitting in front, and asked him if he was a professor of religion. I thought this somewhat odd, but, as I was a professor, I listened.

Judge.—"When did you make a profession of religion, Mr. H?"

Mr. H.—"Many years ago, in early life."

Judge.—"What part of divine truth impressed your mind then, in regard to your Christian work?"

Mr. H.—"Such as the following: 'Seek first the kingdom of God and his righteousness, and all other things shall be added unto you.' 'The Lord loveth a cheerful giver.' 'Give, and it shall be given unto you.' 'Commit thy way unto the Lord, and he shall sustain thee.'"

Judge.—"Did you go to work on the principles taught in those texts?"

Mr. H.—"I tried to, in my weak way; but being poor, I got on slowly for a while."

Judge.—"Have you raised a family?"

Mr. H.—"A large one."

Judge.—"Did you try to teach them those principles, both by precept and example, and with what result?"

Mr. H.—"I tried to teach them that religion is the first thing to be attended to, by always attending upon every means of grace; giving often, (some thought beyond my means) for the support of the gospel and the poor. As a result, I can say, with old Joshua, that the Lord has never failed me one time. I now possess an abundance of this world's goods; my children all profess to love me; God; are all prosperous in business, and exert a good influence around them."

The judge seemed pleased with the history, and said: "Blessed is the man that trusteth in the Lord. 'Thou shalt come down to thy grave in a good old age, and prosperity shall follow thy seed to the third generation.'"

He then called on Mr. N., an old man, sitting near.

Judge.—"I believe you are a professor; will you favor us with a little of your history? Did you make a profession of religion in early life?"

Mr. N.—"Yes, sir?"

Judge.—"What seemed to impress your mind in regard to future life?"

Mr. N.—"Well, I was a poor reader, and didn't have much taste for learning; but I read that by the sweat of our face we should eat our bread; and having a few hundred dollars to start on, I thought it my duty to work and make a good living, and take care of what I'd got. As to giving to support the gospel, if I liked the preacher I would work for him; if they would work for me, I would give what would do them good; and as for church expenses, if they did things to my thinking, I'd help; if not, I'd leave them to get through the best they could. And I always kept a good watch on the leaders; if they did as I thought they should, all right; but if not, they got the cold shoulder and a few 'side wips.' And somehow I'd never coaxed worth a cent, nor yet drive half as well as a reindeer; was always glad I lived in a free country, and thought I had as good a right to, my way as anybody."

"Well," said the judge, "how do you get along and enjoy life?"

Mr. N.—"As for that, I've had many ups and downs, misfortunes, afflictions and trials. Sometimes I think the hand of the Lord is against me; but still I want to hold out faithful and get to heaven at last."

Judge.—"How about your family?"

Mr. N.—"Well—a good deal 'chip of the old block,' of course. Some joined the church, and some haven't; some started in business and failed, and some are doing pretty well."

Judge.—"Out of thine own mouth will I judge thee, thou self-willed, worldly-minded, inactive servant. And if the righteous, self-denying, active, earnest Christian is 'scarcely saved,' what will be thy lot? Thou shalt go down to thy grave under many sorrows; thy last days shall not be thy best days, and thy end shall not be prospered in the earth."—*Dr. Wood, in Journal & Messenger.*

Dullness the Worst Heterodoxy.

BY REV. T. DE WITT TALLMAGE, D. D.

The most dangerous foes of Christianity are not the Renans, and the Theodores Parkers, and the Frothinghams, who openly assault the faith of the Bible. It is so evident to all Christian people that such men are on the wrong side, that their influence is comparatively limited. But it is the indifference and the dullness on the part of those who profess Christianity, that do the worst damage. When, in pulpit or prayer-meeting, or religious newspaper, a man speaks of God and the soul, with eyes half shut and a manner in which there is no thrill, he practically denies the tremendous truth of the gospel. If there be a heaven and a hell; if there be a living and a radiant Jesus; if this moment be the last in which some soul will have opportunity of escaping eternal disaster, how can a man be stolid while talking or writing on religious themes? If one ought ever to sparkle and flame, it is when he touches the questions of the soul. There can be no apology for a dull prayer-meeting talk. If, therefore, a man have a heavy article on some Christian theme, let him first carefully correct the spelling, then punctuate it, then page it, then fold it up, then burn it. How dare you stand up there in meeting with so somnolent manner, slandering our religion? Sit down! Let some man with a soul on fire take the time. How many religious meetings have two or three exhorters who act like icicles, and only get enough thawed out during the service, to drip, drip, drip in cold talk.

Do not stand there taking up the time, telling us what a sinner you are; we all know that long ago; but tell us of some victory gained, of some glimpse of the pinnacles that you caught from the mountain top. Hide not that one tear of emotion in promiscuous use of pocket handkerchief, as if you merely had a cold in your head, and could not be betrayed into any emotion at all. We need more brightness and elasticity in our Christian work. If holiness be "on the bells of the horses," we care not how much they prance. The more speed, and the more spring, the more music. Let not professed profundity be an excuse for dullness in religion. Because a subject is deep, there is no reason why it should be obscure; you can see the bottom of Lake Winnipeg scoured thirty feet down. Mist about a religious theme are no evidence of learnedness. We cannot worship a London fog. The most damaging attack upon Christianity to-day is the stolidity and half-heartedness of many who profess to accept it.

There are too many people who think that missionary effort is a great burden on the churches. They strangely suppose that the first duty of a church is to conserve its strength for its own use, and if there is a superfluity of strength for its own purposes it may employ it elsewhere. There are, it is feared, not a few members of our Missouri churches who think that missionary effort is a cause of weakness, is, indeed, a tendency to destruction. But the very reverse of all this is true.

Even a casual reading of the New Testament ought to convince any one that the spirit of missions is the spirit of Christ, and that the work of missions is the great duty of Christ's people and churches. It sometimes seems strange that Pedobaptists fail to find in the New Testament those doctrines which are peculiar to us and which we think so clearly revealed; it is far

more strange, yes, transcendently more strange, that any pious person can read the New Testament and fail to see in it missions, both home and foreign. In that blessed volume missions are considered not a burden but the very life and purpose of church organizations.

And history furnishes many examples to illustrate this teaching. No one who has ever read church history has failed to learn that all true strength and growth of Christian character, whether in individual, church or nation, has always been in connection with the missionary spirit or effort.

And the reverse is true. Whenever the missionary spirit has been suffered to die out, there has followed barrenness and decay. A notable example may be seen in our English brethren. Modern missions originated among the Calvinistic Baptists of England. Of course there followed a division of the denomination. Then the great strength of the denomination was in the hands of the anti-missionary party, only a very small minority taking any part whatever in the work. Eighty-six years have passed, and how wonderful the change! True, the missionary churches have greatly weakened themselves by lax denominationalism, but to-day they immeasurably surpass their anti-missionary brethren. To say nothing of their strength at home—strength of members, piety, wealth, education, in all of which they greatly excel their brethren—their missionary report shows that they have made far more converts in heathen lands than there are anti-missionary Baptists in the whole United Kingdom. Our very life at home depends on our labor abroad.—*Central Baptist.*

We heard Bro. Sparkman relate an incident in Henderson the other day which we wish every Baptist in Texas to know. There is a widow lady in his association, who went to Georgia during the war, while her husband was in the army. He was killed, and she in her desolation, promised the Lord that if he would grant that she might make her way back to her friends in Texas, that she would devote one-tenth of her income to his service. Getting back without any means and entirely dependent upon her labor for a support, she began to work for a living. The first year she planted a little cotton patch and worked it with her own hands. Just before the association in the fall she sent for Bro. Sparkman to come over, and placed in his hands \$10.00 for missions. Knowing her condition, he remonstrated with her, but in vain. She said it was the Lord's money, and she wished it applied to his cause. Bro. S. says that every year since, she has given regularly one-tenth of her gross income to the Lord's treasury. The example of this noble Christian woman working with her own hands for a support, and yet contributing so generously for the spread of the gospel, should put to shame the meagre contributions from professing Christians of physical and financial ability. Of her it may well be said, "She hath done what she could." Go thou and do likewise.—*Texas Bapt. Herald.*

"Condescending

Alabama Baptist.

SELMA, ALA.

THURSDAY, AUGUST 29, 1878.

JOHN L. WEST, PUBLISHER.

EDITORS:
E. T. WINKLER & JOHN L. WEST.

Tell your neighbor that we will send him this paper from now until Jan. 1st. for only 75 cents.

