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WHO IS THY FRIEND?

Who is thy friend? The man that shares thy pleasures
In banquet-hall or beauty's withering bowers.
He that will dance with thee to folly's measures.
And make no reckoning of the squandered hours—
To whom the revel and the games are all?
These are the friends that help men to their fall.

Who is thy friend? The man that shares thy pride,
Thine hour of glory, or thy day of gain;
Who stands in every triumph by thy side,
And never finds that triumph false or vain.
But shapes his doctrine as thy humor goes?
These are the friends whose misfortune turns to woes.

Who is thy friend? The man that for his winning
To power or place, hath need of thine or mine.
Who will not fear thy risk, or blame thy sinning,
So that he may speed his fortune-growing train.
Whose praise is large, whose promise large, get yet?
These are the friends that fail us and forget.

Who is thy friend? The man of truth and trust,
In gladness near, in sorrow nearer still,
Who helps to every good, whose promise just,
Whose love for the world's fate might make amend?
Alas for him! this life hath few such friends.

Who is thy friend? The best, the least regarded,
In faith unflinching, and in love unchanged
Through all the changes of life, though ill-rewarded,
Give him thy heart, so long and far estranged;
And from the broken reeds of earth ascend,
To seek in heaven thine everlasting friend.

—Francis Browne, the "Blind Poet" of the Donagel.

COMMUNICATIONS.

Duty of One Church Member toward Another.

In order to discuss this question understandingly, we are necessarily led to consider what the term church member implies. If it embraces all who have enrolled their names as members of the church, then I would say, the duty of one member toward another is not different from what any human institution, or from what the laws of society and humanity demand for the good of all; for the church (so called) embraces within its pale every grade and phase of character that can be found in society, outside of the church. But if I understand the subject under consideration, it has reference only to those who are *legitimately* church members—to those who hold themselves amenable to legitimate church regulations and church discipline, and who are so held by their brethren. And this should lead us, first, to consider what a gospel church is, in the true sense of the word church; and secondly, who is a legitimate member of such a body?

Then, first, a church is wholly distinct from and unlike any human institution, kingdom or government, in the materials which compose it, and in the terms and manner of admission to its privileges and blessings. The materials, or members who compose it, are men and women who have been born again—born of the Spirit—who have been made new creatures in Christ, who have died to sin and have been made alive in Christ to righteousness, and who have entered the church by Christ, the invisible door, and by the visible and emblematical door which is a burial in baptism, from which they are raised to a new life—a life of holiness—a life of obedience to the commands and ordinances of the house of their blessed Lord and Master. And all who enter by any other door, way, manner, or means, are said to be thieves and robbers, and soon show their true character by their fruits: "By their fruits ye shall know them."

So, then, the church of Christ as a visible, organized body, is a congregation of baptized believers who have gained Christian fellowship with one another, and have given themselves up to the Lord, and to one another, and have agreed to keep up a Godly discipline according to the rules of the Gospel.

The legitimate members of this body are those who have gained admittance in the manner already described, that is, by repentance and faith in Christ, as the only means of salvation, and then open and visible profession of the same by submission to the ordinance of believer's baptism.

Now, then, what is the duty of such members to one another? It is all embraced in that new command which our blessed Lord and Savior gave to his immediate followers, (and which is equally applicable to all who should ever be his followers) just before his crucifixion, and in view of it, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

As the peace Christ gave to his disciples was not like worldly peace, so

this new love is not like worldly love. For he plays the Holy Father to keep them in his name, that they may be one even as the Father and Son are one. The love of one church member for another leads to unity—one in faith—one in practice, as to our Christian duties and obligations—one in our desires for the welfare and prosperity of one another in all our relations as life as brethren, as children of the same Heavenly Parent, even as the Father and Son are one in all these works. We will quote some Scripture in order to show the character of this love:

Rom. 12:10: Love is the fulfilling of the law. Gal. 5:13, 14: By love serve one another. 22: Fruit of the Spirit is love, joy, peace, long-suffering, &c. 1 John 4:7: Love is of God. 8:15: God is love. 4:11: If God so loved us, he ought also to love one another. 2: He who loveth God loveth his brother. Eph. 4:2: Forbearing one another in love. Col. 2:2: Knit together in love. 1 Pet. 2:11: Love the brotherhood. 1 John 2:9: He that loveth his brother is in darkness even till now. 1 John 3:14: We know that we have passed from death unto life, because we love the brethren.

We should notice, first of all, that this love cannot be exercised by false brethren; nor can it be extended to such, because they are thieves and robbers and cannot so love; nor is their character such as can be so loved. These who pretended to have this love, this fellowship, this unity of spirit and practice, for the members of every name and order, who practice everything and anything, and who believe almost anything will do as well as the plain teaching of the Bible, do to be called liberal and for the sake of popularity—all for show. In the duty, then, of those who have attained to the exalted privilege of true church membership, to love one another even as Christ has loved us—his elect church. To what extent, my brethren, has Christ loved us? By his stripes we are healed; he that was rich became poor, that we who were in the depths of poverty, might become exceedingly rich; he that enjoyed the praises of heaven, subjected himself to the reproaches of men, that we who were his enemies—and even while we were such—might be exalted above the reproaches of men; he became a man of sorrows and acquainted with grief, that he might understand the sufferings and trials of his redeemed church, and that he might know how to sympathize with them in their infirmities, and administer to their wants; last of all, he gave himself a ransom, the just for the unjust, that his ransomed church might present itself to him as the unspotted bride of the Lamb. What wonderful love! Who has attained to it? Yes, this is the duty of church members to one another: that they love one another even as Christ has loved them.

To particularize still farther, it is the duty of church members to make all and any sacrifices for the good of one another, and for the happiness and prosperity of the whole. And this implies total destruction of all selfishness—that we look after the happiness and welfare of our brethren more than we do after our personal ease and prosperity—that we are ever ready and willing to deny ourselves of our own peculiar tastes and preferences to accommodate our brethren. We should ever be ready when a sense of duty prompts us, to remonstrate with an erring brother, or even to reprove, if need be, but always in brotherly kindness; and we should be no less ready and thankful to receive reproof from our brethren, in order to reformation. We should admonish and instruct our brethren in love, in order to the development of the gifts that are in us; and pray together, with and for one another, in order to the cultivation of the Christian graces, that they may abound in us, and thus we may show forth the fruits of righteousness, and be a light to a world lying in darkness, that they may be led to the blessed Savior.

He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. Now, that the God of love may enable us through the riches of grace in Christ to attain to the full standard of brotherly love in Christ our Lord, and to the full duty of one brother toward another as members of the visible body of Christ, is my earnest prayer.

A LAMB REQUEST.—A Wesleyan minister, the Rev. W. Schofield, well known in Australia, died recently, leaving the sum of £43,000 for the extension of Methodist chapel-building in that country. To this amount his widow has added £7,000, making a total of about a quarter of a million of dollars for that purpose.

From North Alabama.

THE ALMOST DEAD ALIVE AGAIN.
REVIVAL NEWS.—CHEROKEE ASSOCIATION.

Dear Bro. West: I am happy to say that I am on my feet again and am rapidly recovering from the accident that happened to me on the 10th of July, an imperfect account of which you had from Bro. Wilcox. I want to give you and the readers of the BAPTIST a brief sketch of the work of my churches since that time. I lost my meeting on the 4th Sunday in July at Hoke's Bluff. But on the 1st Sunday in August, the venerable Deacon L. W. Gwinn (not Penn) and J. W. Trotter came to my relief, declaring that the banner should not fall to the ground. They did much effective service, and, in connection with the faithful work of the church in the Sunday school and prayer meeting, the church was greatly blessed. At this and the next meeting 14 were baptized. Others are expected soon.

On the 2nd Sunday at Union (Duck Springs) the faithful pastor, Gwinn and J. A. Reeves and J. H. Horton, all members of this church, did much effective labor and had a good meeting. Elder A. B. Smith, of Mississippi, was present, and preached 3 or 4 telling sermons. Bro. Smith's grandson, who is also a grandson of Bro. Reeves, came with him. He professed faith in Christ, joined the church and was, by the two grandfathers together, buried with Christ in baptism. He took his letter home with him to Mississippi. There were 6 baptized at this meeting. Bro. J. B. Appleton preached one sermon. I have not been able to get to this church yet.

On the 3rd Sunday, at Shady Grove, Bro. M. A. Cornelius took a place and had a good meeting. Four were baptized. I have not yet been able to get to this church. The 4th Sunday brings us back to Hoke's Bluff again. The worthy young Bro. T. R. Trotter, leaving his field of labor, came and took charge of the meeting, and preached and worked faithfully. Also Bro. J. W. Trotter hired a man to take charge of his school, and came and worked 5 days. They had a good meeting. There were 4 or 5 additions. At the next meeting, which was last Sunday, 10 others joined. This makes 23 or 30 accessions in 12 months. I was present at this meeting, but was not able to administer baptism, which was deferred until next meeting. This church has one of the best Sabbath schools I ever saw, having for its leader the experienced and zealous W. H. Boozer, assisted by some good and faithful brethren and sisters. The pupils of this school, from four years old and upwards, have given their pastor a valuable present since his misfortune. Several of them have been converted and now await baptism. Oh! how it gladdens my poor heart to see some of these loved ones come forward last Saturday to join the church. God bless them all yet more and more abundantly for their kindness. Many of these candidates, together with every one baptized at Fairview church, were members of the Sunday school. So the Sabbath school church.

Now, Bro. Editors, in view of all this, ought I not to thank God and take courage? I hereby tender to these dear brethren my sincere thanks for their kindness and assistance.

The meeting of our Association has just been held. We had one of the pleasantest sessions we have enjoyed in a long time. The Home Mission cause was our pet subject. Our worthy missionaries made cheering reports. We trust that our lasting good has been accomplished by those two Christian laborers, J. B. Appleton and W. J. Hodgins. Oh, that we could keep these two men in the field all the time. The ALABAMA BAPTIST was not forgotten. More anon.

H. R. COLLIERSON,
Gadsden, Sept. 29.

Church Colloquy.

THE WORK OF THE LAITY.

At Chautauque, on the 6th of Aug., Rev. Geo. A. Peltz held a church colloquy.

Question.—Whom do we mean by the laity?

Answer.—All church members, whether men or women, who are not ordained ministers.

Question.—Do these persons work as fully as is desirable?

Answer.—No.

Question.—What Scripture warns us there for demanding work of the laity?

