

Spa.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch.	\$2.50	\$6.00	\$10.00	\$15.00
2 "	4.00	10.00	15.00	25.00
3 "	5.50	13.50	20.00	35.00
4 "	7.00	17.00	25.00	40.00
5 "	8.50	20.50	30.00	45.00
6 "	10.00	24.00	35.00	50.00
7 "	11.50	27.50	40.00	55.00
8 "	13.00	31.00	45.00	60.00
9 "	14.50	34.50	50.00	65.00
10 "	16.00	38.00	55.00	70.00

TRUST.

It is easy to trust
When our sky is all clear,
When our treasures of dust
Are surrounding us here;
But when clouds gather darkly,
And fierce sweeps the blast,
When alone in the darkness,
Does faith anchor fast?
It is easy to smile
When flowers strew the way,
We can trust even while
Some few blossoms decay;
But when shrouded around
By the dark winter's night,
Is our faith shining clear
That when in the light?
With sorrowful heart,
To sob and weep we go,
We wait but in part,
Till by faith taught to know
That our mighty Redeemer,
Our infinite Friend
Through darkness or light,
Will still guide to the end.

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. Will you allow an old officer to commit to her hold a little package of freight?
Just east of this, I write from near Coosa bridge, S. R. & D. R. R., lies the large and noted Coosa River Association, having recently held an important and profitable meeting. West of the river, side by side, lies the Shelby Association. I wish I could say, including all the churches on the hither side of the river; but some of them, having perhaps aristocratic leanings, once in the Shelby, now belong to the Coosa river. The Shelby may be outlined, by connecting a point on the Coosa river, a little above the bridge aforesaid, and another near Birmingham; thence to the northeast corner of Bibb county; thence east to the Coosa river again. The territory is large; the churches, 12-15; few; the population, in some portions dense, in every portion, considerable. Three, not unimportant towns, Montevallo, Columbiana, and Helena, are within its limits. Montevallo has a small, but spirited, church, a snug brick edifice to worship in, and a good churchgoing people, Baptist, Methodist, and Cumberland Presbyterian. All have good houses. This is a very intelligent community—many rising young men, and cultured ladies, old and young. Columbiana has a small Baptist church, that has just about held its own for twenty-five years, a good house of worship, a good mixed congregation. Our Methodist brethren commenced there, long, long ago; then the Presbyterians; after while, the Baptists. You know they are famous for bringing up the rear. All these denominations have excellent houses of worship, live in harmony among themselves and with each other, and enjoy one of the most refined and Christian communities in the State. Helena, but a few years old, has a population of some 2,000, rolling and flouring mills, cooking ovens on a vast scale, and a cosmopolitan population, requiring moulding influences of the highest order. The two former places are old communities, on the S. R. & D. R. R., the latter, very new, on the S. & N. Bro. Lee, late of Perry county, is the pastor of Helena. The Cumberland Presbyterian and Methodist people are also represented by efficient men. Our brethren have a good but very small house. It is not high large enough to hold the people. I would advise the church to lengthen its cords and strengthen its stakes. Bro. Lee is a young man of some 30 years, of the spirit, and great promise as a preacher.
Bro. T. P. Holcombe, son of the once well-known Hosea Holcombe, a great man in our Israel, is well-stricken in years, but preaching still. He has been the means of founding and building up several of the churches in the Association. J. H. K. Carden, a plain man, mighty in the Scriptures, and indefatigable in labors, has spent the early half of his life, much in the same region. W. W. Armstrong has been a beloved co-laborer with these brethren. C. W. O'Hara succeeds them, in the pastorate of the old Bethesda, ("Four-mile"), church—a hundred or more members, having sent forth a half dozen or more preachers, and has the model S. School of the land. T. B. Dixon is the bishop of Dog Wood Grove, in the southwestern part of the Association, a man full of energy, who preaches a great deal, going everywhere, like the rest, with his own charges. The writer and old Bro. Wood scotch a little, and there is a Bro. Mills, laboring mostly in other Associations, one belong-

ing to this, out in the western border.
Most of the churches maintain Sunday schools, and a majority reported revivals, to the recent meeting of the Association. I was permitted labor in one of these with Bethesda church, right at my home. Bro. Hara, the pastor, is leavening the community with his preaching, Sunday school, and exemplary walk.
Scattered all through the adjoining mountains, are many Baptist churches, mostly small, but with a future before them. The Hill Country of Alabama Palestine, is destined to be the stronghold of Alabama Baptists. E. B. T.