SOLEMN RETROSPECTS AND RESOLVES.

"Herein do I exercise myself to have always a conscience void of offence toward and toward men."

Such was the principle by which the life of the Apostle Paul was controlled; and we may properly adopt it whenever we find ourselves at the close of a marked period of existence, and at the beginning of another, such as a birthday, a season of deliverance from danger or sickness, a closing year.

It is proper, indeed, that other principles should affect us at such times. Sentiments of praise and words of thanksgiving are especially suitable, as we find ourselves safely launched upon a new probation. Not without emotion should we reflect that God has prolonged our lives. From his immeasurable and calm eternity he has regarded us, and cared for us. And these years of ours as they come and go, declare how good he is. They tell us that though we have sinned, he still condescends to bear to us the relation of a father. They encourage in our hearts a trustful sense as we review them. We have sinned; and yet God's throne of grace is not hidden from our view, but we can repair to it and for Christ's sake seek and obtain pardon. We have wandered in the dark; yet we may go back to the lighted place where his law and his gospel shine, and receive direction to guide us all our days. Our strength has been perfect weakness; yet from him we may receive power to enable us to do his will.

For this forbearing, forgiving and constant love, let our hearts rise up in gratitude before him. But while we rejoice in such assurances, shall we not also make new vows? or shall we continue to live as we have been living?

Ah! not the least of the blessings we have received have been the lessons which admonish us to redeem our time. We have seen the changes of the seasons. The autumn leaves have been traced with oracles, like those from the fabled Sibyl's cave. We have observed, perhaps, ourselves experienced, worldly losses and domestic bereavements. A thousand warnings teach us that the world is no suitable object for such an existence as ours. They admonish us to elevate our thoughts to superior joys and an eternal inheritance; to lead such a life here, as shall prepare us hereafter to associate with angels and dwell with God.

Let us then, relying upon his grace, resolve that we will lead a new life for the time to come; that our aims shall be eternal; that our endeavors shall be to please God; and that we will enlist his power, as every trustful and praying soul may do, to enable us to bear life's burdens. Then can we say with Paul: Herein do I exercise myself to have always a conscience void of offence toward God and toward man.

When, however, we ask, how can this result be secured; it seems at first view, an impracticable thing. When we consider that our hearts are naturally inclined to evil, and that we ourselves have contracted the habit of sinning; that the sparks do not fly upward more certainly than we run after forbidden delights; it seems to us to be almost too bold even to propose to ourselves such an end.

Yet certainly this is not less our duty than it was that of the Apostle. Even if we may possibly fail in so high an enterprise, it will be better to undertake it, than tamely to live as self-convicted sinners, to die at last and be dragged from the scenes of temporary pleasure to an eternal doom.

And, by the grace of God, it is not so impracticable as it seems. Let it be remembered that we are not required to cease to be men. We are not required to be wholly exempt from ignorance, error and infirmity. As long as we live in the world, we shall be liable to fall from surprises of temptation, from narrowness of judgment, and from the feebleness that still adheres to the most pious characters on earth. But we are required to guard against every known and wilful sin, and to cleanse our consciences by removing those stains and blotches which have contracted, those defilements which have obscured the image of God, like rust upon a coin. These duties are practicable, and they should be resolved upon. The language of every one of us should be,

Herein will I exercise myself to have during the new probation I now solemnly begin, a conscience void of offence toward God and toward men.

SERVING GOD.

In the times when the Apostles wrote, the distinctions between the church and the world were more broadly marked than now. Especially among the Heathen did the peculiarity of the Christians appear. The simple faith of the disciples of Christ was in strong contrast with the fertile yet discordant mythology of the worshippers of idols; the simple worship of the one with the pompous ceremonial of the other; the pure morals of the one with the excess of licence which the others, was allied with religion.

And what a difference there was in the objects of their worship! the one calling upon the one living and true God; the other indifferently worshipping the stars, the elements, the powers of nature, the images of men, the innumerable names of superstitions that filled the vast Heathen Pantheon.

When therefore a number of believing souls, as in Thessalonica, devoted themselves to the service of God, this was a more notable circumstance, every way than the constitution of a church in our age and country would be.

Yet the paramount duty of serving God presses upon believers always. If the change of worldly manners and beliefs is such as to make the contrast less between the church and the world, the duties of the church in every period and every place remain substantially the same. This phrase, serving the living and true God, will always indicate the high office to which we are summoned as his people.

Let us then inquire, What it is to serve God? A general reply to this question is not difficult. To serve God is to perform those duties which relate to Christian worship and to Christian virtue, with earnest minds. Not only in the courts of the Sanctuary should his praise be celebrated; but the whole life should be devoted to God. His will should be respected; his commands should be obeyed; his honor should be advanced; and our words, thoughts and acts should be such as to please him. Whatever may be the imperfections in the conduct of a Christian, this must be his aim; to this high and consecrated life he must strive to attain.

But now, as every one recognizes the duty of serving God in our devotions—by prayer and song and attendance upon the Sanctuary, it may be well for us to confine our attention to this service of God which relates to the ordinary experience of our lives. It is a question which every serious mind desires to know, How can I serve God in the care of my body, in my business, in my pleasures, in my grief, and in the solemn hour of my departure from this world? To these questions we propose to give a reply.

CHANGE AND THE UN-CHANGING.

Like the Israelites upon their journey of old, we see around us a sad reality of change. Temporal objects are escaping from us and we ourselves are changing. Travellers upon a long pilgrimage toward an unknown country, we pitch our tents for the night and then we must away in the morning. Nations have passed through this pilgrimage and have left their ruined arts and cities and the wrecks of institutions that perished through folly or power as warnings to other peoples. The Jew erects his little bazaar, or is hidden in his humble grave, in that mountain-girded city where his fathers received the tribute of kingdoms and reared the solemn temple of God. And how much we have lost and shall lose—how much in the other blessings of life and in the treasures of the heart—how much by sudden violence and by the slow encroachments of decay; by our own imprudence; by the power of others; by storms of nature, or treacheries of men; by disappointment and by death! And we ourselves are passing onward through health and sickness, care and passion, our pulses "beating funeral marches to the grave."

A certain despondency may naturally possess us under such circumstances. In the midst of universal change we may well ask what is secure, and what shall be left us hereafter. Shall everything be taken away from us, or shall hope realize blessings that never shall be lost? a question which Moses answered when he told Joshua cheerfully to go forward to Canaan, and the Apostle John also when he said that the world passeth away and the lusts and desires thereof—but that he that doeth the will of God abideth forever. There is no occasion for complaint; for if God permits us to live in inferior goods, he assures to his people highest blessings. Thus the Christians may lose outward goods, and have the treasures of the soul left; and he may lose earthly relations, and yet have the love of true souls left; he may lose earthly relations,

and yet have the blessing of a good conscience left; he may endure all earthly evils, and yet have the favor of God left. Such encouragements were given by Moses to Joshua when he was about to lead the people through wildernesses and hostile tribes: "Be strong and of a good courage; fear not, nor be afraid of them: for the Lord thy God he it is that doth go with thee; he will not fail thee nor forsake thee."

Apply this exhortation to your present condition as earthly pilgrims, destined to lose so much, and yet faithful to God, destined to retain so much. It was a noble saying of Francis I., when defeated at the battle of Pavia, "I have lost everything but honor;" but to the Christian, in periods of disaster, belongs the nobler words: "I have lost everything but the blessings of religion and the favor of God."

"OUR" ASSOCIATION.

Not less than a half dozen brethren have written to us recently giving us the time and place of meeting of "Our" Association. There seems to be quite a difference of opinion among the brethren as to its time and place of meeting. We think that no two of them have yet agreed in their statements. We are confused. Will some brother kindly inform us why "Our" Association meets so often, and at points so widely separated from each other? It may be that there are six Associations in the State bearing the name "Our." If so, would it not be well to change the name of five of them to something else—anything else but *Liberty*. We already have two "Liberty" Associations. We have not yet put the "Our" in the list, simply because we have been in so much doubt about it.

J. L. W.

FIELD NOTES.

—Bro. J. M. Mason, of Covington county, is a warm friend of the ALABAMA BAPTIST.

I congratulate you upon the success attending your efforts to make an interesting and useful paper.—T. Union Springs.

—It is important that every friend of the paper do something to verify his friendly feeling during this season.—T. V. B. Moor.

—Bro. Lipscomb, of Jefferson, says, "Remind me as much as you please, but don't stop my paper. I send you the amount for another year."