Answer.—"Let him that hears,

say, Come." Paul's treatment of the Church as a body, of which every person in its membership is "a member." "To every man his work." "Go, work in my vineyard." "Work out your own salvation." "Would that all the Lord's people were prophets." Joel's prophecy, which was fulfilled at Pentecost.

Question.—What warrant other than Scripture is there for demanding work of the laity?

Answer.—1. Our own good demands it. 2. There are not enough ministers to do the needed work. 3. Faith, in any man, will work. 4. He who loves Christ will love to be Christ's fellow-laborer. 5. We have no interest in that for which we do not work. 6. The few, only, are called to the ministry; the many are called to other Christian work.

Question.—What kinds of work may the laity do?

Answer.—1. Visit the sick, the poor, &c. 2. Work in the Sunday school. 3. Hold cottage and neighborhood prayer meetings. 4. Attend the prayer and other meetings appointed by the church. 5. Work at home. 6. Preach the Gospel. 7. Pray for the preacher. 8. Organize mission Sunday schools. 9. Be good listeners to the Word. 10. Practice old-fashioned square honesty. 11. Form pastor's aid societies. 12. Bear public testimony for Christ in all possible ways. 13. Bring friends and neighbors to church. 14. Be strictly consistent in all matters of morality. 15. Work for sailors, railroad men and others who cannot attend church service. 16. Be solid temperance men, total abstinents and square voters. 17. Bring the children to church meetings. 18. Abstain from balls, theatre-going, horse-racing and card-playing. 19. Build churches and parsonages. 20. Send the Gospel to the heathen. 21. Give a fair proportion of their money to the cause of Christ. 22. Organize and associate as necessity demands. 23. Consecrate themselves wholly.

Question.—How may we classify these various items of work?

Answer.—1. Duties pertaining to the personal life. 2. Duties pertaining to the home. 3. Duties pertaining to the church. 4. Duties pertaining to the world. Do all to the glory of God.

Question.—What hinders the laity from working?

Answer.—1. Lack of love, zeal and prayer. 2. Ministers take too much labor upon themselves. 3. Too much pride. 4. The non-recognition of responsibility. 5. Want of systematic organization of the laity. 6. Unbelief. 7. Jealousies among church members. 8. Ambition of ministers to control every department of church work. 9. Failure to appreciate the value of lay work.

Question.—By what methods can lay work be promoted?

Answer.—1. Organize all for work. 2. Pastors should teach and preach upon this duty. 3. Something must be found for all to do. 4. Pray for a baptism of the Holy Spirit. 5. Use such tact as will every time put the right man and the right woman in the right place. 6. Make every prayer meeting a place both of interest and instruction. 7. Train converts from the very beginning. 8. Train children at home. 9. Establish lay colleges. 10. Establish workers' normal classes. —Chautauque Assembly Herald.

From Coosa County.

MINISTERS' AND DEACONS' MEETING.
ELD. J. L. THOMPSON'S VISIT
IN THE CENTRAL ASSOCIATION.

Dear Baptist: I have just returned from our Ministers' and Deacons' meeting, held with Liberty West church, commencing on Friday, Sept. 27. This was the first meeting of the District since its organization.

The introductory sermon was preached by Eld. A. G. Raines from the text, "I am not ashamed of the Gospel."

Owing to sickness in the community, no business was attended to Friday, except the election of officers. Eld. J. A. Colley was chosen moderator, and Eld. D. S. Martin, clerk.

We had preaching on Saturday by Eld. J. M. McCord. In the afternoon we had some good speeches from several brethren, in the discussion of the query, Has a church the Scriptural right to receive acknowledgments from a member for a flagrant offense before exclusion? Answer, She has not. We dismissed the meeting to assemble at the graveyard to bury an infant child of Bro. Green Smith.

We met again on Sabbath at 10 o'clock and listened to an interesting sermon by the moderator. At 11½

o'clock Eld. A. G. Raines preached, when we realized that the Lord visits his people. We had a feast of fat things. It seemed that almost every one felt the power of the Lord.

The meeting was adjourned to meet with the church at Weogufka, on Friday before the 5th Sunday in December.

The following queries were adopted for discussion at that meeting: 1st. Has a church the Scriptural right to administer the communion to those who are not under her jurisdiction in discipline?

2d. Did the Divinity of Christ suffer while satisfying the law? The brethren decided to again debate the query that was debated at this meeting.

All the ministers and deacons in the Central Association are invited to come and take part in the meeting, and as many others as will.

Bro. J. L. Thompson reached home from Howard college, too late to make up a school that would profitably employ his time, but he saw too much good work that he might accomplish to remain idle. He started out to visit each church in our Association, but he met with difficulties of a peculiar sort, for when he would have gone farther, the Spirit and the people pressed him to such an extent that he remained 11 days at Union Springs church, Coosa county, where the prejudice against Howard boys melted away, and much good was done. Nineteen joined the church, and others will yet join. We hope to show our appreciation of Brother Thompson's services by the contributions raised for him at the meeting of our Association.

CAT. SMITH,
Equality, Coosa Co., Oct. 1st.

Reminiscences.

BY DAVID LEE.

NUMBER IV.

ELDER TRAVIS A PEACE MAKER.

"Blessed are the peace makers, for they shall be called the children of God."

As a peace maker I have never known his equal. Whether the disturbances were in a church, between brethren, or in a family circle, if it were right for a third person to mediate, Elder Travis was the mutual friend who never failed, when called upon, to reconcile the contending parties. He was by no means a busybody in other men's matters—far from it. But the almost unlimited confidence which his Christian brethren reposed in the purity of his motives, and his high-toned Christian character, gave him an influence over his brethren which few men possessed. He was always impartial. His character being known to many, he was often called upon to reconcile brethren, churches, and sometimes families who were at strife. And I never knew him to fail to make peace.

The First Baptist church in Montgomery was constituted, in November, 1829, by Elders Lee, Compere and Fielding Bradshaw. In consequence of some irregularities in the constitution, objections were raised. By some of the churches in the country called to prevent Christian fellowship and church unity. Another presbytery was called, consisting of Elders Alva Woods, D.D., Alexander Travis and Joseph Ryan, who reorganized the church in August, 1832. Thus all discord in the church, and between it and the country churches, was removed.

In 1835 Elder J. H. DeVotie was called to the church—a brother beloved in the Lord, and one who did more while he resided in Alabama for missions and the educational interests of the Baptists than any other two men in the State. It was his first pastorate. How often are young ministers of Christ tried as by fire the first year. They may serve as evangelists or pastors but Satan will try them. And the devil is almost sure to hurl his fiery darts from a quarter unlooked for, and at the point least guarded. An evil spirit entered into two parties, nearly equal in number and influence. All efforts to bring about a reconciliation having failed, the church resolved to call for help from sister churches. Helps were called. A special conference was appointed. One of the senior deacons proposed to go, after Elder Travis (a distance of about 125 miles). He saddled his horse and went. Travis returned with him. They arrived in Montgomery on Wednesday evening. Early next morning Travis commenced the work of reconciliation. He toiled almost all day from house to house. He prevailed on them to meet together at night. He met them, prayed for

them, and prayed them to be reconciled. God was with him. Many, perhaps all, wept. And without one word of censure or reprimand, but by mutual concessions, the parties became reconciled. When the helps came, the next day there was nothing for them to do.

On his return home, Elder Travis turned aside and tarried awhile with the writer. He gave him a detailed statement of his labor of love and work of reconciliation. Every step showed a sound judgment, a pure heart, and an unwavering faith in God.

I could write much more about Travis, the peace maker, for he labored 17 years after this and was faithful unto death. But this may suffice, lest I should be too prolix.

Revival News.

Dear Baptist: I desire to give you a sketch of protracted meetings at 4 of my churches (I serve 5).

We began a meeting at Cave Creek church, near Weaver's Station, on Saturday before the 1st Sabbath in August. The church was greatly revived. Many persons came forward for prayer. One was received by experience and several by letter. The meeting closed on Friday.

On the next day we began a meeting at Post Oak Spring, about 6 miles from Weaver's Station. Here the Lord met with his people and revived and comforted them. Many sinners were convicted, and mourners were comforted and made to rejoice in hope of the glory of God. We received 16 by experience and 4 by letter.

The Coosa River Association convened with the Sphar Springs church, Calhoun county, Ala., of which church I am pastor, embracing the 3rd Sabbath in September. The church protracted the meeting until the next Sabbath. It was a glorious meeting, resulting in the addition to the church of 16 by experience and 4 by letter. Bro. Wilkes remained with us until Wednesday. He preached some able sermons which were highly appreciated by us all.

I commenced a series of meetings at Hephzibah church, Talladega Co., on Saturday before the 5th Sabbath in September, which continued 6 days. Here the Lord revived his people; convicted sinners and converted mourners. It was good to be there. Six were added to the church by experience, 3 by letter and 1 restored. Bro. Paul Castleberry was with us, and in his zeal did good service for the Master.

The Lord has done great things for us, whereof we are glad. To God be all the praise.

T. P. GWIN.

Oxford, Oct. 8th.

First District.—Bethel Association.

Dear Baptist: Our first attempt to hold a meeting of the First District was with Providence church on Saturday before the 5th Sabbath in September, but owing to the limited notice, and great amount of sickness, we had but a small attendance. We made, however, a temporary organization with Eld. J. G. McCaskey in the chair, who explained the object of the meeting. Several important subjects were introduced, on which various brethren talked; then coming to the conclusion that much good might be accomplished in these meetings in bringing about that harmony and peace on earth, and good will to man, which our blessed Savior inculcated, we adjourned to meet with the Hills church, near Linden, at 10 o'clock on Saturday before the 5th Sabbath in December. Programme as follows: "The importance of studying the Scriptures." D. B. Jackson open discussion; J. W. Jones follow. "Benefits derived from a proper observance of the Sabbath day." W. B. Jackson open discussion; W. K. Thomas follow. "Evidences of Christian character." Dr. J. S. McCaskey open discussion; C. T. Saunders follow. L. L. Fox to preach at 11 o'clock on Sunday.

J. G. McCASKEY, Mod.
E. T. W. Sec.
Old Spring Hill, Oct. 1st.

Everybody knew it, of course, but it is very refreshing to hear them say it aloud. A London paper which professes to be the organ of the Ritualists says: "Our quarrel with the Roman Catholic Church is chiefly on matters of detail; but our quarrel with Protestantism is about first principles." Which goes to prove the truth of what Mr. Jenkins says in *Haverholme*, that those who deny that Ritualism is substantially Romanism, either conceal the truth or don't know what they are talking about.—Ez.