Central Association.

The thirty-fourth session of this body was held with Concord church, Coosa county, Ala., embracing the Sabbath of this month.
The introductory sermon was preached by Bro. J. M. Johnson from the text, "Lord, what wilt thou have us to do?" Acts 9:6. He clearly showed the importance of each Christian's ascertaining what his duty is, and then, by God's help, performing it.
The Association was organized by electing the former officers—Judge W. S. Suttle, moderator, Dr. J. I. Pennington, clerk, and T. J. Pennington, treasurer.
The committee on religious exercises arranged for a Sabbath school meeting, Sabbath morning, which was addressed by Brethren W. Davis, of the Cary Association, Wilkes, of the Coosa River, and M. Bailey, Cor. Sec. State Board. These brethren are so widely known it is almost needless to say that their efforts, judging from the impression made upon the audience, were heartily approved, and certainly the delegates will go home thoroughly aroused upon the subject of Sabbath schools, and organize them in their churches.
Bro. Bailey preached at 11 o'clock, with his usual ability, to about as large a collection of people as gathered upon such occasions. I have been attending Associations for more than 30 years, and I think the assembly at that hour was the largest I ever saw. A collection for Missions was taken amounting to \$47.35, the colored people contributing \$4 for their brethren in Africa. Bro. Wilkes preached one of his stirring sermons in the afternoon, and Bro. H. C. Tinsel at night, much to the edification of his hearers. A fine state of feeling pervaded the congregation during the day, and the Lord will surely add his blessing to the efforts put forth.
The report on Missions was presented on Monday morning, and Bro. W. Wilkes, as Evangelist for the District including this Association, gave the body a brief account of his labors, which was most encouraging and satisfactory to the body. Bro. T. M. Bailey was then invited to address the body upon the subject of his mission, which he did in his happy style, resulting in the re-encantment of the scene reported by Bro. T. M. Bailey as occurring at Tuscaloosa Association; and even going a little further, for one brother did shout aloud the praises of God. The Spirit of the Lord was with his people and they manifested it by casting freely their means into the treasury of the Lord. Nor was it confined alone to giving to seed the Gospel to the destitute, but the subject of contributing to the support of Bro. J. L. Thompson, of the Association, now at Howard College, was introduced, and a sufficient by-cash and pledges raised, added to that sent by the churches, to defray his expenses the present season. It will be a day long remembered in the history of the Central Association. Brethren were appreciative before the meeting, that there would be some trouble and confusion in the body when some matters would come up, but through wise counsel, aided by the Holy Spirit, the mountains vanished and harmony and peace prevailed.
The ALABAMA BAPTIST was not forgotten, but copies of it were distributed, and I suppose some subscribers will be forwarded to you.
The amount raised for the various objects fostered by our denominations, including that sent from the churches, in cash and pledges, was about \$400. The churches report 15 baptized during the year.
The Association adjourned Monday evening to meet next year at Mt. Olive, Coosa county. The brethren, with streaming eyes, gave each other the parting hand, thanking God that they were permitted to attend this session, going home, convinced that the plan now in operation in this State, of the evangelists aiding the pastors, is

the Scriptural method of propagating the Gospel in our land, and was the practice of the early Christians, and has already in our Association, as in others, been blessed by the Lord.
The Association, most hospitably entertained, the good sisters doing their whole duty in providing for the comfort of all visitors, and the vast crowd amply supplied with refreshments each day of the session.
I. I. J.
Prattville, Ala., Oct. 15th.

