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SELMA, ALABAMA, THURSDAY, OCTOBER 24, 1878.

No. 28.

Table with 4 columns: Spans, 1 mo., 3 mo., 6 mo., 12 mo. and 4 rows of rates.

TRUST.

It is easy to trust
When our sky is all clear
When our treasures of dust
Are surrounding us here

COMMUNICATIONS.

Shelby Association.

Dear Bro. West. We see that the "Nice Craft" launched amid general distrust, several years ago, still floats, apparently trimmed and balanced for a long voyage.

Central Association.

The thirty-fourth session of this body was held with Concord church, Coosa county, Ala., embracing the Sabbath of this month.

Salem Association.

This body convened with Bethel church, beginning Oct. 23 and closing the 28th. Elders G. Brooks preached the introductory sermon to a large audience.

Muscle Shoals Baptist Association.

Many were afraid on account of yellow fever at the nearest railroad town—Decatur—6 miles from the association ground, that the meeting would be a failure.

Rev. N. W. Wilson, D. D.

This faithful servant of Jesus Christ, fell at his post as pastor of the Caliseum Baptist church of New Orleans. Private letters from that city tell us of his increasing devotion to the sick and suffering.

Mr. Spurgeon.

It is a matter of profound regret that Mr. Spurgeon, though only in his 45th year, seems nearly worn out.

Deacons and Pastors.

Deacons are to the pastor an advisory council in all matters pertaining to the material interests of the church. They have no authority or voice other than that of ordinary members in their spiritual concerns.

ITEMS.

An Iowa editor, who was impelled to give up his seat in a street-car, described it as being "crowded out to make room for more interesting matter."

Alabama Baptist.

SELMA, ALA., OCTOBER 24, 1878.

JOHN L. WEST, PUBLISHER.

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

A GOOD INVESTMENT.

If you wish to make a good investment of your Sunday-school collections, order all the Society's periodicals (see advertisement in this number) for the remainder of this year. A trial of one month will convince you that they are the best, cheapest, and most attractive papers in the whole country.

It is stated that thirteen ministers of the Gospel have fallen victims to the yellow fever.

Dr. H. F. Buckner has baptized two converts, one of whom is the son of Rev. Jno. McIntosh, one of our native preachers.

The Baptists of Louisville propose to organize for evangelical work in that city. The young men of the Seminary are clamoring for work in Sunday schools and in the pulpit.

Bro. E. D. Miller, of Holy Springs, has recovered from his attack of fever, but lost his wife. Of a population in the little city, reduced to 400 or 500, more than 200 died within a month.

The Wichitas recently held a council and adopted Rev. A. J. Holt as their religious teacher. The tribes, however, around the Agency are much divided. It is understood that Black Beaver is inimical.

A large portion of the money contributed to the erection of the Waldensian church at Turin was given by Victor Emanuel, a descendant of the House of Savoy, who persecuted the ancient Waldenses. The world moves.

Dr. J. R. Graves, who was stricken with yellow fever at Salt Lake, Utah, was confined there twenty days. It was unfortunate that he left Memphis. At the last accounts he was at Woodland, California, and hoped to be able to meet his appointments.

At the recent session of the Philadelphia Association, a Welshman was chosen moderator; an African preached the introductory sermon; a converted Jew made an appeal for his countrymen, and a woman recited her experience in laboring among the colored people in New Orleans.

A Central Committee of ladies for mission work has been appointed in Louisville, to organize the Christian women of Kentucky. The societies in the various Louisville Baptist churches meet once a month in their own churches and every three months together. It is hoped that much good will be done.

It is stated that one-third of Dr. Landrum's church in Memphis (over out of 300) have died of the fever. The pastor also has passed through the deep waters of domestic affliction: the entire household—himself and his wife included—have been ill; and the only children residing with their parents, two noble boys, have been consigned to the grave. The hearts of the great Baptist family will sympathize with our brother in his day of calamity, and will unite in the prayer that God will sanctify this chastening to the spiritual benefit of himself and his people.

The Pope is living in a splendid palace to which he confines himself voluntarily: this he calls imprisonment. And he is supported by the gifts of pilgrims and the tribute of Peter's Pence, largely drawn from the poor, when he refuses to receive more than a half-million a year allotted by the Italian government in place of his temporal sovereignty, which has been the division and the curse of Italy. And this ecclesiastical Micawberism, the Holy Father regards as penury! Would it not be as well for him to draw the money put to his account in the bank of Italy as to live in this shiftless way? and is it wrong for a Pope to be a patriot, and to bless that Rome which is the capital of a united Italy?

A most enjoying picture of a Christian mother's solicitude for the salvation of her children was drawn by Spurgeon at a recent conference of London Baptists, to consider what should be done for the young of their congregations. He said:

"The first looking after the soul of the child belongs to the Christian parent, and there it should begin. I have in my own person to thank God that my father and mother thought their first business was the conversion of their children. Therefore I never went to a Sunday-school. I don't say whether that was good or not. My mother always staid at home on Sunday, and gathered us around the table, and we read passages of Scripture, and she spoke to each of us in

such a way that I seldom spent a Sunday evening without tears. She prayed with us, her arms around our necks, and labored to bring us to Christ. She asked us if we could not remember I could not, though I pray a good deal. I never forgot father's words and mother's tears; and if all the fathers and mothers did the same, mine child, may be all the children would not be saved, but the exception would be very few."

Such a mother is worthy of being commemorated by the praise of such a son. Mothers, consider what interests you have in charge and how many of you are faithful to the duty resting upon you, will rise up and call you blessed.

SOMEWHAT PERPLEXING.

People would not so often say sharp things if they reflected upon the personal application that may be made of them, in reply. Thus the Rev. David Seving, of Chicago, had no thought of the curious question in casual conversation he was broaching when having been told that there is a Society in the city the members of which are fined for telling the truth in a regular meeting. He commented: "The modern age glides from the tongue with the lightness and gracefulness of a joke. If such a society has been formed they may just as well consider all other societies in the land and all corporations as branch associations. That body need not solicit members—the living generations were born into it." Now if this be true the Rev. Seving is in the same pickle with the generation into which he was born, and the Society of which he is the head; he tells the truth in confessing that he never does any such thing, but on the other hand if he never does tell the truth, how shall we characterize the statement here? We should be sorry to say anything so shallow of Prof. Seving as he says of himself in the above caustic passage.

SPURGEON.

Spurgeon's church is exceedingly plain. It is uncarpeted except on the pews and the aisles on the main floor. The seats are painted a dark brown and few of them are cushioned. The pulpit furniture consists of two or three tables and a sofa. The music is rude, but so heartfelt that strangers who attend regard it as the most inspiring service of song they ever heard. Americans are not so apt to be struck with the sermon which has no sensational points and little originality of pathos. Spurgeon's comments on Scripture are excellent, and his prayers come from a heart familiar with converse with God. The impressions of M. J. B., a reporter in the Central Baptist, are very like our own in regard to Spurgeon's later sermons—and yet we hesitate to express them. Spurgeon's sermons are suited to the London people and to the English speaking world. Five thousand people, all the church can hold, attend his services every Sunday, and his sermons are printed by hundreds of thousands and scattered all over the country. His voice is strained, his appearance is gross and ungainly, his church is bare and bald—and yet the man is the greatest ecclesiastical organizer and pulpit power of the century. If Spurgeon were but a consistent Baptist, his influence would be as enduring as it is now potent.

QUERY.

Ought a pastor to remain in a church, which has a strong minority among the members opposed to him? We think he should not. In such a case it is true that he has the right, so far as the constitutional principles of church polity bear upon the case, to remain in the position. He is the choice of the majority and they have the right to decide who shall be the pastor. And oftentimes the opposition to their desire engenders among them such a determination to have their will, that they would esteem it almost an act of treachery in the pastor were he to withdraw. In case a Gospel truth or principle is involved in the dispute there would be ground for such a protest—for the contest in such an event is not personal. The cause of Christ is assailed; and it should be defended at all hazards. But where the contest is personal we think the pastor ought to withdraw quietly and thus, if practicable, save the church from disruption. Some other person may be called in his place, and may perform the duties of the office undisturbed by such difficulties as interfere with his own success. And the Christian forbearance and magnanimity displayed by the retiring pastor will not fail sooner or later to raise him higher in the esteem of all.

A case in point has just occurred in Bergen, where Mr. Vosburg, a popular minister, has been on trial under the charge of having attempted to poison his wife. It was proved that the minister was not guilty and the larger majority of his people who clung to him in his day of adversity rejoiced in his vindication. But the trial developed incidences and imprudences in his family relations which alienated some of his members. The pastor was welcomed back to the pulpit with general acclamations; but he saw

clearly his remaining in it would jeopardize the peace and harmony of the church, and accordingly he promptly sacrificed his own interests in giving up the position. The principle which should prevail in such like cases has not been strongly put by a Watchman correspondent when he says, "A man should not fear to resign, and even to retire from the ministry, when providence seems to make it certain that he cannot preach without causing division or reproach. The cause is greater than the man, and the greatest regard for that, at the expense of personal interests, is the highest wisdom and the best evidence of piety." If we are placed in this world to consult our own selfish interests the case would be quite different—but it is our duty rather to seek the happiness of others than our own. And in no one does obedience to this principle appear more engaging and beautiful than in one whose example is dignified by the most sacred of all callings—that of a minister of the Gospel of Jesus Christ.