—The New Baptist church at Roanoke, Randolph county, is rapidly approaching completion.

Religious Notes.

According to the *Whitehall Review*, the American bishops who the Bishop of London is entertaining at his palace "all smoke in bed, to a man."

The late Dr. Baron Stow, when he returned from England, said, "They all preach better in London since Charles H. Spurgeon began his ministry there."

Rev. J. R. Graves, LL.D., while on his way to California was taken seriously ill with yellow fever at Salt Lake City. He is convalescent, and will go on to California.

Mr. Spurgeon's *John Ploughman's Talk*—which is a marvel of racy and idiomatic English as well as of sound religious sense—has attained a circulation of 250,000 copies in the English edition alone.

"Moses took the serpent by the tail, and Sampson took the ass by the jawbone; but just where to lay hold upon a mad deacon without making him madder, is one of the lost arts." —J. E. Hutton, in *Texas Baptist*.

WHAT ONE BIBLE DID.—A single copy of the Scriptures which was given to a sailor in the harbor of Cork, Ireland, fell into the hands of a Mexican priest and was the means of his conversion to Christ, and through him of 200 of his countrymen, and the subsequent establishment of a prosperous mission.

This year is the bi-centenary of the publication of Bunyan's "Pilgrim's Progress," which, during these 200 years, has been translated into all the languages of Europe and some of those of Asia. In commemoration of the event, a cheap edition of the work, "exactly representing in form, language and appearance the first copy which John Bunyan looked upon," will be published in London.

The members of Mr. Spurgeon's Tabernacle have what they call "Mr. Spurgeon's Sermon Tract Society," with its centre in London, but with 37 depots at various points, supplying 259 districts in the country. During the last 8 years it has circulated 80,000 of his sermons as loan tracts. This great preacher not only reaches an immense congregation, but through this means and the publication of his sermons elsewhere has, perhaps, the largest audience of any living minister.

DEAN STANLEY IN AMERICA.—Rev. Arthur Penrhyn Stanley, Dean of Westminster, has arrived in this country, in search of needed rest and recreation. Dr. Stanley is one of the most brilliant and scholarly men of the Anglican Church. His reputation as a preacher is deservedly high. But it is chiefly as a writer that he is known and honored in this country, and especially through the pages of his charmingly written "History of the Jewish Church." With the "broad liberalism" of his theological views we have little sympathy; but for the brilliant talents and scholarly attainments of the man we have a sincere admiration, and we hope that his visit to America will afford him abundant pleasure and bodily recuperation.

CONVERSION OF A BRAHMIN.—The last annual report of the English General Baptist Mission in Orissa contains an interesting account of Bala Krishnoo Rath, a young Brahmin of Poree. He was for some time an inmate of one of the "maths" (religious houses) of Poree, and belonged to a class of devotees who held that there is but one God, but speak of him as the unrevealed or unknown God. Two years ago another inmate of the math became a Christian. This so affected Bala Krishnoo that he began secretly to read the Bible, and also some poetical tracts that aided in enlightening his mind. At length he determined to unite with the flock of Christ, and soon carried out his intention. The report adds that he is a gifted young man, has considerable knowledge of the Scriptures, and is likely to be useful as a preacher. The change in him from a dirty, disgusting object, covered with ashes, and bearing the marks of the "boish-nob" class, to a cleanly and reverent hearer and doer of God's word, is described as wonderful.

Religious physicians are getting into public notice just now in various parts of the country. Joel Mayn, a Free Methodist exhorter in Wisconsin, professes ability to cure all diseases by simply laying on of hands. He is followed from place to place by sick persons, and marvellous stories of his powers find believers. A party of zealots in Mirabilis, Mo., attribute all disease to the possession of devils, but in trying to cast the evil spirits out of Jno. Ballinger, a typhoid fever patient, in spite of the opposition of his doctor and brother, they wrought him into such a frenzy that he died before they were through with their incantations. William Pinckney, a Charleston physician, has been arrested for making a lunatic of Estelle Swinton, aged 14. Pinckney usually lances the patient over the affected part, and applies a plaster of tar and soap. But in trying to cure the Swinton girl of weak-mindedness, he covered her head and body with sores, and made her a hopeless maniac. A man in Alabama advertises a salve that he says, is made under divine guidance. Each box, price 25 cts. is made the subject of a separate prayer by the manufacturer that it will prove effective; and for double the regular price he will make a prayer especially suited to the case for which the salve is purchased.

Speaking of the harvest of cereals in Europe, a French paper says that in Italy it is fair, in England, Spain and Holland, good, in Danubian provinces and portions of Turkey got the scene of war, magnificent, and only fair in Russia. The editor says that no advance in the price of bread will be necessary, and with their usual importations neither man nor beast will suffer for want of food.

The Grand Canal of China is likely to share the fate of the Great Wall. This waterway was constructed by Kubla-Khan and his successors, and is 600 miles long, floating 10,000 flatboats, which are used in the transportation of grain. It costs an enormous amount yearly for repairs, and junkmen are delayed every month, while canals are being dug, and this year the first step to the abandonment of this line of traffic has been taken by the Government sending grain from Nan-kin by sea.

Lucy Osburn, a pretty young woman, had her entire scalp torn off by machinery in New Milford, Conn. She was brought to a New York hospital, and there the tedious process of grafting on her head a new scalp was successfully ended a few days ago, and she has returned to her home. The new scalp was composed of minute bits of skin, 12,000 being used, taken from the arms of the hospital surgeons, and put on carefully one at a time. One surgeon supplied more than a thousand of them.

Cholera of a virulent type has been committing great havoc in the city of Indore. People are dying in hundreds daily. A fakir, who is in the service of the Maharajah Holkar, is doing, or pretending to do, all in his power to drive out the disease from the city. He assured the Maharajah that he would at once check the further progress of it by sucking kubbj (a piece of paper with Arabic incantations written on it) on the door of every house.

Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch.	\$2.50	\$6.00	\$10.00	\$15.00
2 "	4.00	10.00	15.00	25.00
3 "	5.00	13.00	20.00	32.50
4 "	7.00	15.00	25.00	40.00
5 col.	9.50	18.00	30.00	45.00
6 "	16.00	30.00	50.00	85.00
7 "	25.00	50.00	85.00	150.00

Publisher's Notice: 15 cents per line.

ITEMS.

Daniel P. Stone of Malden, Mass., is said to have left \$1,000,000 to benevolent objects and \$100,000 to his pastor.

Bro. Kimball had hard luck trying to raise an \$8,000 debt of the Swampscott (Mass.) Baptist church; he raised \$400 after beyond midnight.

It is again reported from Berlin that Cardinal Richelieu did not die a natural death. Poison is said to have been mixed with a glass of sherry which he drank after celebrating mass. His successor has also had several suspicious attacks of illness.

So perfect were the Egyptians in the manufacture of perfumes, that some of their ancient ointment, preserved in

Alabama Baptist.

SELMA, ALA., OCTOBER 17, 1878.

JOHN L. WEST, PUBLISHER.

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

—The work of Bible Revision is going on rapidly. It is reported that the New Testament Company have finished the first revision of Revelation, and will proceed to the final revision of the Gospels in October. The Old Testament Company have finished the first revision of the Books of Samuel.

—It is pleasing to chronicle the fact that when news reached New York of the illness of Rev. Dr. Wilson, of New Orleans, pastor of the Coliseum Baptist church, and that his family had been attacked by yellow fever and were destitute, the Young Men's Christian Association of this city promptly telegraphed three hundred dollars to the Rev. Mr. Wotherspoon, Presbyterian, of New Orleans, who was in attendance on Dr. Wilson when he died, and who has been assiduous in his attentions to his suffering family.

—An American, in the *International Review*, expresses the hope that Mr. Gladstone may yet be restored to the head of the British Government, and that he may yet fill up the measure of his service to his country and mankind by leading the hovers of healthful progress in successful measures for the disestablishment of the Church of England herself. The writer surely forgets that it was this very Mr. Gladstone whose idolatrous veneration for the Church of England was so soundly castigated by Macaulay in his famous essay on Church and State.

—Rev. Dr. Backus formerly Cor. Secretary of the American Baptist Home Mission Society, has been stricken down with paralysis, and at last accounts was lying helpless and speechless at Groton, N. Y. He can not survive long, but his mind is clear and his faith unclouded. On a recent occasion when several ministers had called upon him, he took a stick and pointed out letters till he spelled the words, "Speak well of Christ, and pray with me." A good man who has served his generation according to the will of God.

—Mr. Stanley, the famous African explorer, believed that he had converted King Mtesa, the most intelligent and powerful potentate of Central Africa, to Christianity. The conversion must have been but skin deep, as the king is opposed to the residence of missionaries in his country. Rev. C. T. Wilson, of the Nyanza mission, writes to the London *Evangelical Christendom*, that he has found a good deal of difficulty in persuading the chiefs to allow him to remain, a feeling in which Mtesa, their king, agreed with them. They are willing that foreigners should visit them as traders, but appear to be afraid of the influence of white men residing among them, though they do not dare to compel Mr. Wilson to leave.

OUR EXCHANGES.

Mr. Jas. A. Hoyt has purchased the *Baptist Courier* of Columbia, S. C., and secured the services of our esteemed friends, Rev. A. W. Lamar as Editor, and Rev. J. A. Chambliss, D.D., and Rev. J. C. Hiden, D.D., as Assistant Editors. No doubt the *Courier* will retain its old friends and secure new ones under so able an administration.

The *Standard* of Chicago has recently celebrated its twenty-fifth birthday, its silver wedding. The *Standard* is an excellent family paper, with a wide circulation at the West.

The *Christian Index* has been so fortunate as to enlist Rev. Drs. H. H. Tucker and Robert W. Fuller on its editorial staff. Both these brethren are men of signal ability and dexterous with pen and tongue. We hope them abundant success in their present undertaking. By the way, the *Index* has ceased to come to our Marion office. Will our Atlanta conferees see that its welcome visits are renewed?

We regret to see that Dr. Richard Furman has been constrained by failing health to withdraw from his editorial post. He suffers from almost incessant headache and general nervous debility and was at last accounts confined to his bed. May his health and strength be restored!

BIBLE DISTRIBUTION IN PARIS.