Salem Association.

This body convened with Bethel church, beginning Oct. 15th and closing the 18th. Elder J. G. Brooks preached the introductory sermon to a large audience.
At 1 1/2 p. m. the body assembled at the house. Letters were read from 24 churches, after which officers were elected as follows: Eld. J. P. Nall, moderator; Rev. W. A. Cumble, clerk, and Hon. G. W. Caisle, treasurer.
At 3 o'clock p. m. there being a large concourse of people on the grounds, preaching was announced at the altar, and our Howard theologian, J. M. Green, requested to fill the stand, while the body proceeded to business. Saturday night preaching by Eld. B. C. Bennett.
Sunday morning at 9 o'clock a very interesting prayer meeting was held, conducted by the moderator. At 11 Eld. J. L. Sampey, of the Alabama Association, preached at the house, and Eld. E. Y. Van House, of the Tuskegee, at the stand. It was a beautiful day, and as the people came from far and near, we had a large and attentive audience both at the house and at the stand. At 10 o'clock p. m. Rev. J. W. Orme, of the Alabama Association, preached a very able and well delivered sermon at the stand. At night Dr. A. N. Worthington preached a very stirring sermon, by which Christians were aroused and sinners seemed to be convicted.
Monday morning, at the usual hour, business was resumed. Reports of different committees were read, among which were: report on Periodicals, in which the ALABAMA BAPTIST was remembered, and its claims advocated by different brethren; report on Education, after which about \$80 in cash and pledges were raised for our beneficiary at Howard College, but unless assisted from other sources he will not be able to return. At 1 o'clock the business was suspended to spend 1/2 hour in prayer in behalf of the yellow fever sufferers, after which collections were taken up for that purpose. At 11, Eld. G. G. McLendon preached at the stand. He made a strong appeal to the unconverted.
At night, not being through with business, the body adjourned to meet Tuesday morning. Eld. E. M. Brooks preached at early dawn, having so much business to attend to, we did not get through until 12 o'clock Tuesday.
We need not speak of the general hospitality of the good people around Bethel, but since it to say, everybody was well provided for and delegates and friends well cared for.
After taking the passing hand, the body adjourned to meet again Saturday in October, 1879.

Unity Association.

Dear Bro. West: I have just returned from the meeting of our Association, which in some respects, yes, many, excelled any previous meeting of the Association.
Our venerable Bro. Rev. A. Andrews, was unanimously elected moderator, the writer re-elected clerk, and K. Wells re-elected treasurer.
The 24 churches of the Association were well represented, and 3 new ones united with us, and "they all had a mind to work."
No ministers visited us except Rev. E. F. Baber and J. Falkner, and we have a claim upon both of them, Bro. Baber being our evangelist and Bro. Falkner being pastor of some of our churches.
The session was harmonious; the business all transacted in the spirit of love.
Our evangelist was past for past services until he visited no more. The vote to retain him another year was unanimous. Cash and pledges enough were obtained to encourage him to accept. Five brethren of the Association were present, all for missionary work. The brethren responded liberally to a call made to remove a debt hanging over Clanton church, and to pay Bro. Falkner to preach to said church. Contributions were given to building a church in Verbena.
The Lord has blessed the brethren

with good crops, and they willingly "cast their mites into his treasury." The mission spirit has possession of them. Just as we walked out of the church, after adjournment, one good brother, from one of the new churches, who has ever been Anti-Missionary, and who objected to coming to the Unity on that account, but was persuaded to visit us, and see what we did, met me and said, "I fear you have spoiled me. I am as much of a missionary to-day as you are." Oh! that many more might be spoiled in the same way. I cannot tell you all the good things we did. Perhaps Bro. Baber or some one else will write more fully.
H. E. LONGCREAR,
Randolph, Oct. 18th.