MORTALITY AND IMMORTALITY.

The Christian may lose earthly relations and yet have the blessing of a good conscience left. For alas, decay is not impressed upon nature only, but on the home and the heart. Those who have been allied to us by the ties of nature perish, and those with whom we have taken sweet counsel and gone to the house of God in company, pass away—those who worshipped with us in the great congregation, those who toiled with us in God's vast harvest fields. But when these sad bereavements occur, what a comfort and joy to the Christian to know that he has done his duty in either case—that he served God at home and in the church; that perchance some dear relative has gone to heaven through the instrumentality of his prayers and labors; that the field from which some noble husbandman has been withering is one that through divine blessing may be cultivated as well whether by many or by few. O, never is the sweetness of a good conscience felt more sensibly than in the place of graves where loved names are written on the marble, and immortal hopes symbolized by the spring verdure of God. Nay, the place is a scene of sublime inspiration: eloquent voices break from the tomb, strive near us, but have never striven before; look not at prosperity, nor dread sorrow, nor yield to temptation. Shrink from no weariness, self sacrifice, danger, so perform the will of God, and secure the salvation of men. Lo! they and you must soon lie down with us in that quiet spot where there is no work nor labor nor device. Be thou faithful unto death, and I will give thee a crown of life.

THE HARMONY OF THE OLD AND NEW TESTAMENTS.

The Old and New Testaments are ultimately connected. They form together a continuous history, and a revelation progressive even to the close of the inspired volume. The first Testaments the history of the creation and the deluge, and that of the Jewish people until the captivity was ended; and also contains the law given to that people and the prophecies uttered by their inspired teachers. The other relates the history of our Lord from his birth to his ascension, the giving of the Holy Ghost, the acts of the apostles and the early Christians and churches; and contains the doctrine preached by Christ and his inspired followers, and the epistles addressed to individuals and churches in which that salutary doctrine was unfolded and applied.

But how much more than the subjects thus summarily outlined appears to the diligent student of the sacred books. How marked the correspondences between productions of so many centuries, and how absolutely one is the design had in view by the long line of prophets and apostles! We have been interested in reading specimens of these correspondences and this common purpose advanced by an old friend and classmate of ours, Rev. Dr. O. S. Stearns, of Newton Theological Seminary, in an article written for the New York Examiner. There is a parallelism and likeness in the facts reported in the Old and New Testaments. Thus the miraculously begotten Christ, the miraculously begotten Isaac, the miraculously begotten Hannah at the birth of Samuel is repeated and filled out in the birth of Mary. Moses exposed to the wrath of Pharaoh finds his counterpart in the exposure of the infant Saviour to the vengeance of Herod. The shining face of Moses in communion with Jehovah, anticipates the transfiguration. The inspiration of the seventy Elders corresponds with the Baptist, or perhaps to the appointment of the seventy disciples. The hearing of leprosy by Elisha has its parallel in the power of Christ over the same disease. The healing of the waters of Jericho and the feeding of a hundred men by Elisha, find their response in the water changed to wine and the hungry multitude fed by a

few loaves. The restoration of the children in Zarephath and Shunam, prefigure similar scenes in Nain and Capernaum. The translations of Enoch and Elijah anticipate the ascension. The presence of Daniel before Nebuchadnezzar is a type of Peter and John before the Sanhedrim. The older prophets and Daniel himself are merely the mouthpiece of Apocalypse.

If only a few of these facts existed, they might be supposed to be accidental resemblances; but they are too numerous and special to be disposed of by that supposition. They point to the same authorship pursuing its work in successive ages, and also to settled methods and a certain rhythm in the human race,—one fact answering to another as do the waves and the seasons.

But the most important of these correspondencies is the one that relates to the great design of revealed religion. It is profoundly interesting to observe how persistently God's purpose of Redemption is presented by all the inspired writers. Sometimes more clearly, sometimes more obscurely, sometimes in figure or example, sometimes with a directness which gives to prophecy the character of history. The parallels indicating God's purpose of saving men are too numerous and circumstantial to be accidental. Of God's great, unchanging, eternal covenant of Grace Dr. Stearns earnestly insists that it can neither be called, New nor Old. Its voice is the same in all the inspired ages. Its "Escape for thy life, tarry not in all the plain," once sounded out to some of Sodom's people, was echoed on the banks of the Jordan by its "Flee from the wrath to come." Its summons to Noah, "Come thou and all thy house into the ark," was responded to by the summons of Paul, "Except these abide in the ship, we cannot be saved." Its promise, "I do set my bow in the cloud, and it shall be a token of a covenant between heaven and earth," has its antitype in "the rainbow around the throne." Its cheering voice to despair, "God will provide himself a lamb for a burnt offering," was actualized in "the Lamb slain from the foundation of the world." Its blood sprinkled upon the door posts as the sign for the passing over of the angel of death, was realized in the "blood of Jesus Christ which cleanseth from all sin." Its offerings, meat, drink, peace, free-will, trespass, sin, burnt, all have their verification in "the one offering made once for all." Its cities of refuge are found in the "heavenly mansions. Its gushing rill in the Rock, Christ. Its heavenly manna in the bread of God. Its brazen serpent in the lifting up of the Son of man. Its decent into the deep for three days and three nights in the entombment of the Lord of life and glory. Its ladder uniting heaven and earth in the ascending and descending angels upon the Son of Man. Its ascending Elijah in his ascending Christ. Its High Priest in the temple, as Mediator between God and man, in "the Great High Priest of our profession, who has passed into the heavens, Jesus, the Son of God, who ever liveth to make intercession for us."

That the authority of the Old Testament has been impaired in many minds by scientific questionings and by ethical difficulties is admitted. But many of these may be believed by a more correct translation of the volume, by progress in science which cannot but exhibit the harmony existing between the works and the Word of God, and by a better comprehension of the Old Testament chronology, and ethical system. Dr. Stearns recommends as an aid to intelligent faith, Roger's Superhuman Origin of the Bible. Rawlinson's Origin of Nations, and Prof. Peabody's Science and Religion. We cheerfully concur in the recommendation; and hope that any of our readers whose faith may have been disturbed by the difficulties we have mentioned will avail themselves of the instruction given by these learned and vigorous writers.

REV. W. W. SANDERS.

A few weeks ago, as our readers will remember, we announced, that the ALABAMA BAPTIST had been so fortunate as to secure the services of Rev. W. W. Sanders, of Tuscaloosa. We had expected that he would be in the office of the paper by Sept. 15th, but prolonged illness prevented his coming. We have just received a communication from him, in which he asks to be released from his engagement with us, that he may resume the charge of the church at Tuscaloosa, to which he has again been unanimously called. Since the reception of Bro. Sanders' communication we have received one from Bro. Joshua H. Foster, of the Tuscaloosa church, giving all the facts in connection with Bro. Sanders' pastorate at Tuscaloosa; his work there has been signally blessed; he enjoys the unbounded confidence and affection of his people, and the respect and esteem of the entire community; he is eminently fitted for that field; his future there is bright with promise; his withdrawal would be a sad calamity to the church,

whose progress seems to demand that he should continue his connection with it.

We entirely agree with Bro. Sanders, that his duty is at Tuscaloosa. And, although we are sorely disappointed in losing his expected services on the paper, we readily release him from his engagement with us, and earnestly pray that God will bless his labors in the pastorate yet more abundantly.

JNO. L. WEST.

FIELD NOTES.

—What we do for ourselves perish; what we do for Jesus is immortal.

—Dr. J. B. Hawthorne, in sermon.

—We regret that Bro. David Lee's "Reminiscences" for this week reached us too late for insertion. They will appear next week.

—Eld. David Lee, Mr. Willing, has our sincere thanks for 11 new names. Bro. Lee says: "Your paper is spoken of in the highest terms, wherever received."

—In securing the services of Mr. Lewis T. Gwatney, the Howard has won to Alabama, a refined and accomplished gentleman, as well as a conscientious instructor. — J. O. B. Leary.

—We had a good number of extra papers printed last week, but the issue was entirely exhausted before we had sent papers to half the new subscribers received after it was printed. This will explain to those brethren why they did not get their papers.

—The Tuskegee Association can boast one of the finest men in Alabama, and her Brewer is one of the best in the State; yet, through some happy circumstance—perhaps it is due to the perpetual presence of a Cloud, certainly not to the absence of a Carroll from the feast—her Revels are far more innocent than revels usually are.