—Bro. W. B. Carter, of Morganburg, recently closed a meeting at Gum Springs. There were 10 or 12 accessions.

—M. T. Sumner, Jr., of Marion, son of Rev. Dr. M. T. Sumner, has been admitted to the bar. Success attend you, Martin.

—The Baptists at Ashland, Clay county, are endeavoring to raise money for the purpose of erecting a new house of worship.

—We want the paper and do not know how we could do without it, for its pages bring pleasure to us at all times. It is a welcome visitor.—R. C. B. Camden, Ala.

—There is a great deal of sickness throughout the country. Almost every family has sickness. There have been many deaths.—P. E. Kiroen, Hoboken.

Has your church yet decided how much she will instruct her delegates to pledge at the association for State Missions? If she has not, see that she does so at once.

—Bro. J. D. Foster, of Huntsville, writes: "I am much obliged for your reminder. Enclosed please find P. O. Order for amount of my subscription to the BAPTIST. I feel that I do not wish to be without it."

—A sister writes from Camden, Wilcox county: "Our church is at a low ebb. No preacher, no Sunday school, no meetings of any kind at our house of worship. May the Lord in mercy send us a pastor, is my sincere prayer."

—"Our" Association meets on Friday before the 3rd Sunday in September.—W. We have no reason to doubt your statement, Bro. W., and if you will give us the name of the Association and the place of meeting, we shall be obliged to you.

—Bro. W. W. Kidd held a protracted meeting recently at Spring Creek church. He was assisted by brethren Inzer, Castleberry, J. N. Prestridge and J. H. R. Carden. Results not reported. Send us an account of it, Bro. Kidd.

—Enclosed find \$2.50, for which please send me the ALABAMA BAPTIST. I have been without it for a long time and have missed it so much. Please send it immediately.—Mrs. M. E. W. We send the paper with pleasure, and are glad to know that sister W. can't afford to be without it.

—Can't Bro. West, Winkler, Bailey or other brethren attend the meeting of the Mt. Carmel Association, constituted last fall? It is a rich field for our work.—Ira R. Foster, Warren, Ala. It is very probable that some of us will be at the meeting, Bro. F.

—We regret to learn that Bro. W. W. Sanders has had a third attack of fever since the meeting of the Convention, each attack being more serious than the preceding. He is still in Talladega, and is just recovering from his last spell.

—The Centennial Association will meet with Mt. Carmel church on Saturday before the 4th Sunday in September. Brethren who attend from a distance can stop at Fitzpatrick or at Union Springs. Mt. Car-

mel church is eight miles from Fitzpatrick and twelve miles from Union Springs.—T. Union Springs.

—We learn that Bro. W. C. Cleveland and wife have gone from Springville to Columbiana. Later, Bro. and Sister Cleveland are expected in Selma to-night (Wednesday). We regret that the trip has not resulted in permanent improvement of Sister C.'s health.

—Our Association's meetings will soon commence. We hope that every subscriber to the ALABAMA BAPTIST will act as agent for the paper at the meeting of his Association. Remember that we will send it to clubs of five at \$2.25 each, or to clubs of ten at \$2 each.

—The Gainesville Dispatch of Aug. 20th says: "Prof. L. M. Stone, held a meeting of days at a church in the neighborhood of Starkville, Mississippi, of which he is pastor, in connection with the Rev. J. E. White, pastor of the Baptist church at this place, which resulted in much apparent good, some 25 or 30 persons professing conversion."

—The ALABAMA BAPTIST is just the paper we need, and I mean to do more for it than ever. I think I shall not go beyond the solicitude of truth in saying that the last number (Aug. 15) is just what the subscription is needed. I intend that my brethren in this part of the country, shall know my opinion on this subject.—E. Bell, Fayette C. H.

—Rev. J. K. Ryan, Pushmataha, Ala., writes Aug. 18: "I made a little talk for the ALABAMA BAPTIST to-day, at one of my old churches, after preaching a sermon, and procured six subscribers for 3 months. I will be able to secure others, I hope many others, so soon as the people can sell a little cotton. Will do all I can for the paper."

—Bro. Jones's plan works like a charm where it is tried as the following will testify. "To-day I have spent for the paper and our paper, I went to Fairmount church and there pressed your claims. I went around among the people while in their seats. The result is six new names and the money. This little will help me. Take it and look for more."—E. W. Jones, Fairfield, Ala.

—The change in the editorial staff of the ALABAMA BAPTIST gives satisfaction to myself and many others, who disliked the idea of so many Corresponding Editors. I believed at the time, as the sequel proved, that it would drive away that correspondence which is the life of a denominational paper.—G. W. Wilcox, Collinsville. Now send us a communication, Bro. W.

—Our District meeting convened at Shady Grove church on Friday before the 1st Sunday in August. Not all of the churches were represented, but a goodly degree of interest was manifested. The subjects discussed were, "Duty of one church member to another," and "Prayer." I hope that some good will result from these talks. No ministers except L. B. Habin, from North River Association, and the writer.—J. E. Bell, Fayette C. H.

—Bro. J. Q. Lipscomb, of Jefferson, Marengo county, writes: "We had a gracious revival at Mineral Springs church two weeks ago. The meeting was continued from the 2nd inst., the time of the Sunday-school Convention, and lasted a week, conducted by brethren J. P. Lee and J. A. Mitchell. Six were baptized at the close of the meeting—Let me congratulate you on becoming publisher again."

—A recent meeting at Montgomery church, near Starkville, Ala., resulted in 18 accessions, 2 others await baptism. Prof. Stone will sever his connection with this church on account of his distance from it.

—A recent meeting at Clear Creek church resulted in the baptism of 9 converts, one of whom was an old gentleman 70 years of age; another at Brooksville, near Newbern, in 11 accessions; another at Beulah church, near Blue Mountain, in four accessions, one of whom was from the Presbyterians; another at Bethesda, four miles west of Crawfordville, in 13 accessions, and ten more expected; another at Poplar Springs in six accessions, two Methodists among them; another at Philadelphia church, in three accessions.

TENNESSEE.

—A meeting at Norris Creek, Tenn., resulted in four accessions.

—The Baptist has suspended for the present on account of the prevalence of yellow fever in Memphis.

—The Holston Association has just closed its 93rd session, with the Walker's Fork church, about 20 miles from Jonesboro.

—Rev. L. C. Foster has been called to the care of the Baptist church in Bristol.

—At a meeting, still in progress at last accounts, at Round Lick, Wilcox county, there have been over 50 conversions and 40 accessions.

—An effort is being made to refit the university building at Murfreesboro, and start a high school there for young men.

—The meeting at Trenton resulted in 12 conversions and, at last accounts, in 52 accessions, and a number yet to follow. The meeting at Milan, at last accounts, had been blessed by 50 conversions and 30 accessions.

—Dr. Graves' jubilee sermon at the Big Hatchie Association was three hours long. The Texas Baptist Herald wants to know if it was as hot over there as it has been in St. Louis this summer.

—There is a church in East Tennessee, says the Baptist Reflector, the two leading members of which were Colonels, one in the Confederate, and the other in the Federal service. They are warm and loving friends, and live together in the same church in blessed fellowship. Is there a lesson in these facts for some of our people?

MISSOURI.

—A meeting at Concord church, Polk county, Mo., resulted in six conversions and four accessions.

—The Clinton Baptist church has just licensed to preach, Frank W. Hartner, a brother of great zeal and much promise of usefulness.

—A meeting at Mt. Airy resulted in four accessions; one at Antioch church in 8 or 10 accessions.

—Eld. Goff recently baptized five at Liberty, Franklin county, and eight at Bosc Island.

—A recent meeting at Macedonia closed with 34 accessions; another at Concord, Polk county, in four.

—The Third Baptist church, St. Louis, has given Dr. Lofton a month's vacation, and he is on a trip to St. Paul and the northern lakes.

—A meeting at Shady Grove church, near Prescott, resulted in 9 accessions.

—Fellowship church, Ashley county, has had a good meeting. There were six accessions.

—A meeting at Spring Hill church resulted in 11 accessions; another at Frenchman church, Hot Springs county, in five accessions.

—Eld. E. E. Davis, late from Illinois, has settled in Johnson county, and is reported as a good man and able preacher.

—A meeting at Greenmount church, Drew county, resulted in 9 accessions. This church is preparing to build a new house of worship.

SOUTH CAROLINA.

—A protracted meeting at Lake Swamp church, Welsh Neck Association, resulted in an accession of eight.