The Paris Exhibition is being utilized by the friends of the Bible, who have a kiosk at the Crystal Palace Bible Stand whence they have issued since the beginning of May not less than 600,000 portions of Scripture, in 22 languages. Thus the Word of God is circulated among the French, the Germans, the Russians, the Poles, the Portuguese, the Italians, the Span-

ish, the Dutch, the Danes, the Swedes, the Greeks, the Arabs, the English and even the Chinese and the Japanese, who visit the World's Fair. The readiness of the French to welcome the Scriptures has been especially surprising and gratifying, even the authorities countenancing the movement and having given a special permit to Mr. Alexander to employ colporteurs at the various entrances to the buildings. Within them a band of Christian volunteers is laboring constantly.

The effects of these efforts and the prospects opened by them are signified by the London *Freeman*: "Portals of Scripture in Dutch have been forwarded by Christians in Holland for distribution among their countrymen. His Highness Prince Galitzin is so impressed with the importance of the work at the kiosk in Paris, that he has lent his handsome kiosk in Trouville for Bible distribution, cheering accounts have been received from Prof. Palotta, of Vienna, and two English ladies, regarding the eminent success of their labors in this celebrated watering place. Having seen the Bible carriage, and carefully examined reports of its work in France, Prince Galitzin has also promised to build seven Bible carriages in Russia, and send them forth on their errand of mercy. Half a million Gospel portions are still needed for the demand which will be made upon us before the close of the Exhibition. After the harvest enormous crowds will come from the provinces, and in order to assist peasants from distant parts who desire to view the Exhibition, the French Parliament has voted no less than fifty thousand francs. A bonor of £2 15s. puts one thousand portions of the Word of God into the hands of as many people.

And the results which lie beyond this present sowing of the immortal seed what human mind can estimate! What high hopes may we cherish in a day when whole nationalities are brought into connexion with the light and love of the Gospel of Jesus Christ!

IS IT TRUE?

Presbyterian minister, writing to the *Christian at Work* makes some startling statements in regard to the clergy of that church. The statements certainly can not apply to the Presbyterian church at the South, and we find it difficult to believe that they are not exaggerations in any case. The facts are summed up by the writer in the following list of incidents:

1. Forty or fifty well educated ministers are applicants for every vacant pulpit.

2. Over half of the Presbyterian churches give less than \$1,000 yearly salary to the minister on which to bring up a family.

3. Out of 4,800 Presbyterian ministers, but 4,500 have pulpits and are at work; yet with this manifest surplusage of ministers, the Presbyterian Board of Education is preparing 436 new recruits.

There are too many churches in many localities, and the evil is perpetuated by the establishment of weak and poorly supported churches—and all for the glory of the denomination, and not at all to the glory of God.

4. A sad proportion of the theological students in the Presbyterian seminaries, though studying for the ministry, are not only themselves unconvinced, but openly disregard the laws of Christian integrity, and are "professionals."

There are deeper humiliations and privations in the ministry than in any other calling, and it is losing its attractiveness.

If these allegations are true, it is not wonderful that the ministry do not enjoy the respect and the financial support to which they would otherwise be entitled—1,300 of them unemployed, 50 of them at a time besieging a vacant church, and not a few of the candidates for the sacred office confessedly unconvinced. But surely there is discrimination enough among the churches to distinguish those pastors who are working for the Lord, and to esteem them very highly for their work's sake. In no denomination however, with a few striking exceptions, are the ministers of the Gospel supported as they ought to be. And the churches suffer even more than the ministry through this default.

After Mr. from Brooke Lambert to his parish at Tamworth, England, shows that similar evils exist under the shadow of the wealthy English establishment. This gentleman has resigned his place because it would not support his family. His income at Tamworth was only about six hundred dollars, though his parish has a population of 8,000, and his handsome church has sittings for 1,300 people.

The vicar testifies as to the position of ministers in the English church: I belong to a profession which, strangely enough, seems as a rule, to reward those who belong to it in inverse ratio to their work. The livings on which a man can live at all comfortably are those where the number of sovereigns a man receives per annum are double the number of souls under his care. There are a few plums in the profession, but it is an absolute fact that the most of the highest posts in the church require an independent income, and this church is not sustained by any man who has an income computed at about \$25,000,000 annually.

STUDY OF ENGLISH LITERATURE.

MASTER PIECES OF ENGLISH LITERATURE, and Lessons in the English Language, with a brief statement of the genealogy of the English Language, Biographical Sketches, Explanatory Notes, Suggestions for expressive Reading, Methods of Analysis, &c. Designed for use in colleges and schools. By Homer S. Sprague, Head Master of the Girl's High School of Boston. Formerly Prof. of Rhetoric in Cornell University. First Series. Boston: J. L. Hammett, 37 Brattle St. pp. 445.

By this publication Mr. Sprague undertakes to supply a want felt by all the teachers and students of English Literature. It is an attempt to criticize the methods in the study of English than to forget them. The oldest method, the use of some single writer until his principles and style were absorbed is objectionable, in narrowing the scope of observation and comparison, and destroying the inventive power. The use of "elementary extracts" from many authors, is prejudicial to the order and regularity of the mental process. The style formed upon such models is scrappy and artificial as patchwork. The use of criticisms, like those which make up most of our manuals of rhetoric and histories of literature, merely affords the student a patch of opinions in regard to the productions of genius; of these productions he himself knows nothing. Thus the most important of all the studies in our schools is the most imperfectly provided for, as every faithful teacher knows and laments.

The first thing to be done to supply the wants of the student is to furnish master-pieces of English literature, together with such critical, grammatical, etymological and explanatory, as may enable him to understand them, and to appreciate the genius of the author and of the language in which he writes. These master-pieces should be selected from the works of the most distinguished writers. They should be carefully studied, and the selections should be such as fairly represent the writer and the age and the place of books in the history of literature. And as these lessons must be read aloud to the pupils must not only be taught how to understand them, but also how to give proper expression to them in reading.

Our author comprehends the difficulties in his way, and he diligently endeavored to overcome them. The authors from whom he has selected are Chaucer, Spenser, Bunyan, Shakespeare, Milton and Bunyan. No better selections could have been made; these names indicate the main current of English thought. The notes are abundant. The explanations are progressive, relating to verbal roots, to sounds, to grammatical equivalents, to elocution, to the history of words and to the analysis of sentences. Under these headings a large amount of information is given. We do not always agree with the author, but we always find him agreeable. Scholarly and suggestive. Those who use the book will find the study of English Literature to be no child's play. And just here the main objection to the author's plan presents itself. The elementary teachings are adapted to the most difficult specimens, those from the Old English. The advanced scholars read Bunyan and study sentence analysis.

In our judgment the study of English ought to begin with selections from modern writers—our own contemporaries. Our students ought first of all to familiarize themselves with the English now in common use. An essay from Macaulay, a chapter from Washington Irving, a Christmas story from Charles Dickens, an idyll from Tennyson would make a capital introduction to the series. Pupils should be led from the present to the past, not from the past to the present; from what they know to what they do not know; from what they see to what they do not see; from the concrete to the abstract. The fault of most systems of education is that the common sense law is ignored. We should be glad to see the elementary instructions of Mr. Sprague in connection with a completely modern book.

THE COLORED PEOPLE AT THE SOUTH.

THE NEW ENGLANDER, New Haven, Conn.

The number of this paper for September contains an article from the pen of Col. J. T. Preston, of Lexington, on the Religious Education of the Colored People of the South. The spirit of the article is excellent and its information is, in the main, trustworthy, so far as the facts lay within the range of the writer's observation. Col. Preston is a resident of the Valley of Virginia, where the colored people do not form dense communities as they do on the plantations, and where consequently the influence of the white race upon them has been more direct and pervasive. We notice statements, however, which are not true, such as the African of that favored region. It is a mistake to represent the negro as beginning his new career with nothing but his simple muscle. On the

contrary the negroes had precisely that experience and dexterity which made their employment a necessity on the farms, and plantations where they had been laboring formerly; many of them had also been employed as mechanics, and were familiar with the use of tools. And it is a mistake to represent the African of today as "familiar with all the results of civilization, agriculture, manufactures, steam railroads, the telegraph, the photograph, the printing press, the school, banks &c." The desire of Col. Preston to vindicate the negroes from the charges of Mr. Redpath, in the *Tribune*, has betrayed him into these extravagances, on the other side.

Yet the testimony given by Col. Preston as to the progress made by the colored people in the Valley of Virginia is reliable and encouraging. And we are pleased to observe the impressions made upon his mind by the reports, debates and parliamentary order of the colored Valley Baptist Association of Virginia, which held a session last August in Lexington. The association has 98 churches on its list, of which one pays its pastor a salary of \$600, another \$450, and another \$300. Of the two colored Baptist churches of Lexington, one was erected at a cost of \$4,000. A church in Richmond cost over \$40,000. The love of the blacks for their churches excels Col. Preston's just and warm commendation.

The needs of the colored people which the essayist emphasizes are intelligence in religion, sobriety in worship, practical morality especially in the particulars of honesty, truth, chastity and industry, and finally, family discipline. For their supply the first thing to be done is the training of a colored ministry. Various denominations are addressing themselves to this work; conspicuous among them are the Baptists and Methodists, of whom the former have eight schools and the latter three. Another appliance is Sunday-schools under charge of the whites. Another is the appointment of colored evangelists to traverse whole sections and to give the churches the needed instruction in regard to religion, worship and morality. These suggestions are judicious.

There are other articles in the *New Englander* well worthy of notice, among which is an able discussion by Prof. Bowne, of Boston, of the modern empirical school of Philosophy, to which Mill, Darwin, Spencer and Chauncey Wright belong. But we have preferred to give all the space to our command to an article written by a Southern gentleman upon a subject which has commanding claims to the philanthropic and generous consideration of our people. The more the facts are dwelt upon the more urgent their claims will appear to be. And as we suggested, the distinguished author of the essay is too remote from the plantation area, to be able to form a just idea of the number and magnitude of the facts. There is more truth in the statements of Mr. Redpath than Col. Preston is willing to admit. There is occasion for grave solicitude in regard to the future of the colored race. So much the greater need of diligent and self-sacrificing zeal in their behalf.

It is pleasing to be able to add that the Baptist schools have been remarkably successful. Our esteemed friend Dr. Jos. T. Robert who has charge of the school in Augusta, testifies, in his late report: "Our pupils are earnest, zealous and successful in study; their power in the pulpit and in the school room is being felt and acknowledged throughout the State. I hear the most favorable reports of those who have gone out from us to labor for Christ, whether as pastors or missionaries. Those who are engaged in educational work have also been spoken of with high praise."