—It is cheering to the hearts of Christians to read the reports that are coming up from many of the Associations, throughout the State, learning from them that the Lord is so abundantly blessing the efforts of his people. Such good news alone is worth one year's subscription to the ALABAMA BAPTIST. — J. J. Lamar, Prattville, Ala.

—The Cahaba Baptist Association convened with the Slooth church, at Marion, Ala., on the 18th inst. Dr. J. T. Murfee, President of Howard College, was chosen moderator, S. C. Trammell, clerk, and Alfred Lawson, treasurer. The session continued four days with good results. — S. C. Trammell.

—Bro. Ingram, of Uchee, went home from the recent meeting of the Tuskegee Association determined that his church should at once proclaim a warfare. Those who have heard Bro. Bailey comment on peace churches, can appreciate Bro. Ingram's feelings. Would that all our churches would make a proclamation of war.

—Dr. Hawthorne, of Montgomery, thinks that religion is given to people to be used. He doesn't believe in hiding it away out of sight. He says that some Christians imagine that, like laundered garments, they are to be hung up in the Lord's wardrobe, and the door closed to protect them from dust. They remain till the moths eat them, and they have very poor eating at that.

—During our stay at Tuskegee, in attendance upon the meeting of the Tuskegee Association, we were assigned to the house of Dr. J. C. Griggs, where we found a delightful home. The Doctor and his estimable wife and accomplished daughters vied with each other in their efforts to make our stay pleasant. "The Corresponding Secretary of the State Board will agree with us that their success was complete.

—Complaints come in frequently of late that mails are very irregular. Some brethren do not get a paper for several weeks together, and then get them all at once. This is not our fault, brethren. The irregularity is occasioned by quarantines and by the stoppage of trains on account of yellow fever. We sincerely hope that there will soon be no further necessity for quarantine regulations in our stricken land.

—I have read with keen relish the "Reminiscences" of Bro. David Lee. Taken in connection with the "Recollections of a Long Life," prepared by the venerable Dr. Jeter of the Religious Herald, we get a clear insight into the manners and customs of the days of our fathers. There is a beauty and fresh simplicity that stamp the productions of both these venerable men of God, and in their reproductions of the scenes and events of the past they are doing good service. — B. F. Riley, Oct. 14th.

—Just at the close of the session of the Alabama Association, Bro. J. W. Orme, (who, by the way, is a broad-gauge man), introduced a resolution commending the ALABAMA BAPTIST, and endorsing the action of the Convention in its disposition of the paper. The resolution was adopted with a hearty vote, after which the venerable Moderator, Eld. David Lee, arose and spoke a few words for the paper, and called for subscribers. There was a rush to the Clerk's table—and we have to thank Bro. Lee and the brethren who responded for a goodly list of subscribers.

—We have just closed an excellent session of the Central Association. That grand old body is fully with us in the great work of evangelizing the State. Bro. Bailey was with us and gave valuable aid. The five associations in my field may be regarded as fixtures in the glorious work. Our contributions another year will go beyond the support of the evangelists here. God bless the brethren and the work. I am on my way to the Carey. My faith is we shall have a success here as at the Coosa River, the Cahaba Valley and the Central. I was not at the Shelby, because it convened at

the same time with my own, the Coosa River. The brethren are waking up everywhere to the support of young men at the Howard looking to the ministry. — W. Wilkes, Oct. 10.

—The Tuskegee Association has just held a very pleasant session at Tuskegee, commencing on Friday, the 18th inst., and closing Sunday night. Rev. F. C. David, of Benlah, Lee county, was chosen moderator, and Rev. C. W. Buck, of Milltown, Chambers county, clerk. The introductory sermon, was preached at 7 1/2 p. m. Friday, by Rev. C. W. Buck. Home and Foreign Missions and ministerial education received attention, and contributions were made for each of these objects. The Association resolved to co-operate with the State Mission Board, and from \$350 to \$375 in cash and pledges were raised for the support of a district evangelist in that field. The matter had not been decided before we left, but it is probable that the Tuskegee, Tallapoosa, and Liberty Associations will be grouped together into a district. Rev. T. M. Bailey, Cor. Sec. of the State Board, and the Ex. Committee of the Tuskegee Association, were in conference on this subject at the time of our departure for Selma. Rev. W. N. Chaudoin was present as the representative of the Home Mission Board. He made a speech in behalf of the Board, but did not take up a collection. However, for some minutes after he had taken his seat, dimes, quarters and halves rained into his hands for Bro. Holt's house of worship among the Wild Indians. Bro. Ticheon, of Auburn, made an excellent speech in behalf of Foreign Missions. Sunday at 9 1/2 a. m., Bro. Chaudoin made one of his happy talks to the Sunday-school children. At 11 a. m. Rev. Dr. I. T. Ticheon, of the A. & M. College at Auburn, preached the annual missionary sermon in the Baptist church. He made one of his best efforts. At the same hour Rev. Geo. E. Brewer, of Opelika, preached at the Methodist church, and Jno. L. West, of the ALABAMA BAPTIST, at the Presbyterian church. Collections were taken up at all the churches, the total amount of which was equally divided between State and Foreign Missions. At 7 1/2 p. m., Bro. Willis, of Georgia, preached at the Baptist church, Bro. Lively, of Smith's Station, at the Presbyterian, and Bro. T. M. Bailey, of the State Board, at the Methodist. Bro. Eley, of Union Springs, and Bro. Van Hoose, of Auburn, preached for the colored people. We were permitted during the session to present the claims of the ALABAMA BAPTIST and were amply repaid for our visit. We should not be surprised to find ourself at the next session; which will be held at Uchee, Russell county.

LITERARY NOTICES.

LITTELL'S LIVING AGE for October 5 and 12.

Contents: Henri Greville's Sketches of Russian Life; Cyprus; Froude's Life and Times of Thomas Becket, by Edward A. Freeman; The Chinese as Colonists; An Indiscretion in the Life of an Heiress, a story, by Thomas Hardy; Francis Bacon, by James Rowley; Child's Play; Selling the Soul; A Fetish City; Sark and its Caves; The Relation of Memory to Will; The Habit of Reading; Garden Parties; An American Zollverein; and choice poetry and miscellany. Price 78 a year. Littell & Gay, Boston.

CHURCH'S MUSICAL VISITOR for October, Cincinnati.

The pieces of Music are The Mower's Song, from the German; Blessed are the People, anthem; Mazurka; I Think of Thee; March of the Masqueraders; The Step at the Gate; Duet Movement; John Anderson, my Joy; Shady Glen Waltz; An Earnest Aim; Only Sixteen Dresses to Wear. There are some well written articles also, of which one is a protest against the Apostolic Times which denounces German Music Teachers as dissipated or infidel—a charge which Church warmly denies.

News and Thoughts.

The wonderful work of God among the Telegoons continues. Up to Aug. 7, more than 10,000 have united with the Mission Baptist churches.—A certain New York pastor, says the Examiner and Chronicle, has lately said, that his mission was "to liberalize the Baptist denomination," and adds, "others have tried it, and pretty much ended in one of three ways: Their personal influence has become small; or they have repented and taken up the old faith; or they have drifted into some other denomination." The Baptists of Alabama know too well that "charity rejoiceth in the truth," to be led off into the so-called liberal paths, which lead away from that road, which God says, "This is the way, walk ye in it."—The Religious Herald speaks of a certain "class of Baptists who, with or without letters of dismission, remove from place to place, without changing their church connection," as being "Baptist tramps." Ought not letters of Dismission to be sent direct to the church to which the party is dismissed, that the pastor there may do his part in urging them to locate?—Even Theodore Parker has acknowledged that, "if the modern missionary enterprise had done no more than produce one such character as Adoniram Judson, it was worth all the money which had been spent upon it." What a rebuke this is to those Christians (?) who murmur about the cost of missions.—The colored Baptists of South Carolina have appointed Rev. H. N. Boney a missionary to Liberia.—The clerk of the Eufaula Association, Elder J. S. Paul-

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

[Prepared expressly for this paper.]

Lesson for November 3, 1878.

THE TEN LEPERS.

Luke, 17:11-19.

GOLDEN TEXT.—And Jesus, answering, said, Were there not ten cleansed? But where are the nine?

EXPOSITION.

1. TEN LEPERS CURED.—This event, doubtless, occurred when Jesus was on his way from Galilee to Judea, and should be read in connection with Luke 9:51-56, where we learn that, on his way to Jerusalem, being opposed admission to a Samaritan village; he turned to the left, and went eastward, along the borders of the two provinces, towards the Jordan. Thus we see that the exposition, in verse 11, "passed through the borders," means between or along the borders or confines of Samaria and Galilee. The time was, probably in the Fall of 33, when the "Seventy" were sent forth. Jesus was approaching a Galilean village, and when near the gate, was greeted with loud cries for mercy and cure, from ten lepers, who according to the Mosaic law, were compelled to remain at a distance of, perhaps, 100 yards, from well persons, to prevent infection and ceremonial defilement.