—At a meeting at Keith's Cross Roads, near Timmonsville, 14 were received for baptism; at another at St. John's church, Barnwell county, there were seven accessions.

—Rev. A. S. Wilford, of Flat Rock, preaches two sermons a month to each of seven churches and supplies two mission stations each month, and in addition to all this, he cultivates between 15 and 20 acres of corn and cotton. He baptized seven recently at Mt. Zion and six at Town Creek.

TEXAS.

—A meeting at Peoria, Hill county, closed with 11 accessions.

—A recent meeting at Starrville, resulted in 25 accessions.

—The Executive Board of the East Texas Baptist Convention met at Longview, Aug. 7th.

—There were 11 accessions at a recent meeting at Friendship church, Lamar county.

—Dr. Crane is gathering up the statistics of Texas for the Baptist Encyclopedia which is being prepared in Philadelphia.

—Eld. G. L. Jennings, assisted by his brother, has just closed a meeting at Lewisville, with 14 accessions to the church.

—A meeting at Mooresville resulted in about 15 conversions. Two were baptized and others were approved for baptism.

—A new convention, with a new paper, is proposed for Northwest Texas, to which Brownwood will be central, and Brownwood is very near the geographical center of the State.

—The First Baptist church at Houston excluded J. A. Cushman, the "J. A. C." of pamphlet notoriety, at its last conference meeting for the part he took in said publication.—Texas Baptist Herald.

—A church was constituted by Eld. D. D. Mullins, July 27, with 23 members, near Wm. Davenport's, Erath county, 11 miles west of Stevensville, where, three years ago, there was no settlement in the country.

—Bro. James Allsup, of Waelder, writes to the Herald that a protracted meeting with his church has just closed, resulting in twenty-one accessions to the church. He says that protracted meetings are in progress all around him.

—A protracted meeting with the Pleasant Prairie church, Fannin county, resulted in 17 accessions to the church. Among the number was one Roman Catholic and one Methodist.

—Bro. J. M. Carroll closed a most excellent meeting recently at Oakland church, Anderson county. Twenty-one were added to the membership and others are expected soon.

—Bro. J. T. Shaw, to accept the pastorate at Texarkana, resigned the presidency of the Arkadelphia Baptist high school. Whilst connected with that institution the trustees bought for \$1,500, buildings that had cost the State \$4,000. Since Bro. S. located at Texarkana the little church has succeeded in building an excellent church edifice.

—GEORGIA.

—There have been two accessions at Bethel church.

—A meeting at Bethesda resulted in 23 accessions, and 3 others to follow.

—Eld. E. S. V. Briant has baptized 56 in two weeks.

—An interesting meeting was held at Marshallville.

—A new church has been organized near Bull Creek, Tatnall county.

—Two have been received into Be-nevolent church, Crawford county.

—Capt. Carter, a Methodist, was recently baptized into Monticello church.

—There were five accessions as the result of a meeting at Centre Hill, Walton county.

—There is neither a Baptist church organization nor house of worship at Gillsville.

—Rev. P. H. Mell has been elected to the Chancellorship of the University of Georgia.

—Rev. G. A. Nannally will temporarily fill the chair of Natural Science in Shorter College, Rome.

—Rev. T. C. Teasdale, D.D., will

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—There were five accessions as the result of a meeting at Centre Hill, Walton county.

—There is neither a Baptist church organization nor house of worship at Gillsville.

—Rev. P. H. Mell has been elected to the Chancellorship of the University of Georgia.

—Rev. G. A. Nannally will temporarily fill the chair of Natural Science in Shorter College, Rome.

—Rev. T. C. Teasdale, D.D., will

hold a series of meetings in the Gainesville Baptist church.

Sixteen have been received into the church at Madison, where Dr. T. C. Teasdale has been conducting a meeting.

The ordinance of baptism was recently administered to a number of candidates at Swainsboro, by Revs. J. G. Norris and G. W. Smith.

The Central Baptist church of Atlanta are now occupying their new house of worship, corner Fair and Peter streets.

At a meeting at Pleasant Hill there were 15 accessions by experience. At another at Pleasant Grove there were 38 accessions.

Rev. J. M. Rushin, Thomas county, Ga., writes to the Index: "We are having good meetings here in different places. The Lord is blessing his people. Souls are being saved."

A meeting at Oconee resulted in 23 accessions; another at Maysville, in 9 conversions. There is no church at the latter place, but one is to be organized to-day, 29th, with 45 members.

Rev. J. S. A. Allen has been holding a protracted meeting at New Bethel church, Cherokee county, with good results. During five days 11 were received into the church.

The brethren at Rome have resolved to enlarge their house of worship, as their membership and congregation have grown so rapidly that it has become necessary to do so in order to accommodate them.

The Lexington church, Georgia, with 68 members, contributed last year for missionary and educational work, \$183, or \$2.76 per capita.

Forty churches of Serepta Association, with 3,824 members, during last year, contributed \$324 to missions, or a little over 11 cents per member. Four churches of the same association contributed \$1,146, an average of over \$1.50 per member.

FLORIDA.

A meeting at Long Swamp church resulted in 23 accessions; another at Live Oak in five, and others were to follow.

There were 37 accessions as the result of a meeting at Providence church, Columbia county. There were several from the Methodist and Lutheran fraternities, among them one Lutheran minister.

MISSISSIPPI.

The Gethsemane Baptist church, Brooklyn, has changed its name to Willoughby Avenue Baptist church.

A tornado destroyed the Baptist house of worship at Plymouth, N. C., Aug. 2.

Nebraska has 130 Baptist churches, with a membership of nearly 4,000, the work of 25 years.

A. D. Zanaphronites, native Greek, was ordained to the ministry, recently, at the Michigan Avenue Baptist church, Chicago.

The Baptist Board of Foreign Missions has accepted Misses Belle Lightfoot of Illinois, and Emma Ambrose of Nebraska, for work in Birmanah. They go this fall.

Rev. I. Auger, missionary to the French at St. Anne, Ill., writes to the Christian Scientist under date of August 10th, that there have been several conversions. Five have been baptized within two weeks and more were expected to follow.

Alabama Baptist.

SELMA, ALA.

THURSDAY, AUGUST 29, 1878.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

Lesson for September 8, 1878.

THE GOOD SAMARITAN.

Luke 10:30-37.

GOLDEN TEXT.—"Thou shalt love thy neighbor as thyself."—Gal. 5:14.

"Love."—"Who is my neighbor?"

TIME.—Autumn, A. D. 29. Place.—Probably near Jerusalem. Rulers.—Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee; Tiberias Caesar, emperor of Rome.

LESSON HELPS.

THE CONNECTION.—25. Who tempted Christ? With what question? 26. What reply did Jesus make? 27. What did the lawyer say to this? Whom are we to love? How? Love God? How our neighbor? 28. What did Jesus think of his reply? What did he tell him to do? 29. Was he willing to do this? What was the result?

EXPLANATORY.—Answering said: Jesus replied in a parable. Read over the parable of the Good Samaritan, and then see whether you can tell what a parable is. Certain man: It is not said, but it is meant to be understood that he was a Jew. Thieves: Robbers, rather. The road from Jerusalem to Jericho is a mountain pass full of places of concealment, and is a natural haunt for robbers, who infest it even unto this day. Jericho: About twenty miles northeast of Jerusalem. It is sometimes called "the city of palm trees." Left him half dead: Did so out of pure malice, because he offered some resistance. A certain priest: On his way to or from the temple. Levite: He also, ministered about the temple, helping in the sacrifices and in various offices. The priest only saw—he came and "looked on him," thus showing that he was the most cruel of the two. Both men were probably riding, the Samaritan, or they would not have been blamed for not trying to take the wounded man away. Samaritan: There is a design in this speaking of the one who helped the sufferer, "for the Jews have no dealings with the Samaritans." The Jews despised them, and they, in turn, hated the Jews. The Samaritans of one village would not receive Christ into the place over night because his face was as if he were going to Jerusalem. It was, therefore, strange that a Samaritan should stop to help one whom he must instantly have recognized as a Jew. He cared for one whom his countrymen passed by. Oil and wine: Wine to cleanse the wounds, oil to cool the fever and allay the pain. An inn: An eastern khan, which has but little more accommodations than lodging. "Two pence: About thirty cents—the price of two days' labor. Matt. 20:2. Do likewise: Show kindness to all, no matter of what class or nation, whether they are friends or enemies.