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. So far from it, though not largely attended, yet it was an interesting and animated meeting.
Rev. Jackson Gunn was elected moderator, and Rev. J. C. Roberts, clerk. A good sermon, introductory, was preached by Rev. W. B. Carter, from "Who is sufficient for these things?" This was on Friday morning before the first Sabbath of the present month. There was also one sermon on Saturday, at the church, and at night two sermons preached in the neighborhood; three sermons on the Sabbath, and at night two sermons in the neighborhood as on the night preceding. The meeting was held at Mt. Pisgah church about one-half mile from Flint River Station, on the South and North railroad. A large delegation was appointed (most of the number volunteers) to represent us in the Alabama Baptist State Convention.
Of course there was some speaking, but this was some good speaking too; but there was not all—there were some "good works," following the speaking. Much interest was manifested in behalf of Associational and Foreign Missions. A great part of what was pledged for associational missionary labor was paid, with every prospect of the remainder being soon paid; other pledges were made for associational missions and more than twenty dollars collected for Foreign Missions. Everything was harmonious, and the oldest member of the body present felt, no doubt, that under all the circumstances by which we were surrounded, this session would be some most favorably with any session ever held. We have not met in vain. This meeting will not soon be forgotten.
B. W. WHILDEN,
Trinity, Ala., Oct. 9, 1878.

Revival at Mt. Pisgah.

Ed. Alabama Baptist: On Saturday, the last day of August, Bro. Paul Castleberry, pastor of Mt. Pisgah church, with the assistance of brethren Cardon and Hendrix and the writer, began a meeting, which continued nine days. On Sunday morning, at the close of the meeting, Bro. Castleberry baptized 15 converts, one of whom was a lady 78 years old. She said that she could not be satisfied without following her Lord in baptism.
This church has had the services of Bro. Castleberry as pastor for 10 years. It is an efficient working church. It keeps up a Sabbath-school and prayer-meeting. During the last year the brethren have built them a new house 50x60 feet.
The preaching at the meeting was mainly doctrinal and practical. Bro. Cardon preached some able sermons, which did much good. The meeting was one of the best it has been my privilege to attend for years. I don't mean the noisiest—the work was deep and quiet.
I think others will come in. We know of 7 converts who did not unite with the church.
IGNATIUS PURCELL,
Coosa Valley, Sept. 27th.

Revivals.

The church at Bellville, Ala., closed a most interesting meeting of seven days on Thursday night, Oct. 4. During the meeting two wanderers returned to the fold, eight happy converts were received by experience, and the church was greatly revived. They promised to raise a club for the BAPTIST, at an early day. Two young men were received at the close of the last night's service and were baptized the same hour of the night, by moon and lamplight. It was a beautiful and solemn scene.
Leaving the happy associations at Bellville we went to Brewton, Ala.,

and commenced a meeting on the night of the 4th inst., which continued until Wednesday, the 9th inst. One wanderer was restored, and six happy converts were buried with Christ in baptism. This church enjoyed a season of refreshing which will be long remembered.
Fraternally, J. E. BELL,
Georgiana, Ala., Oct. 10th.

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 unceasing devotion to the sick and suffering, not only of his own flock, but of the whole community. In his funeral sermon, Dr. Palmer said, "A prince in Israel has fallen." Our martyr brother has left a large and helpless family. The Baptists of other States are endeavoring to aid the bereaved family, and shall not the Baptist brotherhood of Alabama do something to this end? I have waited, hoping some other pen would write this appeal. I see that Mobile has contributed liberally for this object; my own church has raised something for this family, and I doubt not there are others who would like to give. Contributions may be sent to Rev. J. O. B. Lowry, Mobile.
I trust this appeal will not be made in vain.
OLIVER F. GREGORY,
Eufaula, Ala.,
Oct. 1st, 1878.

Revival at New Hope.