"Again, our students are being received with increasing favor into the confidence of the white people of the State. The Georgia Baptist Home Mission Board (white) are now employing by our recommendation, two of our students, Revs. Emanuel K. Love and Gibb B. Mitchell, as their missionaries, supported conjointly, by your (Am. Bap. H. M.) Board and the Georgia Board. They have been everywhere welcomed by colored and white, and crowds throng to hear them as they pass from place to place."

FIELD NOTES.

—Two hundred baptisms were reported at the meeting of the Central Association.

—The Sunday school of Wetumpka church, Bro. C. Lull superintendent, is in a prosperous condition.

—Rev. J. M. McCord, of Coosa county, will attend the present session of Howard College.

—There are ten Baptist ministers in Central Association under 40 years of age.

—The Salem Association closed a very pleasant session a few days ago.

—The Jasper Eagle (Walker Co.), says: Eld. Wm. Perry, a Baptist minister, who was much esteemed by his neighbors, died at his home in this county, on the 29th of September, in his 85th year.

—Rev. G. W. Grady has our thanks for kind and efficient service for this paper, and especially for his words of cheer.

—A collection was taken up in the Baptist church at Harpersville last Sunday week, for the benefit of fever sufferers, which amounted to \$17.00.

—A. M. Nuckles: Your letter would have been answered promptly, but you failed to give your postoffice address. Write again.

—I have the promise of several new names for the BAPTIST soon. May God bless and prosper you in your good work.—J. E. Bell, Georgia.

—A brother writes: The labors of Rev. J. L. Thompson, of Howard College, in the Central Association, during his vacation, were greatly blessed.

—Rev. R. D. Faggard, Shelby Co., has our thanks for two new names and for the promise of a good many more names and the money in a few days.

—Bro. Frank Gresham was ordained to the deaconship at Benton, Lowndes Co., on the 10th inst., by Revs. W. C. Cleveland and Robert McPheters.

—The following contributions for Dr. Wilson's family have been received: From Euflavia, through Rev. O. F. Gregory, \$9.25; from Bro. I. B. Vaiden, \$2.50.—J. O. B. Lowry.

—The Troy *Messenger* says: Mr. Z. Nugent, an aged and respectable citizen of Mitchell, died at his residence a few days ago. He had for many years been a deacon in the Baptist church.

—We learn that Rev. E. J. Forrester began a series of meetings at the Carlisle church last Saturday. Rev. Howard Sturges is assisting him in the meetings.

—Bro. J. E. Bell, pastor at Fayette C. H., has a fine meeting in progress. I have visited the Yellow Creek Association and preached to them. I think we shall be able to secure their co-operation.—T. M. Barber.

—Rev. J. C. White has resigned the pastoral care of the church at Tallahassee, Florida. The church that secures Bro. White's services will be fortunate.

—I have never seen as large a concourse of people at an Association as was in attendance at the recent session of the Central.—T. M. Barber.

—Rev. W. Wilkes, District Evangelist of the State Mission Board, was in attendance at the Central Association and preached an earnest and effective sermon on Sunday.

—Rev. H. C. Taul, of Wetumpka, has resigned the pastoral care of Rockford church, Coosa Co., and will be succeeded by Rev. C. Smith, a promising young minister of Central Association, who will locate at Rockford.

—The church at Alexander City, Rev. R. A. Cumbe pastor, has been blessed with a glorious revival. The brethren have just finished a neat and comfortable house of worship. The church was received into the Central Association at its recent session.

—Our young brethren, Winkler and Lee, of the Wetumpka Male Academy, are taking an active part in the Sunday school and prayer meeting of the Baptist church. Our cause in this church is looking up; wards under the judicious management of its pastor, Rev. H. C. Taul.

—Rev. W. N. Hackabee, a student of Howard College, who has been pastor since January last of Concord and Pigeon churches, in Perry county, has had the pleasure of baptizing 53 in connection with his labors in those churches this year.

—A Baptist church was recently organized at Sand Tuck, Elmore Co., with 16 members. Through the blessing of God on the labors of Rev. J. M. Johnson at this place 36 persons were added to this new organization by experience and baptism.

—An interesting session of the Central Association has just been held with Concord church, Coosa county, Deacon I. W. Suttle, of Wetumpka, was moderator, and Dr. J. I. Lamar, of Prattville, clerk. \$250 were raised for State Missions and \$150 for Rev. J. L. Thompson of Howard College.

—The Talladega Mountain Home of the 9th says: Rev. Dr. Renfro announced at the Baptist prayer meeting last Wednesday night that a protracted meeting would begin in that church next Sabbath. We understand that the Rev. E. B. Teague will attend the services.

—Bro. E. Howell, of Fayette Co., recently conducted a meeting of about a week, at Oak Grove church, New River Association. This church had been organized about two years, and contained about a dozen members. At the close of the meeting 16 were added to the church by experience and baptism.—J. B. Kilpatrick, Providence, Ala.

KIND WORDS.—This excellent Sunday school paper, published at Macon, Ga., by the Southern Baptist Convention, should be used by every Sunday school in the South. Its columns are filled with choice reading matter for the children, and its expositions of the International S. S. Lessons are among the best of which we have any knowledge. For terms, see advertisement in this paper.

—We began a meeting at Shepherd church, near Newtonville, Fayette county, on Saturday before the 3rd Sunday in September, which continued 10 days. It was a precious revival. The church was greatly revived. We received 20 by baptism, 2 by letter and 1 by restoration. We are expecting others to join soon. Bro. J. J. Stewart preached 3 sermons, Bro. J. E. Bell 3, and Bro. J. M. Chism, 2. The remainder of the work was done by the writer. Fifteen of the 23 that joined were men, 6 of them men of families, the others very promising young men. This church had been on the decline for

several years, and its prospects seemed far from flattering. To the giver of every good and perfect gift, be it ascribed all the praise and honor.—G. W. Grady, Newtonville, Ala., Oct. 5th.

LITERARY NOTICES.

THE AMERICAN MILLINER AND DRESSMAKER. Sharp's Publishing Company, N. Y. \$1.50 a year.

Some 50 pictures illustrate the fashions, which are also explained by letter press. The essays, stories and miscellanies are uncommonly good.

THE SERMONIZER for September. Rev. J. C. Hornberger, Lebanon, Pa. Price 50c. a year.

This candidate for popular favor contains a sermon from the Homilist, four sermon outlines, seven sermon sketches and Homiletical Miscellany.

MRS. MAYFIELD'S HAPPY HOME, for October. Nashville. \$3 a year. There is a good deal of sprightly writing in this number of Mayfield.

Essays on several subjects alternate with poems and stories. The fashions tend toward the overcast descending over a scanty skirt. The illustrations are not as distinct as usual.

THE PREACHER AND HOMILETIC MONTHLY for October combines two magazines which have heretofore been published separately. The combination adds to the value of either periodical. In the present number there are 11 condensed sermons from distinguished preachers: besides a variety of sketches, and a group of International Lessons. There are also 107 pages of suggestions and hints to preachers. Price per year \$2.50. Religious Newspaper Agency, 21 Barclay St., N. Y.

FORTUNE OF THE REPUBLIC. Lecture delivered at the Old South church, by Ralph Waldo Emerson. Boston: Houghton, Osgood & Co.

Mr. Emerson cannot write without saying admirable things, but they drop like threads out of Cindarella's month, without order or connection. Mr. Lowell's oft quoted description, "A Greek head on Yankee shoulders," is as unlike the Concord sage as any description could possibly be. The Greek had system, the Yankee has practice. Mr. Emerson has neither. He thinks intensely yet disconnectedly; and he is satisfied with his thought or dream, whether any result comes from it or not. Yet in his writings there are wonderful flashes of intuition. More easily than any other writer Emerson can concentrate an essay or a book in a sentence. The present little volume, rambling and puzzling as it sometimes is, is charged with aphoristic wisdom. The author expresses high hopes in regard to the destinies of America, which, he thinks, more than any other country, represents the sentiment and the future of mankind;—may, he regards it as "the great charity of God, to the human race." He believes in a paternal government, in free trade, in universal suffrage as a means of popular education, and in great moral and religious ends in politics. He protests against caucus rule and against subservience to foreign tastes and manners. We like the high and many tone and bracing spirit of the address, in which respects it will compare, not unfavorably, with any other of the productions of its distinguished and now venerable author.

"News, Thoughts and Things"

NEWS.

The Baptists of Louisville, Ky., held a meeting on the 7th inst., to take into consideration the formation of a Social Union, for the purpose of church extension and city missions. They propose to furnish work for the students of the Theological Seminary. Here is one of the advantages of the move to Louisville, our young students will not only get "book learning," but actual experience in the work of the ministry.—A Central Committee of Woman's Mission to Woman, was organized for the State of Kentucky, at Louisville, on the 8th inst. This is in accordance with the recommendations of the Southern Baptist Convention at its last meeting. Is it not time that Alabama was being organized?

Our ladies are ever ready in every good word and work, and only need to be started. There are already many churches in the State, which have Female Missionary Societies; could not more good be accomplished by organizing them to work together? Who has the power to organize a State? Where are the plans and instructions promised us by the Secretaries of the Boards?—The *Panola Watchman*, in a tone of wonder, says, "The italics are mine," "at last accounts Maj. Penn had saved 90 sinners in Burleson county. He baptized 38 sinners in one night in one pool, prepared for the ceremony, and during all the time stood in the water up to his waist"—well, what is there astonishing about that? In the first place, I do not believe Bro. P. ever baptized anybody, unless his views have changed since April last; as to the work

said to be done, the writer has baptized 65 believers in one half hour, in one pool, and during all the time stood in the water up to his waist, without fatigue, and feeling thankful enough, and strong enough to baptize 100 more. The first sentence of the above paragraph is eminently suggestive. "Maj. P. had saved 90 sinners." Alas! how true this is of a large portion of the converts tacked on to our churches by peripatetic evangelists; saved by man, they enter the church unsaved by Christ, and there is great danger that they may die in their sins. If these sinners were saved Maj. P. did not save them.—Dr. J. R. Graves has reached Woodland, Cal., and is now entering on his course of lectures along the Pacific coast.—The Board of Trustees of the Peabody Educational Fund held its annual meeting in New York, Oct. 2d and 3d. Dr. B. Sears reported that the free schools of the South had made encouraging progress notwithstanding the shrinkage of income from the fund, which was \$30,000. The attendance was never so large as now, and the interest of the people never so general. The income of the Peabody fund was distributed last year as follows: Virginia, \$15,350; Tennessee, \$14,600; Texas, \$8,550; Louisiana, \$8,000; Georgia and Arkansas, \$6,000; each; West Virginia, \$5,050; North Carolina, \$4,500; Florida \$3,900; South Carolina, \$3,600; Alabama \$1,160; Mississippi, 600. Why is the amount granted to Alabama and Mississippi, so much less than any other State, and fifteen times smaller than Virginia's quota?—A sufficient number of subscribers not having been obtained, the *Baptist Quarterly* will not be issued again.—St. Louis has a population of 500,000, and only 176 churches of all kinds, including Roman Catholics, and of this number only ten are Baptist churches. Of these ten only two are strong, aggressive churches.—*Lax in Ex. & Chronicle*—Rev. T. D. Miller, pastor of the First African church, Philadelphia, preached the introductory sermon at the late meeting of the Philadelphia Association. This is the first time a colored man has preached the annual sermon before an association of which a majority of the members are white.—*Nat. Bap.*

THOUGHTS.