NOTES.—There are many who interpret this parable in a very beautiful way. According to their thinking, the man who fell among thieves was the sinner. The thieves are our passions and all our spiritual enemies. The priest and the Levite represent the moral law and the sacrifices. They cannot help the poor man. The Good Samaritan is Christ, who pours oil and wine into his wounds, leaves him for awhile in the care of the church until he returns, and leaves supplies of grace for him till then. It is a beautiful and true comparison, whether it is the lesson meant to be conveyed or not.

LESSON QUESTION AIDS.

THE THIEVES.—30. Whom did Jesus answer? What did he say? Whom did he speak of? Where was he going? Among whom did he fall? Of what did they strip him? What did they do to him? How did they leave him?

THE STRANGERS.—31. Who first came that way? What did he do for him? When did he pass by on the other side? 32. Who came next? What did he do more than the priest?

THE NEIGHBOR.—33. Who was the last man? How did he feel when he saw him? 34. Did he also pass by without helping? What did he do for his wounds? Where did he carry him? How? How did he get there himself? What did he do for him after he got there? 35. What the next morning? What did he give to the landlady? What did he say to him? 36. What question did Jesus then ask the lawyer? 37. What reply did he make? What did Jesus tell him to do?

GENERAL QUESTIONS.

- How can one live by the law?
- What two commandments comprise all the others?
- Must we "do" anything to inherit eternal life?
- What makes a true "neighbor?"
- What command is "there" in the parable for us?

—The Scholar's Weekly.

Thomas Kelso, of Baltimore, a leading member of the Methodist Episcopal church, died July 26th, in the 94th year of his age. Several years ago he founded the Kelso Orphan Home for the orphans of members of the Methodist Episcopal church, at a cost including the endowment, of \$120,000. Of his gifts in addition to the Kelso Orphan Home, is mentioned at Washington, D. C., and \$7,000 to the Mount Vernon Place Methodist Episcopal church at Baltimore.

Osmoor, Alabama.

Dear Sir:—I thought I would drop a letter to you and tell you the condition of this place. There are about 60 white families living around the Furnace, the most of them operators. We have but one church in the place, and that is a Methodist church. We have one of the best Sunday-schools kept up here there is in the county. We have no Baptist church here. We had a Baptist church constituted here some 3 years ago, with but 5 members; but we were unable to have regular preaching, and Bro. A. J. Waldrop thought it best for the church to disband, and I gave them all certificates of membership. That was done in the early part of last year. This year Bro. Waldrop has been preaching to us on Sabbath in each month, and the Methodists preach 3 Sabbaths in the month. The Methodists here are very liberal towards us. They not only give us the leave, but insist on our holding meetings in their church (we all helped to build it), and say further, if we want to reorganize this want us to use their church. We could reorganize with 15 or 18 members, but the trouble with us is we don't know whether or not we can get a regular preacher to preach to us. If some of our preachers, who are sending out their appointments, would call and preach for us they would meet with a hearty welcome. Pray to the Lord to send more laborers into the field.

H. F. FANCHER.

August 22nd.

Ordination of Eld. P. C. Drew.

Upon the call of Forest Spring church, Elders J. Miles, W. H. DeWitt and the writer, as a presbytery, met the church on Sabbath, the 18th of August, and after listening to an interesting relation of Bro. Drew's exercises of mind in reference to the gospel ministry, the presbytery proceeded to examine him on his views of the doctrine of the gospel, and the ordinances and government of the church. The examination being altogether satisfactory, the ordination prayer, with the laying on of the hands of the presbytery, was offered by Eld. C. J. Miles, after which the sermon and charge were delivered by the writer, and the Bible was presented by Eld. W. H. DeWitt. The services closed with benediction by P. C. Drew. The services were witnessed by a large and seemingly interested congregation.

Bro. Drew promises to be an efficient workman in the Master's vineyard. Hope the Bethel Association will not fail to return him to the Howard another session.

P. E. KIRVEN.

Hoboken, Aug. 20, 1878.

Appointments.

REV. A. P. BABER.

Will fill the following appointments in the

UNITY ASSOCIATION:

Harmony, 1st Sabbath in September and Saturday before, 11 o'clock a. m.; Plantersville, Monday, Sept. 2d, 11 a. m.; Fellowship, Tuesday 3d, 11 a. m.

CAHABA ASSOCIATION:

Medline, Wednesday, Sept. 4th, 11 o'clock a. m.; Heard's schoolhouse, Thursday, 5th, 11 o'clock a. m.; Friday, 6th, rest; Pisgah, Saturday and Sunday, 7th and 8th, 11 o'clock a. m.; Concord, 9th, 11 a. m.; Radfordville schoolhouse, Tuesday, 10th, 11 a. m.; Perryville, Wednesday, 11th, 11 a. m.; Pineflat, Thursday, 12th, 11 a. m.; Friday, 13th, rest; Ocmulgee, Saturday and Sunday, 14th and 15th, 11 a. m. Thence homeward bound, and off to the Centennial Association.

I. U. WILKES.

No matter how hard it is to find a rocking chair during the day, a man is sure to fall over one when he is in search of this match-box after dark.

There is a family in Vermont so lazy that it takes two of them to chop off a stick of wood. Siah chops while Jim grunts, and then for a change, Jim chops while Siah grunts.

What did he do for him after he got there? 35. What the next morning? What did he give to the landlady? What did he say to him? 36. What question did Jesus then ask the lawyer? 37. What reply did he make? What did Jesus tell him to do?

GENERAL QUESTIONS.

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There are only two prisoners in the Butler Co. jail.

There is a large number of visitors at Talladega Springs.

There are about 600 Murphys in Shelby county.

Died, August 28, Mr. Jno. C. Nance, of Perry county.

Died, at Stevenson, Jackson Co., Aug. 19, Miss Eugenie Stubblefield.

Chills are abundant in the vicinity of Crow Creek, Jackson Co.

There is a good deal of sickness in the vicinity of Seaboard.

A great deal of sickness is reported throughout Conecuh Co.

Married, in Jackson Co., Aug. 18, Mr. A. J. Skidmore, of Winchester, Tenn., and Miss N. E. Terry.

There is a great deal of sickness in the vicinity of Parksville, Jackson Co.

There were six professions at a protracted meeting recently closed at Randall's chapel, Jackson Co.

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A new Episcopal church is about completed at Scottsboro.

Died, in Conecuh Co. recently, Bolden Sermon, Polly Chittay, and Mrs. Powell.

Died, in Evergreen, Aug. 22, Willie Florence, daughter of Mr. F. A. Monroe.

Mr. Lawrence, a good farmer, was elected to the Legislature from Cherokee Co. by only one vote.

A negro boy was killed by a horse in Columbiana last week and his leg was broken.

The Shelby Co. Sunday school convention will meet at Columbiana, Sept. 6.

The Methodists and Presbyterians will hold a protracted meeting together at Bold Springs, Shelby Co., soon.

A protracted meeting was in progress last week at Hebron church, Shelby Co.

Hogs are dying on Kelley's Creek, Shelby county, of some unknown disease.

Died, recently, at Lithoatchee, Lowndes county, a child of Dr. Sanderson.

Died, in Union Springs, Aug. 13, Henry Clifford, infant son of Mr. Henry Harris.

Bob Mitchell, colored, was to have been hanged in Union Springs last Friday for complicity in the poisoning of his grand parents.

A youthful runaway couple from Chilton Co. applied for license in Shelby county recently, and were refused.

The Methodist recently closed a meeting at Camp Branch church, Shelby county, with a few accessions.

The Camp Branch Sabbath school, Shelby Co., will have a celebration on Saturday before the 4th Sunday in September.

The foundation of the Birmingham foundry is laid and the brick work will be commenced this week. Its dimensions are 60x72 feet.

Married, in Oktibeha Co., Miss, Aug. 18, Mr. David Smith, of Birmingham, Ala., to Mrs. Willie Hallbrook.

The annual Methodist camp-meeting was to have commenced near Havanna, Hale county, last Thursday.

Married, in East Perry, August 21, by Rev. Thos. Tabb, Mr. William A. Cooke and Mrs. M. J. Massey.

The Blount county medical society met at Bangor, according to adjournment, Aug. 14.

The branch railroad connecting Elmore Station on the S. & N. Ala. R. R. with Wetumpka, Ala., has been completed.

The number of visitors at Blount Springs this summer, is said to be larger than at any time before or since the war.