Dear Baptist: On Saturday, Aug. 24, the New Hope church, Romulus, Tuscaloosa county, agreed to protect the meeting from day to day. Elder MacCameron, from Bolivar county, Mississippi, assisted the pastor. The meeting progressed with interest day and night until Wednesday night, when four were received for baptism. We expected to meet Thursday and adjourn to attend the meeting of the Union Association, with the church at Carrollton; Thursday, it rained all the morning; had no meeting. Saturday, Sept. 21, at a regular Conference meeting, one young man joined by experience, and on Lord's day, 22, five willing converts were buried with Christ in baptism. To God be all the praise.

The Plain Truth.

I know a church in Kentucky that has never paid the pastor a dollar, although he is a poor man. That same church takes one religious paper and has a Sunday-school, conducted by a man of another denomination. One of the members of this church hired a horse at a dollar a day to go to a circus, paid a half dollar for a ticket, besides other outside expenses. But he is too poor to give ten cents to carry the Bible to the heathen of Central Africa. There are other members of this church who paid their expenses to Louisville the fourth of July, paid a dollar to see the horse race, and I do not know how much for liquor; but they can look with self-complacency at their pastor's threadbare coat and rundown boots. One of the officers of this church went to Louisville on an excursion a few Sundays since to visit the Woodland Garden to hear the Cincinnati Orchestra; which had been invited down to the beer gardens, where Sunday was turned into a grand day of festivity with the wicked and profane. Our brother said he drank only five glasses of beer and two of whisky that day. I suppose he would have drunk more if it hadn't been Sunday. He got back at two o'clock Sunday night, having spent the holy Sabbath in revelry, several dollars poorer, morals much abused, conscience weakened and vigor somewhat dissipated. His "religion never cost him many cents." My God! have we come to this! No wonder the country is full of idols. This church has another officer who very often gets so drunk he can not walk straight, whoops and yells in the streets and fights like a Trojan. But a young member went to a party and danced and was turned out of the church. This is what I call discipline gone to seed. The church has another officer who owns a turnpike and charges his pastor toll. Two brethren were holding a meeting at a distance, a preacher who lived at a distance heard of the meeting and went to it. Arriving at the night meeting, he was cordially welcomed by the preachers and invited into the pulpit, where he officiated in the service. After the meeting he was introduced to some of the brethren, but not one of them offered him shelter from the winter wind and a place by the fireside. He was a complete stranger, away from home, the night was cold and no where to go. What must he do? Imagine for yourselves a minister of the Gospel, who was wearing himself out in the service of the Lord, compelled to ride ten or twelve miles on a bitter cold night after meeting, because the brethren had not enough religion in their hearts to know what was their duty.
The members of this church have within the past year paid for circuses and other shows about fifteen dollars; theatres, three; horse-races, seven; Sunday excursions, beer gardens and

pic-nics, ten; liquor (not as a medicine), thirty; fairs, ten, making in all seventy-five dollars, while they pay for pastor, nothing; Sunday-schools, forty-five cents; Associational Missions, nothing; Foreign Missions, nothing; Indian Missions, nothing; Home Missions, nothing. Let those who may chance to see this article read the thirty-first chapter of second Chronicles.—W. Wood, in Western Recorder.

Mr. Spurgeon.

It is a matter of profound regret that Mr. Spurgeon, though only in his 45th year, seems nearly worn out. It is hardly an occasion for surprise, for his labors during the 25 years since he entered on his pastorate at the age of 20, have been arduous and unceasing. To preach to an audience of 5,000 or 6,000, an audience embracing visitors from all quarters of the globe, to satisfy each week's demands, raised to the highest pitch by his past success, is enough for a man of the first abilities. But this was only the beginning. He has preached to the English-speaking race. The audience in the Newington Tabernacle have occupied only the front pews. The Canadas and Australia and New Zealand and the United States have filled the galleries. While in one sense this audience has not added to the labor, yet it has added vastly to the strain, and has precluded the possibility of any "let-up."
All this has been but the beginning. Mr. Spurgeon has been in demand for every important occasion among the Baptists of the United Kingdom. If he went away to the remotest corner of Scotland or Wales or Ireland, he was sought out, and could find no rest. He could take refuge in silence only by going where the English language is not spoken.
To all this, and to the charge of a church of 4,963 members, with 130 evangelists, he has added the care of the college, and of the orphanage, demanding a vast amount of administrative and organizing ability. We question whether there is a man of any station in the United Kingdom whose work demands a larger expenditure of brain and of spiritual force than that of Mr. Spurgeon. And we may add, we do not believe that any one, statesman, or philanthropist, has wrought more effectively for the true greatness of England. Every sermon, every gathering of his congregation, every putting forth of spiritual might, has been an argument for the freedom of religion, for the severance of Church from State.—Nat. Baptist.