They may have heard that the great healing prophet was approaching, and recognized him as such, hardly as the Messiah. Their cry was one of great respect and earnest entreaty, and though for mercy, really meant cleansing or cure, and was so understood by Jesus. His command, "Go show yourselves to the priest," was in accordance with the Mosaic law (Lev. 13:2; 14:2), which required lepers to obtain a certificate, or recognition, from the priest that they were cured and, therefore, entitled to the social privileges, which their disease had debarred. Of course, then the direction of Christ, pre-supposed that the lepers would be cured by the time they reached the priest, and obedience to the direction demanded a strong exercise of faith—viz: if they believed and trusted, they would go; but if they did not believe, or if they doubted, naturally they would consider it useless to go. But they believed and went—most commentators say, to Jerusalem, where the priest officiated, and where an offering could be made; but it may have been that a priest in any town was qualified to decide as to the completeness of their cure.

How long a period elapsed before the recovery occurred is not stated; but it was, evidently, very soon after they set out.

2. ONE LEPER ONLY GRATEFUL.—Our lesson informs us that they were cured as they went, and that one, and he a Samaritan, immediately turned back and with a loud voice manifested his thankfulness to Jesus, giving praise and glory, to God, whose power he recognized. He goes to the extent of falling on his face most humbly at the feet of Jesus, to manifest his gratitude; nor need we doubt that he, in some measure, at least, recognized the divinity of Jesus. While the spirit of grateful love exhibited by him was greatly pleasing to Jesus, the want of love and gratitude in the nine grieved the Savior, who thought they ought to have returned in gratitude to give glory to God. We see, then, that gratitude is pleasing to God; and brings to Christians greater spiritual blessings than they would otherwise enjoy. In the case before us, it undoubtedly brought to the Samaritan, a blessing not enjoyed by the nine; for the expression, "Thy faith hath made thee whole," an expression in Luke 7:50; 18:42; translated "thou hast saved thee." So we have reason to believe that the man received spiritual as well as bodily cure—that his faith cleansed his body from leprosy and his soul from the leprosy of sin, and therefore, saved his soul from death.

TEACHINGS.

In fact this is the great teaching of the lesson:

1. Sin is a leprosy of the soul, of which a man is cleansed, by faith. Let the teacher carefully read Leviticus 13 and 14, and remember how distinctly leprosy was regarded as a type of sin, and the best type afforded by any disease.

2. We learn also that prayer and faith procure blessings; but that gratitude may even procure an addition to those blessings. The gratitude and love manifested by this foreigner, this alien to the commonwealth of Israel, procured for him the salvation of his soul, which perhaps the nine did not receive. They believed and obeyed; he believed, obeyed, loved and was thankful and showed gratitude and love. And he was more blessed than they.

3. And here, we learn another lesson, so often taught by Luke, that salvation was not for the Jews only. That the Samaritans were foreigners we learn in 2 Kings 7:24; Ezra 4:1-10.

By the thoughtful teacher this lesson can be made eminently useful.

G. ONE D'HUON.

ALABAMA NEWS.

Several new residences are being built in Uniontown. Peach trees in the vicinity of Uniontown are in bloom. The Baptist church at Rockwell is rapidly approaching completion. Potatoes, large and fine, have sold in Eutaw for 20 cents per bushel. A cotton factory is to be put up at Anniston. Four new houses are being built in Randolph. There is an abatement in yellow fever in North Alabama. Died, near Auburn, recently, a Mr. Keeler. Died, in Bullock county, Oct. 1, Johnnie Walters. Died, near Monterey, Sept. 13, Eva W. Luckie. Corn is selling in Tuscaloosa at 50 cents per bushel. Died, in Ohio, recently, Mrs. Adel Friedman, of Tuscaloosa. Died, near Montgomery, Oct. 19, Wm. B. Lewis. Died, in Barbour county, recently, Mr. Reuben Sanders. Died, in Dallas county, Oct. 8, Mrs. Alice Childers. Died, at Pleasant Hill, Oct. 11, infant daughter of Dr. J. A. McKinnon, of Selma. A new mail line, weekly, has been established between Monroeville and Pollard. A protracted meeting of the M. E. church, at Evergreen, closed recently, with an addition of 18 or 20. Married, near Benton, recently, by Rev. Mr. Spence, Benjamin F. Beers and Miss Lizzie Grumbles. Married, in Etowah county, Oct. 6, by Rev. T. G. Slaughter, Harry Stewart and Miss S. E. Bradley. Married, in Clayton, recently, Mr. Will L. Bryan, of Selma, and Miss Ida McNab. Mr. Geo. Nicholson, of Evergreen, recently killed, in Mud Creek, an alligator to feet long. Married, in Butler county, Sept. 26, by Rev. W. C. Avant, Mr. J. T. Cumbe and Miss Emma Phelps. Married, in Greenville, recently, by Rev. A. J. Briggs, Mr. R. A. Payne and Miss J. E. Burnett. Died, in and near Greenville, recently, Mrs. Watts, Mrs. West and Mrs. Mercer. Monroeville has contributed nearly \$500 for the building of a Methodist church. Birmingham claims an increase of 1,000 population in the past two years. In handling an old pistol, by some young men at Talladega, a Mr. Plowman was accidentally killed, Oct. 17. A negro boy, at Cusseta, recently, was caught in the running gear of a gin and died from injuries received. Arlin Evans, of Horse Shoe Bend, a blind man, recently erected a cotton screw and gin house. Several cases of diphtheria have appeared among the children of Clinton and Mt. Hebron. Mrs. Honeysutt has re-opened her famous eating house at Randolph, on S. R. & D. R. T. Miss Julia Tutwiler is expected to arrive in Tuscaloosa soon from Eutaw. Married, in Greene Co., Oct. 2, by Rev. C. M. Hutton, Mr. James B. Hollingsworth and Miss Mary Jane Heath. Mr. Dan McRea recently had an arm and hand so crushed by a gin, near Auburn, as to render amputation necessary. Married, in LaFayette, Oct. 15, by Rev. F. L. Larabee, Mr. J. Bingham, of Talladega, and Miss Lillie Schuessler. Married, in Butler county, Oct. 10, by Rev. A. M. Jones, Mr. J. B. Mitchell, of Crenshaw county, and Miss C. A. Hawkins. William Varner, of Coosa county, has recently been rendered homeless and destitute by loss from fire of all he had. Married, Oct. 7, by Rev. J. H. Curry, Mr. Wm. Kilpatrick, of Columbus, Miss., and Miss Ellen Puckett, of Carrollton, Ala. A Negro woman in Montgomery, gave birth on Wednesday night last, to three children, all of whom are hearty and doing well. Greene county can boast, we dare say, of the heaviest Board of County Commissioners in the State. The combined weight of the 4 gentlemen is 840 pounds. Miss Hereford, daughter of Dr. Hereford, of Montgomery, who contracted yellow fever while on a visit to relatives in Baton Rouge, is convalescent. Married, in Montgomery, last Wednesday morning, by Dr. Stringfellow, T. J. Rutledge, Esq., and Miss Rebecca W. Bell, daughter of A. R. Bell, Esq., all of that city. We learn from good authority, says the Russell Register, that our young friend, Mr. Lawrence Vann, who lives about nine miles southeast of Seale, will make this year twelve bales of cotton to the plow. It is claimed, and many facts are cited to prove, that the abstemious, and those who avoid heating foods in warm weather, are not affected by an epidemic such as has desolated a large portion of the South this year.

The Western railroad is expected to receive this week a new locomotive of the Mogul pattern. This new locomotive has six driving wheels, and is intended for pulling heavy trains. We have heard it intimated that its name would probably be Charles P. Ball, or E. P. Alexander. **Settlers.** Nelson Bowers, of Chilton county, a married man and the father of three children, fled to elope with a Miss Gless, of the same county, aged about fourteen, but was arrested at Calera, his hands tied behind him and driven back like an ox. The girl outran her pursuers and escaped. **Shelby Sentinel.** I died, in Memphis, Tenn., on the 21st ult., Dr. George H. Moore, formerly of Green county Alabama, and a member of the late Gen. Sylvanus Moore. He was residing in the neighborhood of Memphis, but went to the city on the breaking out of yellow fever there, and had made a fine reputation by his successful treatment of that disease. On last Tuesday morning, about two hours before day, R. B. Graham, living in the eastern part of this county, shot and killed Charles Gore, who lived in the same neighborhood. According to the statement made here on Wednesday, Gore, about the hours above stated, came to Graham's house, and in an angry and abusive manner, ordered Graham to open the door. Graham, not knowing who it was, refused to open the door, whereupon Gore forced it open, and as he entered Graham shot him. Gore made this way from the house before Graham learned who he was, or how badly he was hurt. **Wednes Journal.** I died, in Memphis, Tenn., on the 21st ult., Dr. George H. Moore, formerly of Green county Alabama, and a member of the late Gen. Sylvanus Moore. He was residing in the neighborhood of Memphis, but went to the city on the breaking out of yellow fever there, and had made a fine reputation by his successful treatment of that disease. On last Tuesday morning, about two hours before day, R. B. Graham, living in the eastern part of this county, shot and killed Charles Gore, who lived in the same neighborhood. According to the statement made here on Wednesday, Gore, about the hours above stated, came to Graham's house, and in an angry and abusive manner, ordered Graham to open the door. Graham, not knowing who it was, refused to open the door, whereupon Gore forced it open, and as he entered Graham shot him. Gore made this way from the house before Graham learned who he was, or how badly he was hurt.