Married, in Shelby county, August 15, by A. M. Elliott, Esq., Mr. Daniel Salcer to Miss Nancy L. Blackberry.

A son of Mr. Jack Lawley, of Shelby Co., while riding a young mule last Sunday week was thrown and had both arms broken.

Dr. Harmon, aged about 20 years, who lived near Easonville, St. Clair county, was fatally stabbed recently, by a man by the name of Character, from Georgia.

Miss Mattie Webb, only daughter of Dr. W. Webb, formerly a citizen of Greensboro, died in Mobile Co., Aug. 12, just one week after the death of her oldest brother.

Reports from various portions of Butler Co. say that cotton is shedding badly and much of it has the rust, and upon the whole, the crop will not be better than last year.

Last Friday week, at Windham's landing, on the Bigby river, 1½ miles above Vienna, Mr. Joel P. Carpenter, in attempting to ford the river with a wagon and two mules, was drowned.

Mr. J. Epperson, one of the parties engaged in the shooting spree recently at Calera, made his escape one day before last from the guard who had him under arrest, and is still at large.

The cotton worms have made their appearance on several canebrake plantations in Hale Co. in sufficient numbers to cause considerable apprehension among the planters. None have appeared on the sandy lands yet.

Married, in Conecuh Co. recently: Mr. Lafayette Hammonds to Miss Mary A. Lee; Wm. A. Ford to Letha Ann Dredin; D. J. Wright to Miss Fannie Diamond; George House to Miss Susan Bramley; Jehu Mixon to Miss Mary Salter; T. M. Riley, sr., to Mrs. Elizabeth Coker.

Died.

In Springville, Ala., August 21st, 1878, Charlie, only son of Rev. and Mrs. N. B. Williams.

"Of such is the Kingdom of Heaven."

Death of J. F. Belue.

He was a humble, consistent, devoted Christian, who affectionately warned the wicked on all suitable occasions. He carried his religion into his business and did what he could to glorify the Master and advance his cause, wherever he went. He was a friend and lover of the Sunday school and for a number of years the superintendent of a large school. He was a member and deacon of the Baptist church at Tusculum, Alabama, for several years, but moved to Luka, Mississippi, and joined the church there last winter. He was a kind, good husband, an affectionate, tender parent and a useful citizen. He suffered from months, perfectly resigned to the will of God, retaining his faculties to the last, and died in the triumphs of a joyous faith in God, on the 24th of August, 1878. For him to die was gain, and none can sorrow for him as for one who had no hope.

JOHN A. WILEY.

Blount Springs, Aug. 15th.

Associational Meetings.

We begin this week to publish the time and place of meeting of the different Associations in Alabama. Will not our brethren aid us promptly in completing the list? A postal card is all it will cost.

Bethel—Friday, August 30th, at Choctaw Corner, Clarke Co., 18 miles from E. P. South Sandy Creek, 25 miles northwest of Centerville, Bibb Co.

Enfield—Saturday, September 20th, at Clayton, Barbour Co., on V. and B. R. R.

Mulberry—Sunday, September 21st, at South Sandy Creek, 25 miles northwest of Centerville, Bibb Co.

Bethel—Friday, September 20th, at Clayton, Barbour Co., on V. and B. R. R.

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Alabama Baptist.

SELMA, ALA.

THURSDAY, AUGUST 29, 1878.

THE FAMILY CIRCLE.

BEAUTIES OF ENGLISH ORTHOGRAPHY.

LOUISVILLE RAILWAY MAIL.

A pretty deer is dear to me,
A hare with downy hair,
A hart I love with all my heart,
But barely have a hair.

To plain that no one takes a plane,
To have a pair of pants,
Although a rake may take a rake
To tear away the tares.

Sol's rays raise thyme, time raises all,
And through the whole holes wears,
A scribble in writing right may write,
To write and write is neither right,
For write and rite are neither right,
And don't to right belong.

Robertson is not Robert's son,
Nor did he rob Bart's son,
But Robert's son is Robin's son,
And a crybaby's son.

Beer often brings a beer to man,
Coughing a coffin brings,
And too much ale will make us ill,
As well as other things.

The person lies who says he lies
When he is not declining,
And when consumptive folks decline,
They all decline declining.

Quail do not quail before a storm,
A bough will bow before the wind,
We cannot rain the rain at all,
Nor earthily power teigns o'er it.

The dyer dyes awhile, then dies—
To dye he's always trying;
Until upon his dying bed,
He thinks no more of dying.

A son of Mars mars many a son,
All boys must have their days;
And every knight should pray each night
To Him who weighs his ways.

To meet that man should meet meat—
To feed one's fortune's sun;
The fair should fare on love alone,
Else one cannot be won.

Alas, a lass is sometimes false,
Of faults a maid is made;
Her waist is but a barren waste,
Though stayed she is not staid.

The springs shoot forth each spring and shoot,
Though summer kills the flowers, it leaves
The leaves to fall in fall.

I would a story here commence,
But you might think it stale;
So we'll suppose that we have reached
The tail end of our tale.

A Slack Husband Punished.

"Mr. Moncton," said my grandmother, "I have no wood to burn to-day. What shall I do?"

"Oh, send Louis round to pick up some," said the good man, making a stride toward the door.

"But she has picked up all she can and—"

"Then let her break up some old stave."

"But she has broken up everything already."

"Oh! well, then, do the next best thing—I must be off," said the farmer, and off he was, whistling as he went, and no doubt wondering in his heart what the next best thing would turn out to be.

Noon came, and with it came my grandfather and four hungry laborers. My grandmother stood in the kitchen, spinning on her great wheel and singing on a pleasant little ditty; Louis was scouring in the back room, and the cat purring on the hearth before a black and fireless chimney, while the table sat in the middle of the room ready for dinner, with empty dishes.

"Well, wife, here we are," said my grandfather, cheerily.

"So I see," said she, placidly.

"Have you had a good morning in the cornfield?"

"Why, yes, so so. But where is the dinner?"

"In the pot on the doorstep. Won't you see if it is done?"

And on the doorstep, to be sure, sat the great iron pot, nicely covered, but not looking particularly steaming. My grandfather raised the cover, and there lay all the ingredients of a nice boiled dinner—everything prepared in the nicest manner, and all the vegetables as raw as they had ever been. My grandfather stared, and my grandmother joined another roll to the yarn upon her distaff, and began another verse of her song.

"Why, woman, what does this mean?" began my grandfather indignantly. "This dinner isn't cooked at all!"

"Dear me, is it not? Why, it has set in the sun this four hours."

"Set in the sun!"

"Yes, you told me to try the next best thing to having a fire, and I thought setting my dinner in the sun was about that."

My grandfather stood doubtful for a moment, but finally his sense of humor overcame his sense of injury, and he laughed aloud. "Then picking up his hat, he said:

"Come, boys, we might as well start for the woods. We shall have no dinner till we have earned it, I perceive."

"Won't you have some bread and cheese before you go?" asked my grandmother, generous in her victory, as women always are. And so she won the day.

The Old Scotchwoman's Faith.

By the side of a rippling brook in one of the secluded glens of Scotland, there stands a low mud-thatched cottage, with its neat honey-sucked porch facing the south. Beneath this humble roof, on a snow-white bed, lay, not long ago, old Nancy, the Scotchwoman, patiently and cheerfully awaiting the moment when her happy spirit would take its flight to "mansions in the skies," experiencing with the holy Paul, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." By her bedside, on a small table, lay her spectacles and her well-thumbed Bible—

her "bible and her cruse," as she used to call it—from which she daily, yes, hourly, spiritually fed on the "Bread of Life." A young minister frequently called to see her. He loved to listen to her simple expressions of Bible truths; for when she spoke of her inheritance incorruptible, undefiled, and that fadeth not away," it seemed but a little way off, and the listener almost fancied he heard the redeemed in Heaven saying, "Unto him that loved us, and washed us from our sins in his own blood."

One day the young minister put to the happy saint the following startling question: "Now, Nannie, what if, after all your prayers, and watching, and waiting, God should suffer your soul to be eternally lost?" Pious Nannie raised herself on her elbow, and turning to him a wistful look, laid her right hand on that "precious Bible," which lay open before her, and quickly replied: "Ae, derie me, is that all the length ye ha' got yet, man?"—and then continued, her eyes sparkling with almost heavenly brightness: "God would have the greatest loss, poor Nannie would but lose her soul, and that would be a great loss indeed, but God would lose his honor and his character. Haven't I hung my soul upon his exceeding great and precious promises? and if he break his word he would make himself a liar, and a the unwise would fish into confusion."—J. E. X.