What to Live For.

The Episcopal idea of the service in the house of God is that its chief end is for Christians to pray. This, in turn, rests upon the notion that a Christian's chief work in this world is to seek his own development in holiness. This theory we believe not only to be radically wrong, but in the highest degree mischievous. It is the idea that lies at the basis of monasticism with all its attendant errors. In a word, it is the idea that is the life of Romanism, and makes it what it is to-day. A nobler, as well as a more Scriptural theory, is that while personal edification is an object of the services of the Lord's day and of the Christian life, it is not the object. Christ sought not his own good, but the good of others, and his followers are Christ-like in so far only as they do the same. It has been said, and there is a world of philosophy in the remark, that some things in order to be gained must not be sought for. A man who makes happiness his supreme aim will infallibly be unhappy. A man who lives only to make himself holy will fail of his object; his aim is a selfish one, and selfishness is incompatible with holiness. To make the highest developments in personal piety a man must work more for the spiritual good of others than for his own.
The same is true of a church. Its object should be, indeed, the development of its own members in all the graces of Christian character; but it will best gain this end, not by making this its exclusive or even its main endeavor, but by laboring for the spiritual welfare of others. The reason why the Episcopal church is not a greater power in the community, why it does not grow more, is that it is too much a hospital for spiritual infirmities, and not a life-saving service in which every man is expected to bear a hand when his neighbor is in danger.—E. & Chron.

Two little boys were put in the Holyoke, Mass., jail, for stripping leaves from a tree in the park. Soon afterward the jailer heard their voices. Peeping into the cell, he saw both on their knees. "O Lord, please let us out of this place, and we'll never do it again, never, never," prayed the sobbing culprit, while the other was repeating the Lord's prayer. "Pray harder," said one of them; "and speak your words plain, or the Lord won't understand you." "I try to, Jimmy, but I'm crying so I can't," said the other, and then both redoubled their prayers. The jailer let them out.

"Faith without works is dead," and you might as well talk of a ship drifting from Boston to Liverpool, as of an indolent Christian. There's no such thing. If I were a minister I'd preach every Sunday from the text, "Work out your own salvation." A good many people will be mistaken when they get to heaven. They'll be surprised at finding themselves in a workshop instead of a music hall.—Sunday Afternoon.

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 its spiritual concerns. They serve at the table of the Lord's Supper; collect and distribute alms; visit the sick; look after the financial interests of the church and advise with the pastor in all matters that concern the material prosperity and welfare of the church. The pastor should consult with his deacons about all the temporal or material interests of the church. He has, under God, the supreme control of its spiritual interests. He is to preach the gospel, minister in spiritual things, take the oversight of the flock, and minister, as God gives him grace and ability, to the spiritual wants of his charge. The deacons have nothing to do with the preaching of the pastor or the meetings of the church, more than other members—they should hear and obey the gospel and discharge fully the work committed to their hands. When either party wishes to lord it over God's heritage and infringes the rights and privileges of the other it is a clear indication that error and sin have invaded the sanctuary. This can only be gotten rid of by earnest prayer and supplication, a deeper work of grace in the hearts of the parties, or a dissolution of the relationship.—Biblical Recorder.

Thyself First.