"Man is so the slave of circumstances, that he thinks most naturally what he can express most easily."—*Douglas*. Is there not a here that will pay preachers of the Word to crack and chew? The same writer says, "We are, like the generations of leaves of which Homer speaks, those of one year die and fall, and the next year forms from them the sap which lends new life to the trees." So, in us the spirit of the fathers lives confusedly, in spite of our disdain, their thoughts and feelings mingle with our own. Even what we have forgotten, and what we despise often governs and possesses us still.—Another extract from the same writer: "The men of modern times may lack the energetic naïveté of remote days, but what they see, and what they strive after is finer and greater than what the men of antiquity saw and strove after."—Here are items from the pen of John Trowbridge, which though written for another purpose, may well receive the careful thought of those who stand as ministers of the Word. "The greater the mechanical action, the greater the heat developed; and the greater the thought, the greater the impression upon the mind that receives it."—"Genius can rise to greater heights, but only at the expense of a corresponding greater accumulation of information and taste."

THINGS.

A native newspaper in Bombay has discovered that both Jesus Christ and John the Baptist visited India. The latter, finding ceremonial ablutions in vogue, carried back from India the rite of baptism; while the former, finding the name of Krishna, changed it to Christ, and took it back as his part of the spoil. What next?—*Mis. Mag.*—A teacher in Greenock, during the Bible lesson, when speaking about Cain and Abel, asked, "Where did Cain go after he killed Abel?" "He went to bed, sir," was the reply. "Went to bed? where do you get that information?" said the teacher. "In the chapter, sir, that Cain after he had killed Abel, went to the Land of Nod.—Brethren, don't forget to send me the minutes of your association, and any changes you may know to have been made by ministers during the past year, as to post office &c.

The best thing that can be got, to help a pastor in his work, wake up his congregation, and increase the contributions for missions, and home work, is to get every member to take the ALABAMA BAPTIST.—O. F. G.

A Presbyterian clergyman in Russellville, Ark., said, in a sermon, that in a certain year the people in Missouri, by simultaneous religious services in the churches, prayed to God to deliver them from the scourge of grasshoppers, and that as soon as the prayers were commenced in the morning the grasshoppers began to leave, and by night the State was free from them. An incredulous deacon has gone to St. Louis to search files of newspapers, in order to learn whether the preacher was correct.

A Russian count, named Pavloff, has recently become a Baptist preacher, and is laboring successfully in his native land.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

(Prepared expressly for this paper.)

Lesson for October 27, 1878.

THE RICH MAN AND LAZARUS.

Luke, 16:19-31.

GOLDEN TEXT.—"The wicked is driven away in his wickedness; but the righteous hath hope in his death."—Prov. 14:32.

EXPOSITION.

INTRODUCTORY.—Our Savior, in his teachings, cast of Jordan, had rebuked the covetousness of the Pharisees and was derided by them. He then spoke this noted parable, to reveal the destiny of a selfish and covetous man, who made mammon his god and worldly gratifications his highest aim. The lessons we learn from it, are many and valuable. 1. Death is not a soul-sleep; after death every soul is in conscious existence. 2. At death men enter upon the state they are to endure forever, in kind, though not in degree. 3. That our character here, not our condition, determines our future destiny. 4. That our future condition is fixed permanently; the future state once entered upon, remains unchanged. Purgatory is a falsity.

1. THE RICH MAN AND THE POOR MAN.—The parable introduces to us a very rich and an extremely poor man—one with royal wealth, the other in helpless beggary. One is arrayed in the costliest garb; feasts daily on the richest and most luxurious viands; dwells in a magnificent mansion; and revels in all the sensual delights of earth, that money can procure. Of course he is an ungodly, selfish, covetous man, utterly neglectful of the good he might do with his wealth, and regardless of his soul's eternal interests.

Within the arched gateway of his proud mansion, where people paused to remove their sandals, a beggar was laid that he might solicit alms. The custom was then, and is now, usual, in the East: Lazarus was his name. He would have rejoiced to obtain the crumbs of the bread which the rich man's guests threw on the floor, after wiping the grease from their fingers with it. So poor and helpless was the beggar that the very dogs—scavengers of the city—licked the ulcer on his body, as if to remove their filth—his only friends. Starvation, suffering and sorrow were the poor man's portion on earth; but grace and pity were in his heart; he had chosen God for his portion.

THEIR STATE AFTER DEATH.—The poor man died, perhaps, in the rich man's gateway. Nothing is said of his body; but his soul is borne by angels to blissful Paradise, where he is represented as reposing in peace, rest and comfort, upon the bosom of Abraham, the father of the faithful, at the great heavenly feast, which was the figure of speech, by which the Jews represented Paradise. Behold the destiny of the pious poor man, rich in faith—safe in unutterable blessedness!

The rich man—a king perhaps—dies, and a magnificent funeral is granted him—with his wealth constituting all that was great and good for which he seems to have bargained on earth. He too, goes to the unseen world; but to the world of torment and not of bliss—to *hades* or *Tartarus*, and not to Paradise. The impatient dead seem not to enter, at once, into the dread state of punishment, to be assigned to them at the final judgment, when death and *hades* are to be cast into hell; but into a place of torments alike in kind, if not in degree, to the torments of *gehenna*, or hell proper. Our parable, figuratively descriptive of the different conditions of these two men, represents the rich man as beholding Lazarus in bliss, and begging Abraham to send him to *hades* that he may relieve the rich man's sufferings. Alas! he is told that such a thing is impossible. He is told that he chose and received his good things in life; Lazarus chose the good of heaven, but was providentially afflicted on earth, for which he is now comforted. He is, also, told that his and Lazarus' condition are fixed; neither can change his state or condition; not can either go to the other, or one relieve the other, if he would. Their destinies are fixed forever: one is bliss and comfort; the other is woe and torment. Their earthly character gave tone to their future destinies. To his other request that Lazarus be sent to warn his five brothers, the rich man is told that they have all the instructions necessary or likely to be heeded by them in the writings of Moses and the prophets.

THE FAMILY CIRCLE

DIVINE SYMPATHY.

REV. THOMAS BROWN.

When busy fingers, thring,
Fall ere their task is done;
When hopes at morn inspiring
Go out with the setting sun;
When vexed with dark temptations
The spirit suffers long;
When sinks in silent prayer,
Before presuming wrong,
Nor help import can human art—
What comfort stays my troubled heart?
Ah, none but He my strength can be,
Who bore those ills for me, for me.

Oh, thought of heavenly sweetness!
Mercy where souls complain
Of joy's deceiving feintness
And lingering sorrow's pain!
The love that is my portion
Charms every task I do,
And days can bring no burden
But Jesus bears it too.
His presence blest in soul is rest;
My life shall serve His dear best,
And my last breath shall sing in death
His praise who died for me, for me.

MARION.

BY HELEN B. B.

PART IV.

"Two souls with but a single thought,
Two hearts that beat as one."

Moonlight, soft and calm, is made
for wooing. Love ever grows deep
and fervent under its influence.

Two figures move up and down
long avenue of oaks, and we infer
from the low tone which need not
be much above a whisper to be un-
derstood by the two who walk
close together, that the moon is fa-
voring at least one pair of lovers to-
night. Slowly they walk between
the rows of stately oaks, whose
branches lightly interlace above, al-
lowing the moonbeams to cree-
through and flick the ground with
spots of mellow light. There is no
shade of gloom, only a dim, shadowy
brightness. At one end of the ave-
nue, a fountain threw up its glittering
column of water just in front of
large beautiful house, and the gate at
the other end, opening into the
road, could be seen very distinctly in
the moonlight.

This was the home of the fair be-
ing, whose gentle voice made music
in her lover's soul, as they conversed
together in the whispered notes of
love's language.

Viola Vargrave, the youngest and
only unmarried daughter of a weal-
thy cotton merchant, lived in this
country home, four miles from Mo-
bile, with her pony, dog, flowers, and
books, — perfectly happy. Twenty
years had rested lightly on her
young head, only deepening the chest-
nut-brown hair to a richer hue, and
filling the blue eyes with a woman's
soul-light.

Who is the man that walks by her
side? Do we not recognize some-
thing familiar in that tall proud form
and piercing eye? Ten years in Mo-
bile have changed Ingomar Leighton
wonderfully, still there is something
left of the old tender look in his
dark eyes, when bent on his loved
one, and the firm, beautiful mouth
of long ago, is just the same, only
more resolute—more decided. Un-
shaded by a mustache, its changing
expressions are ever visible, and its
hard to decide, whether to like it best
in its perfect repose, or when curved
by the love-smile that scarcely passes
away in Viola's presence.

"You promised to tell me about
your sister some time, Mr. Leighton,
—how she happened to leave Mobile
for her present home. Often you
have spoken of her in loving praise,
but never explained why she wanted
to go away from her friends and re-
latives, to take up the trying task of a
teacher. I have known you almost a
year, but you have scarcely spoken of
your home-circle, except casually. I
would be interested in them, you
know."

Viola said this timidly, as if fear-
ing to displease her lover, and he an-
swered instantly.