ful to the sacred cause, he had espoused and uniformly discharged his duties as a conscientious and exemplary member of the church. He loved the service of his Master, and was a cheerful, ardent worker in the vineyard of the Lord. Shortly after the war between the States, he became a minister of the Gospel, and was regularly ordained, and for many years proclaimed with power and efficiency, 'Him in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.' Many of the members in the Association cherish the fondest recollections of his faithful, able, and useful ministry. Owing to some affliction of the throat, he was compelled, in greatest distress, during the last five years of his life, to abandon the pulpit, but his piety and zeal never ceased. His brethren, of this Association, often pledged him their moderator, a position which he always filled with complete satisfaction. He was loved and esteemed for his manly, noble, and generous spirit, and was much more than usually distinguished for the fixedness of purpose with which he sustained and promoted them. Of vigorous talents and eminently sound and practical views, he did not fail to impress upon those with whom he mingled. Kind, genial, and social in disposition, yet decided and firm in his convictions, his influences for good in the day and generation, were great. The committee recommend the adoption of the following resolution, as in some sense expressive of their appreciation of the loss sustained by the death of their lamented brother: Resolved, That in the death of Elder, Jno. Brown, this Association has lost a pious Christian, a wise counsellor, and a devoted minister of the Gospel, whose example is worthy of imitation by those who survive him. 2nd. It is gratifying to know, that while living, he sowed the good seeds of Gospel truths, which will still spring up and bear good fruit many days hence. 3rd. That the clerk forward a copy of this report to the ALABAMA BAPTIST for publication. N. H. BROWN, Chm.

**CONSUMPTION CURED.** An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this remedy, with full directions for preparing and using in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers Block, Rochester, N. Y. We know H. Dudley Coleman & Bro., of New Orleans, to be excellent and perfectly reliable business men, eminently worthy of public confidence and patronage. The articles manufactured and sold by them are the best of their kind. Jos. Harsh & Co., Selma, James S. Manly, Marion, and C. W. West, Mobile, are their agents in this State. **Life Realized.** "Life is earnest, life is real," and the hopes that cheer us, as well as the duties that guard the treasure with unceasing vigilance. Therefore, vigorous health should be preserved, and, as diseases arising from torpid liver prevent us in our various duties, we must have for their cure, Portia's, or Tabler's Vegetable Liver Powder, the best remedy in the world for Dyspepsia, Constipation, Sour Stomach, Heartburn, and Biliousness. Price, 50 cents a Package. For sale at Grady's Drug Store, Broad St., Sign of the Lion and Mortar, April 18, 6mew

**AN IMPORTANT WORK.** Christian Doctrines, COMPENDIUM OF THEOLOGY By J. M. PENDLETON, D. D. Large Volume of 426 Pages. Price, Postpaid, \$1.50. **NOTICES OF THE PRESS:** THE STANDARD. I desire to recommend this invaluable book to the favorable notice of ministers who want a complete handbook on Theology. THE EXAMINER. A systematic treatise on Theology, fitted for the use of intelligent laymen, in a book that has long been successful. Dr. Pendleton has given us just such a book. His exposition of Christian doctrines is Scriptural, logical and lucid. Avoiding technical terms so that he does not, he has made his book one that plain people can study understandingly and profitably. The pastor will also find that the more elaborate treatises on his book will often be most effectively supplemented by this unpretentious volume. ZION'S ADVOCATE. Especially should it be read by those who, without the advantage of a theological training, feel themselves called to the work of the ministry. It must be serviceable also to the Sunday school teacher. RELIGIOUS HERALD. This is a timely work. It brings the system of theology within the capacity and time for reading of ordinary Christians. It is just what is needed for our churches. It is plain, brief, forcible, statement of theology. BIBLICAL REFORMER. This book fairly and clearly sets forth the main points of Scriptural faith on the leading subjects of theology. Just such a book is needed by every Baptist preacher and active layman in our churches. Of the many favorable notices received, the above quotations, we hope, will amply set forth its general excellence. Amer. Baptist Publication Society, 1420 Chestnut St., Phila., Pa. B. GRIFFITH, Secretary. 2 Tremont Temple, Boston; 76 East Ninth St., New York; 71 Randolph Street, Chicago; 209 North Sixth St., St. Louis. **WARD'S PATENT PERMANENT RAIL FENCE.** It is strong—no post holes, no mounding or bracing. No rail necessarily touches the ground. Each panel self-supporting and will stand alone. The rails do not cross and more can be put on each other, consequently rigid decay is avoided and repairs can be easily made. A decayed rail can be removed and a new one inserted without lifting or deranging the fence. Scraps of timber and poles may be used in its construction. For cattle and horses only three or four rails are used every nine feet. The Ward Fence may be converted into this Improved Fence, by sawing off one half its height and underpinning it, and its advantages would be saved to the full. It has stood the high water in creeks and rivers—the storms, and turned the heaviest winds, and is the most durable fence ever built. Testimonials from some of the most intelligent farmers in Mississippi, Alabama and other States, who have used the fence, and understood it, can be furnished to those who desire them. New directions for building, with any other information, in regard to County, Township, or Farm Rights, will be forwarded to any one sending a three-cent postage stamp to either one of the undersigned. JNO. A. WILEY, Marion, Ala.; REV. JNO. B. MYNATT, Easton, Ala. July 14 '74

**MUSICAL HOMES** Are Always Happy Homes. "What has earthed here in palace or grove, Than music at night-fall from lips that we love." Then gather the little ones around the Piano or Organ after the close of the day are over, and enjoy a real home concert. If you have no home, get one right away, or if you haven't any children, borrow some, and if you are without a **PIANO OR ORGAN** Buy one forthwith at **LUDDEN & BATES' MUSIC HOUSE, SAVANNAH, GA.** The Great Wholesale Piano and Organ Depot of the South. **TEN THOUSAND FAMILIES** Have, in the past ten years, purchased Instruments from us and every one can testify to their superiority. To suit purchasers exactly in our policy and delight, we can do it, we will do it, and we are doing it daily. Every Instrument sold sells a dozen others for us. **AND NOW TO BUSINESS.** For Fall Trade, 1878, we are ready with the largest and finest line of Instruments ever displayed South, which we sell at prices to purchasers on the No Agents, No Commissions Plan at Manufacturer's Factory Rates for Cash and on Easy Terms. No Bogus Instruments sold at any price. Every Instrument we sell bears its maker's name and has a written Six Years guarantee. Reliable Instruments at Lowest Rates in America is what we guarantee. On this rock we stand and challenge all competition. The man who can undersell us isn't born yet. **Splendid PIANOS.** 7 Octaves, \$135. 7 1/2 Octaves, \$145. **Elegant ORGANS.** 9 Stops, \$75. 12 Stops, \$75. Guaranteed the best sold in the U. S., at such prices. Nothing like them ever offered. Strictly wholesale rates. No reduction to Dealers or Teachers. Sold only for cash. No use to ask credit. **PIANOS FROM OLD MAKERS.** Chickering, \$370. Knabe & Co., \$370. Mahushek, 250. Pease & Co., 179. Haines Bros., 250. So. Gen., 167. **ORGANS FROM OLD MAKERS.** Mason & Hamlin, 10 Stops, \$100. Pape & Pelton, 9 Stops, \$75. In elegant New Style Cases. Fifty Stop from \$40 to \$60. These magnificent Instruments cost a little more than many others, but will wear twice as long, and are far better. Illustrated Catalogues free. **SEE THESE EASY TERMS.** PIANOS—\$45 Monthly, until paid for; or \$25 Cash, and balance in \$20 Monthly payments; or, one-half Cash down and balance in one year. ORGANS—\$20.00 to \$15 Quarterly, until paid for; or \$45 to \$10 Monthly, until paid for; or, one-half Cash down and balance in one year. **FIFTEEN Days** Trial if desired, we pay freight both ways if instrument does not suit. Purchasers run no risk. **BEWARE** of Bogus Pianos or Organs. The country is flooded with them. If any man offers you a \$1,000 Piano for \$275, or a \$200 Organ for \$45, tell him he lies and you won't miss the mark. Outrageous deceptions are practiced now. Buy only from a reputable, well-known House or you will regret it. **Save** best Instruments at lowest prices, Save Money, Time, Risk and Freight. **By Purchasing From LUDDEN & BATES.** **Ayer's Hair Vigor,** For restoring Gray Hair to its natural Vitality and Color. A dressing which is at once a greasy, healthy, and effective for preserving the hair. **RESTORED TO ITS ORIGINAL COLOR,** with the gloss and freshness of youth. Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make many preparations dangerous and injurious to the hair, the Vigor can only benefit, but not harm it. If wanted merely for a **HAIR DRESSING,** nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich, glossy lustre and a graceful perfume. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. CANTON & COLEMAN, AGENTS, SELMA, ALA.