Let us all adopt the sensible conclusion of Dr. Taylor's little girl. We give it as related in *Zion's Herald*. Dr. Taylor relates that after preaching on the text, "He brought him to Jesus," his little daughter said she liked it.
"And whom do you propose to bring to Christ?" continued the father.
"I think I will bring myself first," was the reply.
Go thou and do likewise. Bring yourself. The Lord will not refuse other offerings, but no other will be complete without yourself.
Religion is a personal consecration, and all efficient work has its root in a deep personal experience. Give yourself to the Lord, and he will show you what more to do—and how to do it.
One of the loveliest and most devout women we ever knew was Mrs. C., a member, and an ornament, of the Episcopal church. Once, when on a visit to a friend of hers, (a Baptist), she was quite eloquent in her praises of the prayer-book, and presently she asked her friend if she did not concur in this eulogy. The lady addressed happened to be pretty familiar with the contents of the volume under consideration, and while she readily admitted that it contained much that was beautifully devotional, she still ventured to express the opinion that there were some portions of it that were sadly wrong, and (to her) very shocking. "Indeed!" said Mrs. C., "Why, what can be shocking in our beautiful service?" She was referred to certain services wherein one sinful man calls upon another sinful man to receive the Holy Ghost, given by the laying on of our hands, and then says, whosoever sins you remit, they are remitted unto them, and whosoever sins you retain, they are retained, &c. Mrs. C. was astonished, and after expressing her amazement, and uttering some words that sounded like disapproval, she added, "Well, I must talk with Mr. E. [the rector] about this."—Dr. Hiden, in Bapt. Cour.

We do not always "know" each other when we think we do. It is not enough to know the pastor as the man who preaches on Sunday, and who answers as a convenient peg on which to hang all church responsibility. It is not sufficient to know him as a sermon-maker, whose weekly efforts are to be weighed in the balance with his salary, and an account kept as to whether it pays to "hire" him. Neither is it sufficient to know him in a way of mere civility, and the respect due to a man of good character, who minds his own business and keeps his engagements honorably. "Esteem them very highly," says the apostle; and then, as showing that this is urged on better than merely personal grounds, he adds, "for their work's sake."—Standard.

Among the exegetical eccentricities of one of the most curious. It is now preserved only in an Ethiopic dress. It reads as follows: "Adam died, and all his children buried him in the land of the creation of Adam; and he was the first one buried in the earth, and was 700 years less than 1,000 years. For 1,000 years are like one day in the testimony of heaven. And, therefore, it is written concerning the tree of knowledge, 'On the day ye eat thereof ye shall die'; and, therefore the years of this day were not completed, for he died in it."

OLD HUNDRED.—"Old Hundred," a tune which will endure as long as there are Christian hearts to ascribe praise to Him "from whom all blessings flow," is compiled from four old Gregorian chants probably by Franc, who furnished the music for the Geneva Psalms, published in 1564. It was known originally as the One Hundredth Psalm in that collection.

"So help my gracious, I dink dot shudge" (meaning Bijah) "has a good man," remarked an aged man at one of the police stations yesterday: "unt ven he die I shall go right away ow't and hire a boss'n poogy to go mit his vunerul."—Free Press.

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."

Memphis is now the Niobe of Southern cities; its population of 40,000 only two months ago has been reduced to 2,500 whites and 6,000 Africans.

The first Chinese child's magazine has been started in Shanghai. It is published monthly, contains a variety of amusing and instructive matter, with illustrations, and is but 15 cents a year.

The Emperor of Brazil has invited eminent doctors from Europe to Rio Janeiro to study on the spot the true character of yellow fever, and discover a remedy for it. Several have accepted the call.

A barometer in Southington, Conn., is made of a tree: toad in an open fruit jar. When damp or rainy weather is near, the toad climbs up a ladder to the top of the jar and sings as loudly as in his native haunts.

Mr. Schlemmer, the explorer of the ruins of Troy and Mycenae, claims to have discovered the ruins of the ancient capital of Ulysses' kingdom of Ithaca. No notable object of art has yet been excavated.