BIBLICAL ALPHABET.

BUFFALO SUNDAY NEWS.

A was a laborer by the hair—
2 Samuel, xviii, 9.

B was a colt built high in the air—
Genesis, xi, 9.

C was a fountain o'er-looking the sea—
1 Kings, xvi, 43-45.

D was a nurse hired under a tree—
Genesis, xxi, 8.

E was a girl born from his youth—
Hebrews, xi, 16.

F was a ruler who trembled at truth—
Acts, xxiv, 25.

G was a messenger sent with good words—
Daniel, ix, 21.

H was a mother loaned to the Lord—
2 Samuel, i, 27-28.

I was a name received of the Lord—
Genesis, xxi, 31-32.

J was a shepherd in Arabian land—
Exodus, iii, 1.

K was a place near the desert of sand—
Deuteronomy, i, 10.

L was a pauper begging his bread—
Lazarus, vi, 20-21.

M was an idol of dread—
Leviticus, xx, 2-3.

N was an architect ages ago—
Genesis, vi, 13-23.

O was a rampart to keep out the foe—
2 Chronicles, vii, 2-3.

P was an isle, where a saint looked above—
Revelation, i, 9-10.

Q was a Christian sainted to love—
Romans, xvi, 24.

R was a nurse, yet a mother of Kings—
Matthew, i, 5.

S was a Danite who did wonderful things—
Judges, xiv, 5-6.

T was a city that had a stronghold—
2 Samuel, xxiv, 7.

U was a country productive of gold—
Jeremiah, x, 8.

V was a queen whom a King sent to—
Esther, i, 10-22.

Z was a place where a man wished to hide—
Genesis, xli, 15.

Reverend Timothy, iii, 11.

Moving Mountains.

Mamma, if people can move mountains by faith, why don't they do it now?

"They do, Lucy; I once knew a little girl who moved a very big one out of my way."

"Oh, mamma! Do tell me about it!"

"When I was about ten years old I went to a pretty village to spend the summer. Of course, I went to Sunday school, too, and I liked all the girls very much, but one called Jessie Munro, was not dressed very poorly, and was not one bit stylish, still, she always had her lessons perfect, and her teacher was very fond of her."

"When the summer was nearly over I had not spoken a dozen words to Jessie. One Sabbath the teacher told us our lesson would be on this very subject, but I thought nothing more about it until the next Sabbath morning, and then I had no time to study it; I had to get my breakfast and dress, and when I flounced out of the gate in my new blue silk and white chip hat, I was thinking far more about what the girls would say about my new suit than about the lesson."

"Jessie was just passing as I came out, and as it was a long way to church and as I felt like patronizing somebody, I said, 'Good morning, Jessie, Miss!'

"'Good morning,' she answered me pleasantly."

"After we had walked together a while she asked, 'Have you learned your lesson?'

"'No, I cannot make anything of it,' I answered her carelessly, 'can you?'

"'I can make three things out of it,' she said. 'Tell me, what are they?'

"'First, that I must have faith in Jesus; love and power; second, that we do not need to move mountains on earth; and third, that there are mountains we must move if we would be Christians.'

"'What do you mean?' I asked petulantly."

"'Why, just this: that every sin is a mountain between us and heaven, and that they are not mountains to us only, but they are mountains to every one around us.'

"'I felt my face getting red as I said, 'I suppose you see a great many mountains in me.'

"'It is always easy to see other people's faults. Do you want me to tell you what I think is your greatest fault?'

"'Well,' said I, with a touch of anger, 'what's it?'

"'Pride,' replied Jessie, very gently. 'Don't you want to move it, Annie?'

"'Whatsoever you ask in my name, I will do it.' That is what Jesus says. 'Oh, Annie! I do wish you would ask him.'

"'If you don't do make any difference to you, Jessie, whether I get rid of my pride or not.'

"'Yes it does, Annie, for you sure-

ly have no right to be a mountain in my way."

"I am not," I answered quite angrily.

"Oh, yes you are, Annie, for when I see you proud and scornful you make me sin in wishing for things my dear mother cannot get me. You make me discontented, and you make me think unkind things about you. I suppose some of the other girls feel just that way, too."

"I did not answer Jessie then for we were at the church door; but I thought a great deal of what she said, and I tried from that hour to conquer my foolish pride."

"But it is very hard to move mountains of sin, mamma."

"Yes, darling, with us it is impossible, but we can do all things if we ask Jesus to help us."—Child's World.

A Distillery Broken Up by a Child.

In Mr. E. P. Hammond's book on the "Conversion of Children" the following incident is related:

Eleven years ago, in a city in Illinois, a little child came to the meeting I was holding, just because the others came, but with no thought of being a Christian. But God's people had been praying earnestly that all the children present might be led to see their lost condition, and that Jesus had loved them and given himself for them. Their prayers were answered, and many little children, as well as this little girl, became Christians.

When I was in that city not long since, I was glad to learn that the children were still clinging to the Savior. When this child went home from the meeting where she had found the Savior, her father and mother were very much astonished at her words and manner. They thought she was too "excited," and determined not to let her attend any more meetings. But she cried bitterly, and begged to go to the next meeting that she might hear more about the Savior. Finally the father said to the mother, "You'd better go with her, and if the meetings are very bad, we'll not let her attend another one." But while at the meeting, the mother found her heart turning in love toward the precious Savior. When she found how much he loved her and had done for her, she could reject him no longer, and so she yielded herself entirely up to him, and God, for Jesus' sake, forgave her all her sins and filled her soul with peace and joy; and she, too, went home as much excited as her child had been. Her ungodly husband was astonished when she said to him: "You'd better go your self to the next meeting, for there is nothing at all bad about them." He was thus drawn to attend the services where the spirit of God showed him what a great sinner he was. He felt at first that he was too great a sinner to be saved. For a long time he could not see how God could be just and yet forgive him, but when he heard the story of Jesus' love, and saw how he had died, "the love for the unjust," he bowed at the foot of the cross, and cried, "God be merciful to me a sinner." His prayer was answered, and he too went home "excited." Yes, he was so much excited that he at once resolved to give up making whiskey. He had for a long time been a distiller of that which leads so many down to a drunkard's grave. But God showed him his sins, and he resolved never to distill another drop of liquor, for he felt that by so doing he was adding to the long train of sixty thousand who fall into the drunkard's grave every year in the United States.

Recognition of Friends.

"It is asked, 'shall we know our friends in heaven, and will they be ours there as they were here?' That must depend, I think, on what our friendship is, and on what it rests. If it be of the earth earthy; if it be a thing of flesh, even though it be in that closest and most tender relation, of which it is said, 'They twin are one flesh,' it will die. If it be of the spirit, if it be a bond along the move and throbs the pulses of spiritual life, as the electric current along the wire, it will live and be as much more blessed and full and rich and satisfying, as the life of the spirit is higher and richer than that of the body."

"I apprehend that we shall see our spirit friends and know them, as we shall see God and know him; that spirit will have direct recognition of spirit. Vision will not depend upon the laws of optics, but upon the law of purity. Obedience will be the organ of knowledge. They that do the will of God will know of the doctrine. They that are heavenly, will have no difficulty in recognizing those whose love and being are stamped with the image of the heavenly."—Dr. Hough.

FARM AND HOUSEHOLD.

Growing Turnips.

There is no crop on which I have occasionally realized as large profit as flat turnips, and certainly no crop which can be grown with so little labor. I remember one year that I grew a crop of six hundred bushels, and sold a car load in February, 33 1/2 cents per bushel at the rail road station, two miles distant. As I was hauling them I was asked by several farmers what I was getting for them, and when I told them they asked me if I could afford to grow them for so much money. I answered, "You are selling them for 35 cents a bushel, and it takes about ten acres to grow a car load of four hundred bushels. Your crop occupies the land the entire season and must be plowed four or five times, and matured five or six weeks, and cost as much as much to husk and deliver to the cars as a hundred bushels of corn; it does me to secure and handle an equal amount of turnips. Now I have grown six hundred bushels of turnips on two acres of ground, all of which has grown a previous crop, and part of it two crops."—So, Agriculturist.

Charcoal for Fowls.