**SUNDAY SCHOOL PERIODICALS.** GOOD, CHEAP, INTERESTING, INSTRUCTIVE, ATTRACTIVE, & BEAUTIFUL. **The Young Reaper.** In clubs of ten and upwards, monthly, 15 cts. per year. Semi-monthly, 30 cts. **Bible Lesson Monthly.** 63 cts. per 100 copies (for one month), \$3.75 for six months, and \$7.50 for one year. **The Baptist Teacher.** Published monthly, 75 cts. per annum. 53 cts. in clubs of ten and upwards. **Our Little Ones.** Published weekly, 50 cts. per annum. 36 1/2 cts. in clubs of ten and upwards. **Our Children's Picture Lesson.** Price the same as Bible Lesson Monthly. **SAMPLE COPIES FREE. TERMS—CASH IN ADVANCE.** ADDRESS: **AMERICAN BAPTIST PUBLICATION SOCIETY,** 1420 Chestnut Street, Philadelphia. B. GRIFFITH, Secretary. 76 East Ninth Street, New York; 209 North Sixth Street, St. Louis; 71 Randolph Street, Chicago. **QUARANTINE!!!** MUCH inconvenience has been experienced in this section on account of quarantine, but Selma thus far has escaped the dreadful scourge, yellow fever, and the near approach of heavy frost assures us that our fears on that score will soon be relieved; therefore the undersigned continues to order Sewing Machines, of all makes and kinds, which they buy for CASH, and therefore defy competition in prices as well as in quality of goods. They have now on the stand, and will soon receive, fresh lots of the New Wilson, Improved Remington and the NEW STEWART. This machine is an exact duplicate of the Latest Improved Singer, with the addition of slip hand wheel, for spooling, without change of hand or running the machine, and of very superior finish to the old Singer—and much lighter as well as much cheaper. If you like the Singer, you will like this better. **THE NEW WILSON** Is our favorite of all sewing machines, because of its lightness, quietness, convenience, durability, (never breaking) and its superior attachment—darning attachment free with every machine—and last, but not least, its automatic cut-off, for spooling. To try it is to be able to say, "I feel as if I never had a machine before." This is what our customers for it say. Those who try it, we mean. **THE REMINGTON.** This beautiful, light and charming machine gives universal satisfaction, and is too well known to need any recommendation from us. We furnish customers any machine desired. Choose your machine and send us your order. All the above named machines, (style of the above cut) will deliver on any railroad, train or steamboat, designated in your order, for Forty Dollars Cash with the order. Draft or acceptance is received in cash. **NEEDLES—**Superior sewing machine needles, for all machines, at 50 cents per dozen, sent by mail on receipt of price. Wilcox and Gibb's needles, \$1 per dozen. **ATTACHMENTS—**Superior attachments, of all kinds, for sale. **SPECIAL INDUCEMENT OFFERED TO CLUBS—**To clubs of 5 to 50 we will put machines, of any make or patent, of the style represented by the above cut, at \$55, and give, free, a full set of superior attachments with each of them, viz: tucker, cutter, gatherer, five hemmers, braider, etc., with the New Wilson, the darning, and the Sewing Machine. **PAPER PATTERNS—**The celebrated Bazaar Glove-fitting Pattern—warranted to fit, or money refunded. **Cut** this out, and preserve it, as we give you only a few insertions. **R. W. B. MERRITT & CO.,** Old Commercial Bank Building, Cor. Broad and Selma Sts., Selma, Alabama. ESTABLISHED 1844. L. W. Lowler. W. L. Baker. J. W. Whiting.

**Notice.** The committee selected by P. E. Kirven and J. G. McCaskey, to adjust a misunderstanding between them, have met and examined the cause, and reached an amicable settlement. **P. E. KIRVEN, J. G. McCASKEY.** Committee: Thos. J. Bettis, W. L. Walslow, L. E. Fox, Jno. W. Henson, W. K. Thomas. **Freely more days—a few more frosty nights—and tickets will be out for a Winter festival at the First—church—two oysters to every gallon of soup, and shells thrown in to give the beverage a clay foundation.—Free Press.**

**Married.** The following resolutions were adopted by the Unity Association, in memory of L. B. Parker: Resolved, That we regret much the loss of our esteemed brother, Deacon L. B. Parker, of Hamory church, and we pray that the power that removed him, may raise some one possessing his attributes of character to supply his place. Resolved, That we bow in submission to this dispensation of Providence, and tender our sympathy to his bereaved family. **J. W. F.** Married, at the house of the bride's father, Wm. J. Pickett, county, Ala., Oct. 2, by Elder Jno. C. Foster, of Foster, Ala., Elder Jas. G. Thornton, of Union, Greene county, and Miss A. N. Hanson. **Memorial.** ELDER JOHN BROWN, OF NORTH PORT CREEK, TUSCALOOSA ASSO. At a meeting of the North Port church, held Sept. 17, 1878, the following memorial was adopted and ordered to be published: In the death of Elder Jno. Brown we have, as a church, sustained a great loss, and we feel that our loss is his eternal gain, and we sorrow not for him as for those who die without hope. We could say many things in praise of the many good deeds and charitable acts of Bro. Brown while living, but believing that the Christian needeth not to be desirous of the praise of men, we therefore recommend and admonish the members of the church, and especially the young, to remember and practice the pious and amiable and charitable deeds of our worthy brother. In our estimation, our departed brother was while living a blessing both to the church and to the ministry, and being dead yet speaks, and will ever speak by his exalted character to our minds and consciences in language as full of sweetness as it is of power. His courage, practical good sense, and ardent devotion to the cause of his Master, eminently fitted him for the arduous work of the ministry. But not more regretted more than himself that the churches enjoyed only occasional services from him, for the last four or five years of his life, in consequence of a disease of the throat, but as our writer has heard him say, "It was the Lord; let Him do as seemeth good to Him." The association also adopted the following: We, the committee on deceased ministers, to whom was referred the Memorial from North Port church with reference to the death of Elder John Brown, have carefully read the same, and recommend that it form a part of this report, and be incorporated into the Minutes of the Association. The committee would add, that in the death of Bro. Brown, the sad loss falls not only upon his own church, but also most heavily and sorely upon the entire Association. A native of the State of Tennessee, Bro. Brown was brought by his father to Tuscaloosa county, Ala., when quite a small boy. In early manhood, he embraced the religion of Jesus Christ, and joined the Baptist church at Pleasant Hill. He was ever faith-

**Deacon L. B. Parker.** The following resolutions were adopted by the Unity Association, in memory of L. B. Parker: Resolved, That we regret much the loss of our esteemed brother, Deacon L. B. Parker, of Hamory church, and we pray that the power that removed him, may raise some one possessing his attributes of character to supply his place. Resolved, That we bow in submission to this dispensation of Providence, and tender our sympathy to his bereaved family. **J. W. F.** Married, at the house of the bride's father, Wm. J. Pickett, county, Ala., Oct. 2, by Elder Jno. C. Foster, of Foster, Ala., Elder Jas. G. Thornton, of Union, Greene county, and Miss A. N. Hanson. **Memorial.** ELDER JOHN BROWN, OF NORTH PORT CREEK, TUSCALOOSA ASSO. At a meeting of the North Port church, held Sept. 17, 1878, the following memorial was adopted and ordered to be published: In the death of Elder Jno. Brown we have, as a church, sustained a great loss, and we feel that our loss is his eternal gain, and we sorrow not for him as for those who die without hope. We could say many things in praise of the many good deeds and charitable acts of Bro. Brown while living, but believing that the Christian needeth not to be desirous of the praise of men, we therefore recommend and admonish the members of the church, and especially the young, to remember and practice the pious and amiable and charitable deeds of our worthy brother. In our estimation, our departed brother was while living a blessing both to the church and to the ministry, and being dead yet speaks, and will ever speak by his exalted character to our minds and consciences in language as full of sweetness as it is of power. His courage, practical good sense, and ardent devotion to the cause of his Master, eminently fitted him for the arduous work of the ministry. But not more regretted more than himself that the churches enjoyed only occasional services from him, for the last four or five years of his life, in consequence of a disease of the throat, but as our writer has heard him say, "It was the Lord; let Him do as seemeth good to Him." The association also adopted the following: We, the committee on deceased ministers, to whom was referred the Memorial from North Port church with reference to the death of Elder John Brown, have carefully read the same, and recommend that it form a part of this report, and be incorporated into the Minutes of the Association. The committee would add, that in the death of Bro. Brown, the sad loss falls not only upon his own church, but also most heavily and sorely upon the entire Association. A native of the State of Tennessee, Bro. Brown was brought by his father to Tuscaloosa county, Ala., when quite a small boy. In early manhood, he embraced the religion of Jesus Christ, and joined the Baptist church at Pleasant Hill. He was ever faith-