"Yes, the other evening, when you
gave me the white azalea-bud, I said
'twas Marion's favorite flower, and
you seemed so pleased, and asked so
many kind questions about her, that
I promised to tell you some time, my
sister's little history. But," and his
voice lower fell, "if you would have
me confide her sorrows to your keep-
ing, give me an assurance that you
feel an interest in the brother, and
his tale will be thrice eloquent. So
many times, I have told my love, con-
tented with your silent assent, but
now I want some answer; for only to
the woman who loves me, will my sis-
ter's griefs be made known. Viola!
Can you say? Ingomar, I love
you!"

She did love him, but 'tis not an
easy thing for a woman to say it.
Men are so obtuse, and will not see
an answer on lip and brow, but de-
mand a verbal declaration. Viola's
heart throbbled fast. She had learned
to listen quietly and happily to the
tale of his affections, but he had
never asked till now whether they
were returned. Quietly the proud
man waited for the sweet voice to as-
sure him of her love. It was easy
for him, in the boldness of manhood,
to tell her that she was all the world
to him; and when second after sec-
ond rapidly followed each other in
their flight, and no words came, he

was surprised at the silence.

"Can't you tell me?" he urged, and
the slight touch of reproach in the
tone made her conquer her timidity
with a woman's disregard for self, and
answer with a sigh.

"Oh! 'tis so hard—but I do love
you."

Thoroughly frightened at her cou-
rage, she trembled from head to foot.
"Thank you," Ingomar gravely
said. "Now, you must let me call you
Viola, and you will not say Mr.
Leighton, any more. You have made
me happy, Viola."

For some time the crickets chirped,
and the locusts filled the quiet air
with their shrill cries, and their united
voices seemed to repeat,
"You have made me happy—happy,
Viola."

At any rate, the words reverberated
through the silent recesses of
Viola's heart with a force that made
her think she heard them repeated
by the night-voices.

Do not let us listen to Ingomar's
recital of Marion's tale, filled in as it
will be with love-speeches, but take a
more concise, precise, retrospective
look into our heroine's story.

After the eventful night that Mrs.
Leighton had listened to and over-
come Marion's romantic dreams, the
strongest effort was necessary on the
part of the dreamer, to prevent a re-
turn to her old habit of stage-long-
ing. But with her hand laid upon the
promise, "He that overcometh shall
inherit all things," and her heart
taking in the full meaning of the
words, "He that ruleth his own spirit
is greater than he that taketh cities,"
she was enabled to say, "Thou wilt
show me the path of life: in thy pres-
ence is fulness of joy, at thy right
hand there are pleasures forever-
more."

Mrs. Leighton's advice was taken,
and a great deal of comfort Marion
found in her writing.

Day by day, the love, which she
and Hermione felt for each other, was
strengthened, until from loving cousins
they had grown to be devoted
friends. Besides her mother, Hermi-
one was the only one who knew of
Marion's old wish for the life of an
actress. Every thought almost that
the one had was confided most trust-
fully to the other, and when at last
noble Earl Russell sought and won
Marion's love, the mother and friend
were the only ones whom the happy
girl told. The rest of the family dis-
covered it by observation. Happy
Marion was, but only for a season.

Sorrow was destined to baptize her
spirit in its dark waves, leaving it pu-
rified by trial. A party of young
men left Mobile wharf one bright
summer evening for a sail across the
beautiful bay to the eastern shore;
and were overtaken by a violent
squall, when they had sped gallantly
half-way over the rippling waters.

Earle and his three companions were
overturned, and two forms lay stark
and lifeless under the billows. The
remaining two reached the shore in
safety to break the sad tidings.
Earle had no parents or near kindred
to mourn his loss, but one bleeding
heart poured out its anguish at the
throne of Grace, and pleaded for
remission to the Divine Will.

Pale and silent, with wasted form,
Marion's loved ones thought she
could not long survive her sorrow.
Change was prescribed, but she re-
mained home with the same ghastly
paleness and heart-touching smile.
One evening in the stillness of a
fine star-light, our heroine wrestled
alone with her grief, and in her own
heart discovered that employment
could be the only panacea for her
trouble—occupation, the only suc-
cessful physician. A plan she con-
cocted, which afforded so much re-
lief in perspective, that with light-
ened heart she closed her eyes in
slumber.

Mrs. Leighton was first acquainted
with her scheme, then Hermione.
Whether it succeeded or not, we
shall see hereafter.

To be continued.

Some of our brethren are troubled
with sleepless heaters in warm weather.
Some may find some consolation in
the experience of Dr. Samuel Waddy,
an English Methodist preacher, whose
biography furnishes this anecdote:
One sultry afternoon in the middle of
harvest he had to preach in a village
where his hearers had been, toiling
far into the previous night to gather
in the corn, and they all felt asleep.
Dr. Waddy paused and said, "Is any
one awake?" And as all slumbered
and slept, he descended from the pul-
pit and walked away, wondering what
the congregation would think on wak-
ing up to find the service over and
the preacher gone."

The English Company appointed
for the revision of the Old Testament,
has sat since their first meeting, June
30, 1870, during 460 days, working 6
hours each day, and have revised the
whole of the save parts of Esther, Job,
Psalms, Ecclesiastes, Daniel, and
Song of Solomon.

"You are a Catholic, Jimmy?"
"Yes, yer honor." "And you pray to
the Virgin Mary?" "I do, yer hon-
or." "Well, there's no doubt she was
a good woman; the Bible says so;
but she may have been no better
than your mother or mine." "That's
true, yer honor. But then you'd al-
low there's a mighty difference in
the children."

FARM AND HOUSEHOLD.

Cooking Food for Stock.

It is claimed that by steaming or
cooking food for stock it is more
nourishing, and that a less quantity
is required to produce the same re-
sults as the uncooked food. This is
undoubtedly true, but the expense
counterbalanced by a great measure the
economy, and the cost of the appara-
tus to do so, precludes its use unless
there is a large amount of stock to be
fed. The same purpose can be ef-
fectuated by mashing the same as
barley is in the making of beer. If
hay be mowed with water and left
in a pile until it is thoroughly moist,
it will answer the same purpose as
cooking it. This is more easily done
than cooking the food, and a large
box of mashing, in all that is re-
quired, is a grain and a half of
mashed hay, and it and all fer-
mented together, the whole makes
food superior to that fed raw, while
the mixture is better than any of the
ingredients. There is but little
saved on labor, but the savings on
fuel and cost of apparatus are items
to be considered, and, moreover,
mashed grain is better than ground
grain to feed. *Rural New Yorker.*

Sweet Potatoes for Cows.

I have fed sweet potatoes to cows
in the fall considerably, and with the
most satisfactory results; and my
friend Eliza, of Richmond,
Ind., one of the most extensive and
successful sweet potato growers I am
acquainted with, usually feeds his
cows and hogs for months in the
fall with the sweet potatoes and stems.
In digging he usually lifts out the
product of a hill entire then detech
the vines, leaving the small ones
attached to the vines. These are
greedily eaten by cows in preference
to any other food, and best we have
ever seen. The stalks always improve
in condition while the supply of po-
tatoes lasts. The large potatoes are
worth a dollar and upwards in our
markets, so that only the culms go to
the cows. At the South, where sweet
potatoes are grown more cheaply than
with us, I have no doubt their culture
for cows, hogs and sheep would be
very profitable. I am convinced that
they are more valuable for milk cows
as well as other stock, than Irish po-
tatoes, and certainly far preferable to
turnips. *Cor. Country Gentleman.*

Aminophia.

Put a teaspoonful of ammonia in a
quart of warm soap suds, dip a cloth
in it and go over your soiled clothing,
and see how rapidly the dirt will dis-
appear; no scrubbing will be neces-
sary. To a pint of hot soap suds add a
teaspoonful of the spirits, dip in your
fork or spoon, or whatever you wish
to clean, rub with the soft brush, and
then finish with clean soap. For
washing windows and mirrors it has
no equal. It will remove grease-spots
from every fabric without injuring
the garment. Put on the ammonia
nearly clear, lay off blotting paper,
and set a hot iron for a moment.
Also a few drops of water will cleanse
and whiten laces and linens beauti-
fully. A few drops in a bowl of water,
if the skin be dry, will remove all
uncleanliness and disagreeable odors.
Added to a hot bath, it entirely dis-
troy all noxious smells, and nothing
is better to remove dead skin from the
hair. For cleaning nails and hand
brushes it is equally good. For heart-
burn and dyspepsia, the aromatic spi-
rit of ammonia is especially prepared;
ten drops taken with a wine-glass of
water will give relief. For house
plants, five or six drops to every pint
of water, once a week will make them
flourish. It is also good to clean paint
jars. So be sure and keep a bottle of
it in the house, and have a glass stop-
per, as it eats away glass.

Not Grass.

Under the application of carbolic
acid and many other means it grows
luxuriantly. Where I have succeeded
in getting land heavily covered
with an early growth of peas, peas,
however well set with Coco, it has
given little trouble for several years
after. For four years, I have had red
clover growing on a lot that was as
thickly set and beset with Coco as
possible. I did not at first obtain a
good catch. But for two years the
stand has been generally good, the
clover repeatedly mowed and closely
grazed in winter and early spring.
On taking off the clover this season,
an inspection of the ground, before
recovered with the new growth, re-
vealed perhaps half a dozen sprigs of
Coco on two spots that had been set
with clover, but partially covered
from the surrounding growth. None
could be found anywhere else on the
plot. I feel sufficiently encouraged by
this experiment (for I made it as
such), to cover another Coco plot with
a growth of clover. If unsuccessful
in destroying the Coco, I am at least
sure of a good crop of clover annu-
ally for many years from one seeding.
—D. L. Phare, in *Southern Live
Stock Journal.*

Sweet Potatoes.