There is one thing which nature does not supply, and which civilization renders quite necessary to fowls. It is charcoal. Charcoal made of wood does not answer the purpose. It has no taste of food, is not attractive to the fowl, and is seldom eaten. But if any one will put an ear of ripe corn into the fire and the grains are well charred, and then shell off the corn and throw it to the flock, he will see an eagerness developed and a healthy constitution brought about which will make a decided improvement. All pale combs will become a bright red, but busy song which precedes laying will be heard, and the average yield of eggs will be greatly increased.—German Doctor's Receipt.

Cure for Sweeney.

I have used the following many times in the forty years, and never known it to fail.

Take 12 lbs. of salt pork; fry the grease from it thoroughly; dissolve three handfuls of salt in the hot grease; take three hen eggs, bruise them fine, and add salt; stir thoroughly with the grease and salt when warm enough to dissolve the eggs, but not enough to cook them. Add the salt affected every other day until you see an improvement; and as often as you think best. Warm it well with a red-hot shovel after application. I have never known it to fail. Usually two or three applications will cure.—J. M. W., in Country Gentleman.

It is said there are exceptions to all general rules, but to the rule of keeping out of debt so far as the farmer is concerned, there can be in our opinion no exception. The rule should be rigid, positive, universal. Total abstinence is the only safe and true doctrine in this, as in liquor drinking. At the coarsest and simplest food, dress in the plainest style, cut off every luxury, forego every selfish gratification, rather than allow yourself to be encumbered with debt. Every farmer should be pretty sure to rule out of debt, and the only safe road to independence.

Selected Recipes.

To Prevent Stoves from Rusting.—Kerosene applied with a rag to stoves will keep them from rusting during the summer, and is good for iron utensils on the range.

Buttermilk.—One cup sugar, two cups buttermilk, two eggs, two tablespoons flour, two tablespoons butter, flavor with lemon. This makes two cakes.

Honey-Cake.—One pint honey, cup and a half butter, tablespoon sugar, half cup sour milk or cream, one egg, flour enough to make a stiff batter, one heaping teaspoonful soda.

Breakfast Rolls without Soda.—Two eggs, one and a half cups of milk, a teaspoonful of salt, and flour enough to make a thick stiff batter. These must be baked in an iron pan, or they will be a complete failure. A quick oven is desirable.

Sweet Corn Cake.—Take three eggs, beat light, add one cup sour milk or cream, one cup of flour, then one cup and a half of sugar and a half cup butter or lard; then corn meal to make a stiff batter; add nutmeg, or any kind of spice to suit taste, and the teaspoonful soda, one cup of raisins added is nice, and baking powder can be used if preferred. This cake is nice for lunch to eat with coffee or tea, or berries and cream.

Humor.

"Are you the mate of this ship?" asked a newly arrived passenger of the cook. "No, sir. I am the man that cooks the mate," said the Hibernian.

A wag tried to annoy a popular preacher by asking him whether the fatted calf was male or female. "Female," he replied. "Why, then, for I see the male," looking the questioner full in the face, "yet alive in the flesh before me."

Making the best of it is a good rule for everybody. "What is the matter?" a lawyer of his coachman. "The horses are running away, sir." "Can you not pull them up?" "I am afraid not." "Then," said the lawyer after judicial delay—"Run into something cheap."

The servant girl, in sweeping my lady's chamber, comes across a five-franc piece and gives it to her mistress, who says, "Thank you, Catherine; keep it for your honesty." A day or two later my lady, missing a five-franc piece, asks Catherine if she has seen it. "Yes, ma'am; I found it this morning, while sweeping and kept it for your honesty."

An English under-graduate, at examination on being told to repeat the parable of the Good Samaritan, thus did it: "A certain man journeyed from Jerusalem to Jericho, and fell among thieves. Then he stopped. 'And who, sir,' and the examiner, 'And the thieves drang up and choked him,' triumphantly ended the youth.

Vegetine.

I WILL TRY VEGETINE.
He did,
AND WAS CURED.

DELAWARE, O., Feb. 16, 1877.
MR. H. R. STEVENS.

Dear Sir,—I wish to give you this testimony, that you may know, and let others know, what Vegetine has done for me. About two years ago a small sore came on my leg; it soon became a large Ulcer, so troublesome that I consulted the doctor, but I got no relief, growing worse from day to day. I was surrounded by friends thought I would never recover; I consulted a doctor at Columbus. I followed his advice; it did no good. I finally said I was discouraged. At this time I was looking over your newspaper. I saw your advertisement of Vegetine, the "Great Blood Purifier" for cleansing the blood from all impurities, curing Rheumatism, Ulcers, &c. I said to myself, "I will try some of the Vegetine." Before I had used the first bottle I began to feel better. I made up my mind I had got the right medicine at last. I could now sleep well at night. I continued taking the Vegetine. I took thirteen bottles. My health is good. The Ulcer is gone, and I am able to attend to business. I paid about four hundred dollars for medicine, and doctors before I bought the Vegetine. I have recommended Vegetine to others with good success. I always keep a bottle of it in the house now. It is an excellent medicine. Very respectfully yours, E. ANTHONI.

Mr. Anthoni is one of the pioneers of Delaware, O. He settled here in 1851. He is a wealthy gentleman of the firm of F. Anthoni & Sons. Mr. Anthoni is extensively known, especially among the Germans. He is a liberal in Cincinnati. He is respected by all.

IMPURE BLOOD.—In morbid conditions of the blood are many diseases; such as salt rheum, ring-worm, boils, carbuncles, sores, ulcers and pimples. In this condition of the blood try the Vegetine, and cure these affections. As a blood purifier, it has no equal. Its effects are wonderful.

VEGETINE
Cured Her.

DORCHESTER, MASS., June 11.
DR. STEVENS.

Dear Sir,—I feel it my duty to say one word of regard to the great benefit I have received from the use of one of the greatest wonders of the world; it is your Vegetine. I have been one of the greatest sufferers for the last eight years that ever could be living. I do sincerely thank you for God and your Vegetine for the relief I have got. The RHEUMATISM has pained me to such an extent, that my feet broke out in sores. For the last three years I have not been able to walk. I can walk, and rest, and sleep, and work as well as ever I did, and I must owe it all to your blood purifier, Vegetine.

MARGERY WELLS.

VEGETINE.—The great success of the Vegetine as a cleanser and purifier of the blood is shown beyond a doubt by the great number who have taken it, and received immediate relief, with such remarkable cures.

VEGETINE
is better than any
MEDICINE.

HENDERSON, KY., Dec. 1877.
I have used H. R. Stevens' Vegetine and like it better than any medicine I have used for purifying the blood. One bottle of the Vegetine accomplished more good than all other medicines I have taken. THOS. LYNE, Henderson, Ky.

VEGETINE is composed of Roots, Barks, and Herbs. It is very pleasant to take; every child likes it.

VEGETINE.
Recommended by
M. D.'s.

Dear Sir,—I have used Vegetine for a long time, and find it gives most excellent satisfaction.

A. B. DEFEIST, M.D., Hazleton, Ind.

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Prepared by
H. R. STEVENS, Boston, Mass.

Vegetine is Sold by All Druggists.

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N. B.—Professor DE AGO after making a careful analysis of the "SPANISH GIFT," says, "In the treatment of impotency, loss of vitality and unnatural diseases of the kidneys and urinary organs, I find it a specific of the highest merit known to science."

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SUPERINTENDENT'S OFFICE, Selma, June 14, 1878.

On and after this date trains will run on this road as follows:

MAIL TRAINS.

Leave Selma..... 7:25 p.m.
Arrive at Meridian..... 12:05 a.m.
Leave Meridian..... 12:05 a.m.
Arrive at Selma..... 9:10 a.m.

This train connects at Selma with the Selma, Rome and Dalton Railroad, and at Meridian with the Mobile and Ohio and Vicksburg and Meridian Railroads.

Uno, M. Bridges, Supl.

CHANGE OF SCHEDULE.

S. R. & D. RAILROAD.

Taking effect Sunday, July 9, 1878.

MAIL TRAINS DAILY.

No. 1, North. Stations. No. 2, South.

5:00 a.m. Lv. Selma. At 9:10 p.m.
6:40 p.m. Randolph. At 10:38 a.m.
8:20 p.m. Montevallo. At 5:40 p.m.
9:10 p.m. Calera. At 5:20 p.m.
10:20 a.m. Oxford. At 3:43 a.m.
11:10 a.m. Talladega. At 3:00 a.m.
12:10 p.m. Jacksonville. At 1:01 p.m.
1:10 p.m. Rome. At 10:30 a.m.
2:25 p.m. Dalton. At 8:25 a.m.

ACCOMMODATION TRAINS.
(Daily