**Money Received at this Office, and not otherwise received.** Jno. W. Jones, \$2.00 Charles Douglas, 2.00 Rev. J. W. Gravelle, 2.00 Rev. H. D. Faggard, 1.00 Rev. B. W. Whilden, 2.50 Rev. A. B. Couch, 1.00 Jno. A. Wiley, 3.75 Rev. J. M. Green, 8.00 Rev. H. E. Longcree, 5.00 Dr. M. J. Eley, 2.35 Mrs. H. Daniel, 4.00 E. W. Furman, 1.00 Rev. T. M. Barbour, 2.50 Mrs. Virginia Hinds, 2.50 Mrs. T. A. Robbins, 1.25 Mrs. J. L. Shaw, 1.25 J. T. Newberry, 2.50 E. P. Lovelace, 5.00 Rev. H. C. Taul, 1.00 W. P. McQueen, 2.00 D. P. Goodhue, 2.50 Rev. W. Wilkes, 10.00 Miss Sallie Jones, 2.00 Rev. E. F. Baber, 32.00 J. K. Ellis, 2.00 J. A. Watson, 1.25 E. A. Kennington, 5.00 E. P. Salter, 1.00 Rev. W. Lively, 1.00 Charles Little, 1.00 E. W. Solomons, 5.00 Willie Quinlan, 3.00 T. J. Pennington, 2.00 C. B. Huguley, 2.00 G. W. Dawson, 2.50 Rev. G. A. Brewer, 1.00 W. B. Frazier, 2.00 R. E. Covington, 2.00 Rev. M. N. Eley, 2.00 Miss L. V. Griggs, 2.00 J. M. Thornton, 2.00 J. A. Meadows, 2.00 Mrs. M. M. D. Ellington, 2.00 L. C. Pratt, 3.10 T. H. Dunning, 2.50 Rev. P. E. Kirven, 4.00 Rev. J. B. Pool, 1.00 H. T. Stringfellow, 7.50 Dr. R. H. Davis, 5.00 George E. Ward, 8.50 Judge A. J. Fletcher, 2.00 Rev. H. E. Longcree, 2.00 Rev. J. A. Mullins, 4.00 Rev. S. S. Rogers, 4.00 Jno. A. Wiley, 9.00 Rev. W. N. Hucklebee, 6.00 Rev. H. E. Longcree, 40.00

**CONSUMPTION CURED.** An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this remedy, with full directions for preparing and using in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers Block, Rochester, N. Y. We know H. Dudley Coleman & Bro., of New Orleans, to be excellent and perfectly reliable business men, eminently worthy of public confidence and patronage. The articles manufactured and sold by them are the best of their kind. Jos. Harsh & Co., Selma, James S. Manly, Marion, and C. W. West, Mobile, are their agents in this State. **Life Realized.** "Life is earnest, life is real," and the hopes that cheer us, as well as the duties that guard the treasure with unceasing vigilance. Therefore, vigorous health should be preserved, and, as diseases arising from torpid liver prevent us in our various duties, we must have for their cure, Portia's, or Tabler's Vegetable Liver Powder, the best remedy in the world for Dyspepsia, Constipation, Sour Stomach, Heartburn, and Biliousness. Price, 50 cents a Package. For sale at Grady's Drug Store, Broad St., Sign of the Lion and Mortar, April 18, 6mew

**CONSUMPTION POSITIVELY CURED.** All sufferers from this disease that are anxious to be cured, should try Dr. KISSNER'S CELLAR-WALL CONSUMPTIVE POWDERS. These Powders are the only preparation known that will cure Consumption, and all diseases of the Throat and Lungs, induced, or strengthened in any form, and also to convince you that they are no humbug, we will forward to every sufferer, by mail, post paid, a Free Trial Box. If you don't want your money until you are perfectly satisfied of their curative powers. If your life is worth saving, don't delay in giving these Powders a trial, as they will surely cure you. For particulars, send \$2.00, sent to any part of the United States or Canada, by mail, on receipt of price. **ASH & ROBBINS,** 306 Fulton Street, Brooklyn, N. Y. **INSURE YOUR DWELLINGS, MERCHANDISE AND COTTON WITH Louis Gerstman, Gen. Insurance Agt., SELMA, ALA.** RATES: Low, Easy Terms of Payment. All Forms of Life Insurance Effected. Write at once for rates. **TO HAVE GOOD HEALTH THE LIVER MUST BE KEPT IN ORDER.** **SANFORD'S LIVER INVIGORATOR** Cures Biliousness, Constipation, Headache, Dizziness, Indigestion, Nervousness, Dropsy, Rheumatism, Gout, Gravel, Catarrh of the Bladder, Hemorrhoids, Piles, and all Liver and Bowel Complaints. For particulars address Dr. Sanford, New York. **REVOLVER FREE.** Seven-shot with six cartridges. Address, J. Brown & Son, 126 and 128 Wood St., Pittsburg, Pa. oct19-1878

**WARNER BROS.' CORSETS** PARIS EXPOSITION. We don't want your money until you are perfectly satisfied of their curative powers. If your life is worth saving, don't delay in giving these Powders a trial, as they will surely cure you. For particulars, send \$2.00, sent to any part of the United States or Canada, by mail, on receipt of price. **ASH & ROBBINS,** 306 Fulton Street, Brooklyn, N. Y. **INSURE YOUR DWELLINGS, MERCHANDISE AND COTTON WITH Louis Gerstman, Gen. Insurance Agt., SELMA, ALA.** RATES: Low, Easy Terms of Payment. All Forms of Life Insurance Effected. Write at once for rates. **TO HAVE GOOD HEALTH THE LIVER MUST BE KEPT IN ORDER.** **SANFORD'S LIVER INVIGORATOR** Cures Biliousness, Constipation, Headache, Dizziness, Indigestion, Nervousness, Dropsy, Rheumatism, Gout, Gravel, Catarrh of the Bladder, Hemorrhoids, Piles, and all Liver and Bowel Complaints. For particulars address Dr. Sanford, New York. **REVOLVER FREE.** Seven-shot with six cartridges. Address, J. Brown & Son, 126 and 128 Wood St., Pittsburg, Pa. oct19-1878

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THE FAMILY CIRCLE.

The Macmillan published the following figurative poem some time since: HOW TO REPLENISH THE TREASURY OF THE LOAD. Let Annie buy one ribbon less, \$1.00 And Fanny give one ring; Grace sacrifice one change of dress, 50.00 One sack and fancy string, 3.00 Let Julia for her next new suit Once lace-trimmed, one ruff spare; The time required, one such to flute, Let it be spent in prayer. [Blessings invaluable.] Let Mesdames A, B, C, and D, Their households wash with care; Each save from waste (their) 1 ounce of one needless laundry spare, 2.00 [50 cts. per week by 4.] Let Kate and Rose each take her turn; With their wise ma's consent, Each for one week, three dollars earn (As Bridge left in Lent), 6.00 Let Mary once with Jane forego Their pleasant carriage drive, (Saved \$5.00.) And help dear sister Abbie sew, (Earned \$5.00.) Thus save and double five, 10.00 Let Susie save her furs with care, To serve next winter's cold, And guard her dress from stain and tear, That she may give her gold, 20.00 Let Lizzie stop and think again, Ere she conclude to buy; 'This diamond 'cut might give her men,' 'TLL GIVE ITS PRICE AND TRY,' \$500.00 \$600.00 For the Alabama Baptist.

Serenity of Christian Faith.

An English lady observed an aged peasant, stooping in his little patch of ground, all his earthly possession, to pick the peats which fell from it one tree, and said to him: "You must grow weary of such labor your time of life, so bent and so arduous with infirmity?" His reply was a delightful illustration of the serenity which true faith induces, for said: "No, madam! I have been in time God's working servant; he promoted me to be his waiting servant. One of these days, when I fall these peats are falling, he will pick up."

What Can I Do for the Church?

I can give my whole heart to God by faith in Jesus Christ, and thus secure a special blessing for myself for the support of the church—The Trinity Church Record.

Why am I not a Christian?

Is it because I am afraid of ridicule and of what others may say of me? Whoever shall be ashamed of me and of my words, of him shall I be ashamed. Is it because of the inconsistency of professing Christians? Is it because I am not willing to give up all for Christ? Is it because I am afraid that I shall not profit a man if he gains the whole world and lose his own soul? Is it because I am afraid that I shall not be accepted? Is it because I fear I am too great a sinner? Is it because I fear I am too poor? Is it because I am afraid that I will not "hold out"?