Consume or dispose of the earlier
plantings first—they will not keep as
well through the winter as the late
plantings. We have tested that point
thoroughly. Dig after the first light
freeze, but be sure not to let a hard
freeze come on them. Putting away
in dry sand is the best mode of
keeping them. Build a deep heap
of good size, and procure a supply of
sand in the hot dry weather of sum-
mer, or else dry it on a stove or over
fire. This trouble once taken, the ar-
rangement will last indefinitely, and
it will not be much greater than that
usually incurred in getting green stalks,
bark, &c., and building a shelter ev-
ery year. Putting away in dry sand
resembles nature's method of preserv-

ing the potato. During the dry sea-
son of the tropics (of which the po-
tato is a native), the tuber remains in
the dry parched earth, ready to grow
again when the rainy season begins.
If put up in banks in the usual meth-
od, be sure to put on dirt freely; more
potatoes are lost from insufficient cov-
ering than from any one cause. If
using potatoes easily on a large scale,
as could be done in a house with dry
roofs of the South, and furnish a
vast amount of cheap stock feed dur-
ing winter. *So. Cultivator.*

FRICAUSE OF COLD BEEF.—Take
some roast beef that has been under-
done, and having cut off the fat and
skin put it, with the bones broken up,
into a stewpan, with two large onions,
sliced, two good-sized potatoes, sliced,
and a bunch of sweet herbs, or any other
sweet herbs you may have handy.
Add to this the gravy and about a
pint of warm water; cover it closely
and let it simmer for an hour; then
skim and strain it, carefully removing
every particle of fat; in another sauce-
pan melt a piece of butter the size of
a walnut, which thicken with a spoon-
ful of flour; stir it a few minutes and
then add the strained gravy to it; let
it come to boil, and then put to it a
tablespoonful of catsup and the beef
cut in thin slices; let it simmer from
five to ten minutes, but on no ac-
count let it boil, as this would render
the meat tasteless and insipid.

HORSES' SORE BACKS.—Some years
ago I fell to my lot to dress the sore
back of a lot of station horses. The
plan I followed was washing the sores
with warm water and dusting them
with washing soda. I heated it in an
iron plate over the fire till all the
moisture was evaporated, and it fell
into impalpable powder. So treated
the soda dusted over the sore effected
a cure in a remarkably short space of
time. *Cor. Queenslander.*

HUMOR.

A gentleman had occasion to cor-
rect his daughter, aged four, recently.
After it was over and she had sat a
while, she went to her mother and in-
quired, "Don't you think it would do
papa good to go out doors?"

"Thank Heaven," said a tormented
passenger, "there are no newboys in
heaven." "No," replied the news-
boy, "but what comfort do you find in
that?" The man didn't say, and
everybody else looked puzzled.

A Skipper of a down East coaster,
named the "Hyena," was recently
asked what his vessel was named af-
ter. His honest and sober reply was,
"I don't know; I expect some great
man in Congress."

An old man who had been badly
hurt in a railroad collision, being ad-
vised to sue the company for damag-
es, said, "Well, no, not for damages.
I've had enough of them; but I'll
sue them for repairs."

The following correspondence ex-
plains itself: "Dear Mrs. Jones,
Please let me have half-a-dozen to-
matoes if you can—Sallie Smith."
"Dear Mrs. Smith—We are not go-
ing to let you propose to pickles—
Hannah Jones."

A woman, hearing a great deal
about "preserving autumn leaves,"
concluded to put up a few jars of
them. She told a neighbor yesterday
that she didn't think they would
ever be fit to eat, and she might as
well have thrown her sugar away.

In Maine a man got too much of
the ardent aboard, and was put into
a coffin to sleep off the effects of the
liquor. When he awoke he sprang
out in hot haste exclaiming, "Glory!
The resurrection morn has come, and
I'm the first man on the ground."

A dead man made his appearance
at a wedding last week in a pair of
white pants. He was promptly es-
corted to the cars, put on board of
them, and an injunction placed upon
him never to revisit the place again.
"We can stand a biled shirt, you know,"
explained a miner, "but you know
it comes to wearing biled drawers, we
just make them git up and git."

Col. Dills, self-nominated Republi-
can candidate for Congress in the
Ninth Kentucky District, owns 35,
000 acres of mountain land there-
about, which reminds a local paper
of the protest of a native against the
sympathy of a tourist: "Look here,
stranger, I ain't so poor as you think;
I don't own none of this land round
here."

A GOOD ONE.—The well-known
Baptist pastor at—was out crab-
bing one day with a Pedobaptist
friend, and a crab got so firm a hold
on the hand of the former gentleman
that he had to call for help from his
friend. The latter, however, by way
of consoling his afflicted Baptist
brother said, "Take it kindly as pos-
sible, it's only the hand of fellowship
from a hard-shell Baptist."

The Rev. Dr. Jeter, of Richmond,
told this story at his own expense:
"Many years ago an artless stranger,
whom I casually met, said to me, 'I
hear you preach every Sunday. You
are the greatest preacher I ever did
hear.' Ah, said I, 'you have heard,' I
suppose, heard Mr. M. preach.' At
this time Mr. M. was attracting great
attention by his sermons.' 'Yes,' he
replied, 'I have heard Mr. M. several
times. He is a great preacher; but
he is not so great a preacher as you
are. You have the mournfullest
voice of any man I ever did hear.'"

Mrs. PARTINGTON ON GINGER.—
"How flagrant it is," said Mrs. Part-
ington, as she sniffed the odor of a
bottle of Jamaica ginger. "It is as
pleasant to the olfactory as it is
warming to the diaphragm, and so ac-
celerating to the catern, that it makes
one forget all pain like the oxide gas
that people take for the toothache,
where people have a place in every home
and such like are subject to bucolics,
and such like are subject to bucolics,
a spoonful is so salutary when run
down like a boot at the heel in walk-
ing, one feels like a new creature."

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PAIN in the right side, under the
edge of the ribs, increases on pres-
sure; sometimes the pain is in the left
side; the patient is rarely able to lie
on the left side; sometimes the pain is
felt under the shoulder blade, and it
frequently extends to the top of the
head, and is sometimes mistaken
for rheumatism in the arm. The
stomach is affected with loss of appe-
tite and sickness; the bowels in gen-
eral are costive, sometimes alternating
with lax; the head is troubled with
pain, accompanied with a dull, heavy
sensation in the back part. There is
generally a considerable loss of mem-
ory, accompanied with a painful sen-
sation of having left undone some-
thing which ought to have been done.
A slight dry cough is sometimes an
attendant. The patient complains of
weakness and debility; he is easily
startled, his feet are cold or burning,
and he complains of a prickly sensa-
tion of the skin; his spirits are low;
and although he is satisfied that ex-
ercise would be beneficial to him, yet
he can scarcely summon up fortitude
enough to try it. In fact, he distrusts
every remedy. Several of the above
symptoms attend the disease, when ex-
isted, yet examination of the body,
after death, has shown the LIVER to
have been extensively deranged.

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taken with Quinine, are productive of
the most happy results. No better
cathartic can be used, preparatory to,
or after taking Quinine. We would
advise all who are afflicted with this
disease to give them a FAIR TRIAL.
For all bilious derangements, and as
a simple purgative, they are unequalled.

RENEWAL OF IMITATIONS.

The genuine are never sugar coated.
Every box has a red wax seal on the lid,
with the impression DR. McLANE'S LIVER
PILLS.

The genuine McLANE'S LIVER PILLS bear
the signature, C. McLANE AND FLEMING
BROS. on the wrapper.
Insist upon having the genuine Dr. C.
McLane's LIVER PILLS prepared by Flem-
ing Bros., of Pittsburgh, Pa., the market being
full of imitations of the name McLANE,
spelled differently but same pronunciation.

AGENTS

If you want something
well, send for circulars
and terms of the
FOUNDATIONS OF SUCCESS.
The most successful and important book
"How to do Business," published, A
book for Young Men, Clergymen, Merchants,
Mechanics, Farmers and the Household.
A complete business guide, A family necessity,
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RAILROADS

LOUISVILLE AND NORTHERN

RAILROAD LINE
WITHOUT CHANGE
AND WITH
SPEED
UNRIVALED

Montgomery & Eufaula R.R.

Time Card, No. 27.

MAIL TRAINS.

No. 1, EAST. | STATIONS. | No. 2, WEST.
No. 30 p.m. Lv. Montgomery, Ar. 7:40 p.m.
11:07..... Oak Grove, La. 7:41.....
11:22..... Perry's Mill, La. 7:42.....
11:40..... Pike Road, La. 7:43.....
12:02 a.m. Mathews, La. 7:44.....
12:20..... Fitzpatrick, La. 7:45.....
12:40..... Thompson's, La. 7:46.....
1:00..... Union Springs, La. 7:47.....
1:20..... North Road, La. 7:48.....
1:40..... Midway, La. 7:49.....
2:00..... Spring Hill, La. 7:50.....
2:20..... Batesville, La. 7:51.....
2:40..... Cochran, La. 7:52.....
3:00..... Eufaula, La. 7:53.....
Meet No. 4. | Meet No. 3.

ACCOMMODATION TRAINS.

No. 3, EAST. | STATIONS. | No. 4, WEST.
3:30 p.m. Lv. Montgomery, Ar. 5:30 a.m.
2:07..... Oak Grove, La. 4:40.....
2:25..... Perry's Mill, La. 4:41.....
2:40..... Pike Road, La. 4:42.....
3:05..... Mathews, La. 4:43.....
3:20..... Fitzpatrick, La. 4:44.....
3:40..... Thompson's, La. 4:45.....
4:00..... Union Springs, La. 4:46.....
4:20..... North Road, La. 4:47.....
4:40..... Midway, La. 4:48.....
5:00..... Spring Hill, La. 4:49.....
5:20..... Batesville, La. 4:50.....
5:40..... Cochran, La. 4:51.....
6:00..... Eufaula, La. 4:52.....
Meet No. 2. | Meet No. 1.

No. 1 and 2 run daily.

No. 3 and 4 run daily, except Sunday.
No. 3 makes connection at Union Springs
with M. & G. R. R. for Columbus, Ga., and
at Eufaula with S. W. R. R. for Albany,
Macon, Savannah, and all points in South-
west, Ga., and Fla.
No. 4 makes connection at Union Springs
with M. & G. R. R. for Columbus, Ga., and
at Montgomery with trains for Mobile
and Atlanta.

No. 3 makes connection at Union Springs
with M. & G. R. R. for Columbus, Ga., and
at Montgomery for Louisville, Mobile, Selma and Atlanta.
July 1st
B. DUNHAM, Sup.

Alabama Central R. R.

SUPERINTENDENT'S OFFICE.

Selma, June 1st, 1878.

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

MAIL TRAINS.

No. 1, West. | Stations. | No. 2, East.
2:10 p.m. Lv. Selma, S. R. & D. Ar. 9:00 a.m.
4:25..... Broad St. Depot, La. 9:00.....
4:40..... Logan's, La. 9:01.....
4:55..... Junction, La. 9:02.....
5:10..... Vernon, La. 9:03.....
5:25..... Brown's, La. 9:04.....
5:40..... Taylor's, La. 9:05.....
5:55..... Fayette, La. 9:06.....
6:10..... Macon, La. 9