Saying Something.

The young sinner whose workshop is just across the street, tells me that the reason why he does not go to the prayer meeting is that he "is afraid of being called on to take part in the exercises." "Well," I said, "what if you are?" "Then he went on to state that he could not talk or pray before others; that he never made the attempt but once, and that was when he united with the church, and he supposed it was his duty on the occasion to make something of it." "I replied, "You did it partly from a sense of duty, and partly because you wanted to tell the people that you were honest in your feelings, and in the presence of your brethren." "Yes," he said, "but there's Johnny B—, why, I think he could talk all day and the night, and they see their friends all do it; their children do, and they get accustomed to it, and besides, I consider it a gift like anything else, but I never expect to feel like talking part."

FARM AND HOUSEHOLD.

Large Strawberries.

The beautiful large strawberries that have recently made their appearance in the gardens of our country, are adding greatly to the pleasures of rural life. Those who live in our cities and have only small city lots, find that they can raise the same strawberries that are obtained from these newer fruits, as the strawberry seems to be equally pleased with the city for a home as it does with the country life, and is ever ready to furnish its treasures upon all who are willing to give it their attention. A little plot of ground a rod or two in size will yield a larger supply of fruit than many imagine, as every foot sixteen feet long will contain from sixteen to twenty plants, and of some of the finer varieties, each plant should yield from one and a half to two pints of fruit. When the "Strawberry" was the only reliable variety, there was not much object in growing individuals growing the berries, but now that berries of four times the size, and measuring from 6 to 4 inches, can be grown with ease, it is a very different matter, and great satisfaction may be obtained in growing them. Of the many new varieties that I am experimenting with, the following are as worthy of mention as any.

Gathering Late Apples.

The economy of apple-gathering is contained in this rule: Do not freeze, freeze or mix your apples. As frost causes early decay, the weather should be sharply watched. To be sure, the leaves protect apples from the cold, but this protection is not perfect, and the apples will not be equally good. The fruit should all be picked by hand, and the scattering ones which cannot be reached should be separated from the rest when knocked off, since the bruises induce decay. Two or three days should be allowed for the apples to dry and cool. In barreling the assorted apples, fill each a little more than full, so that when the heads are pressed down they will not shake. It is better to keep the different varieties separate, and if an orchard is to be set out, to choose but few varieties, since thus you will have enough of each to make a fair marketing.

White Wash.

Good lime slaked with sour milk, and diluted with water till it is about the consistency of ordinary white wash, is recommended as an excellent coating for wood work, fences, rafters, partitions, &c., and effectively protects against the weather for at least ten years, by its application. The casein of the milk forms a permanent film which dries very rapidly in warm weather. Journal of Chemistry.

HUMOR.

Why do ducks put their heads in water? For divers reasons. Why do they take them out? For sundry reasons.

DR. C. McLANE'S VERMIFUGE.

The individual who called tight boots comfortable defended his position by saying they made a man forget all his other miseries.

DR. C. McLANE'S LIVER PILLS.

The genuine Dr. C. McLane's Vermifuge bears the signatures of C. McLane and Fleming Bros. on the wrapper.

AGUE AND FEVER.

No better cathartic can be used preparatory to, or after taking Quinine. As a simple purgative, they are unequalled.

Washing.

An easier method of doing the hardest of all household tasks, washing, is always acceptable. So, if this from the Rural Yorker will help any, we'll be glad: Put all the pieces that are to be boiled in cold water, and wash them in clear cold water, the coarse ones underneath, and the finest on top. Put the boiler or tub in the morning about three-quarters full of water, and shred about two inches of a bar of soap in the water. Meanwhile wring out all the fine clothes and, laying them on the table one by one, rub the soap parts with soap, and when the water comes to a hard boil, put them in, a few at a time. Do not fill the boiler too full, as the water must wash through the clothes to extract the dirt. Let them boil from twenty minutes to half an hour, not more. While these are boiling, you can be preparing the coarser pieces in the same way as the first. Take out the fine pieces into a tub and put in the other clothes, adding water if necessary and a little more soap. You now begin to see the advantage of the new system; for when you begin to rub the clothes, you find that they need very little rubbing, indeed the napkins and tablecloths seldom need any. Rinse in the same usual, and I, for one, will be surprised if you do not know how much less labor your washing has cost than in the days of old.—E.V.

Don't say humbug, but judge for yourself.

Send for free lithograph of 5-Ton \$50 Freight-Paid Sld on Trial Wagon Scale, all Iron and Steel, Brass Beam. Address, Jones of Birmingham, Birmingham, New York. J.W.

NEW RICH BLOOD!

PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one pill each night from one to twelve weeks may be restored to sound health if such a thing be possible. 5 Cents by mail for 8 letter stamps. I. S. JOHNSON, & CO., Bangor, Maine.

THE GENUINE DR. C. McLANE'S WORM SPECIFIC OR VERMIFUGE.

WHEN the countenance is pale and leaden, colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dimly red, pupils dilated; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming; or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times constipated; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hicoughing; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable; but generally irritable, &c.

DR. C. McLANE'S LIVER PILLS.

are not recommended as a remedy for all the ills that flesh is heir to, but for affections of the liver, and in all bilious complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

AGENTS WANTED FOR DR. MARCH'S NEW BOOK!!

Paris, 1878, Santiago, 1875, Sweden, 1878, Vienna, 1873, Philadelphia, 1876, Paris, 1870. AT EVERY WORLD'S EXPOSITION FOR 12 YEARS Highest Honors have been Awarded MASON & HAMLIN CABINET ORGANS.

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RAILROADS

LOUISVILLE SOUTHERN RAILROAD LINE WITHOUT CHANGE. SPEED UNRIVALED. Montgomery & Eufaula RR Time Card, No. 27. MAIL TRAINS. No. 1, EAST, STATIONS: [No. 2, WEST. 10.30 p.m., Mt. Vernon, Ar. 7.40 p.m. 11.15 p.m., Perry's Mill, Ar. 7.15 p.m. 11.40 p.m., Pike Road, Ar. 7.05 p.m. 12.07 p.m., Mathews, Ar. 6.45 p.m. 12.50 p.m., Mitchell, Ar. 6.30 p.m. 1.14 p.m., Fitzpatrick, Ar. 6.25 p.m. 1.16 p.m., Thompson, Ar. 6.12 p.m. 2.00 p.m., Union Springs, Ar. 6.05 p.m. 3.01 p.m., North Road, Ar. 5.21 p.m. 3.21 p.m., Milledgeville, Ar. 5.11 p.m. 3.58 p.m., Spring Hill, Ar. 5.01 p.m. 4.37 p.m., Batesville, Ar. 4.39 p.m. 4.53 p.m., Cochran, Ar. 4.19 p.m. 5.25 p.m., At Eufaula, Ar. 4.05 p.m. Meet No. 4 at 11. Meet No. 1 at 10.30. Meet No. 2 at 10.30. Meet No. 3 at 10.30. Meet No. 4 at 10.30. Meet No. 5 at 10.30. Meet No. 6 at 10.30. Meet No. 7 at 10.30. Meet No. 8 at 10.30. Meet No. 9 at 10.30. Meet No. 10 at 10.30. Meet No. 11 at 10.30. Meet No. 12 at 10.30. Meet No. 13 at 10.30. Meet No. 14 at 10.30. Meet No. 15 at 10.30. Meet No. 16 at 10.30. Meet No. 17 at 10.30. Meet No. 18 at 10.30. Meet No. 19 at 10.30. Meet No. 20 at 10.30. Meet No. 21 at 10.30. Meet No. 22 at 10.30. Meet No. 23 at 10.30. Meet No. 24 at 10.30. Meet No. 25 at 10.30. Meet No. 26 at 10.30. Meet No. 27 at 10.30. Meet No. 28 at 10.30. Meet No. 29 at 10.30. Meet No. 30 at 10.30. Meet No. 31 at 10.30. Meet No. 32 at 10.30. Meet No. 33 at 10.30. Meet No. 34 at 10.30. Meet No. 35 at 10.30. Meet No. 36 at 10.30. Meet No. 37 at 10.30. Meet No. 38 at 10.30. Meet No. 39 at 10.30. Meet No. 40 at 10.30. Meet No. 41 at 10.30. Meet No. 42 at 10.30. Meet No. 43 at 10.30. Meet No. 44 at 10.30. Meet No. 45 at 10.30. Meet No. 46 at 10.30. Meet No. 47 at 10.30. Meet No. 48 at 10.30. Meet No. 49 at 10.30. Meet No. 50 at 10.30. Meet No. 51 at 10.30. Meet No. 52 at 10.30. Meet No. 53 at 10.30. Meet No. 54 at 10.30. Meet No. 55 at 10.30. Meet No. 56 at 10.30. Meet No. 57 at 10.30. Meet No. 58 at 10.30. Meet No. 59 at 10.30. 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