A confectioner named Cheval mixed a small quantity of arsenic with the sacred wafers used at the first communion in a nuns' school at La Chatre, France. Sixty persons—pupils, parents, and nuns—were taken ill after the mass; and it turned out that the confectioner had inserted the arsenic to bring the school into discredit and indulge his irreligious sentiments.

The Rev. Dr. Bartol, who was well nigh killed by a thunderbolt, thinks that if the stroke proves fatal it must produce one of the most agreeable of deaths. "To be stunned, however, as he was, is very unpleasant. His recovery of consciousness was instantaneous. He was for an instant terribly oppressed; an irresistible weight seemed passing through him, and he felt as though he was in wonderland. His recovery was attended by a nervous shock and a headache for a week.

Frank Harrington, of Springfield, Ohio, eloped with the pretty daughter of Col. Doltz. One of the first persons they met on the train was Elder Knight, the young man's former pastor in Mansfield. Frank told the Elder that he was looking for a clergyman to marry him, and the Elder volunteered to do the job then and there. So, when the conductor came along, he was pulled into the seat as a witness, and while the train was speeding 35 miles an hour the two were made one.

One of the most significant and encouraging signs of the times is the official movement in China to put an end to the accursed opium habit; to which millions of the inhabitants of that mighty empire are said to be now addicted. The government has long been trying to put down the evil; but a more resolute effort than ever is now to be made. The cultivation of the poppy has been forbidden after 1879, and the importation of the drug after 1880; and the rulers of provinces are expected to break up the use of it within 3 years, under pain of death. A large hospital for the cure of opium eaters has been established at Hong Kong, and word has been sent to the Ambassador in this country to investigate the various methods of opium cure in use with us.

The practical opinion of an experienced and methodical planter in Harnwell, S. C., is strongly against the idea that the negroes are dying out. His books, which have always been carefully kept, show that previous to the year 1865 the natural decennial increase of the negroes was about 25 per cent; that emancipation brought with it temporary demoralization and great mortality. But when things became settled, and order and system were restored, the negroes again began to multiply, and in the decade ending this year their natural increase has been 21 per cent. The planter concludes from his own experience, and from what he has learned in conversation with other planters in Georgia and the Carolinas, that the negroes in the Southern States are not dying out, and that the next census will show a considerable increase in their number.

The Chinese quarter of San Francisco has been undergoing a thorough official inspection. One house had two stories below the level of a street, divided into rooms about five feet by eight, containing two to six occupants each. Lepers were found, and one of them was said to be engaged in the manufacture of cigars, that were sold daily in the city. One of the most disgusting of the Chinese tenements is the property of Rev. Otis Gibson, a witness to the good qualities of the Chinese before the Congressional Committee that took testimony in San Francisco. He derives more rent from his densely packed Chinese lodging houses than white tenants would pay him. So thickly inhabited is this quarter, and to such use is every foot of indoor space turned, that in hundreds of houses the cooking is done in the streets or on the roofs. Some kitchens are built on slender supports overhanging the sidewalks. Fire-places are built on the window sills, with shields of old tin bending outward for chimneys. Fires were even found burning on heaps of ashes laid upon wooden partitions, and against wooden partitions, the sparks flying in all directions.

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 (100 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 misanthropist, the Holy Father regards as century! 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 played with us, her arms around our necks, and labored to bring us to Christ. She asked us if we could not pray, and if we could not, she would pray for us. I never forgot father's words and mother's tears; and if all fathers and mothers did, the same mine did, may be all the children would be saved, but the exceptions 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 to 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 heartily that strangers who attend regard it as the most inspiring service of song they ever heard. Americans are not 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 large majority of his people who clung to him in his day of adversity rejoiced in his vindication. But the trial developed indiscretions 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 there 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 and like cases has not been too 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, and 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 are symbolized by the springing verdure of God. Nay, the place is a scene of sublime inspiration: eloquent voices break from the tomb, strive near us, and you must soon lie down with us in that quiet spot where there is no work nor labor nor device. Be then 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 either to the close of the inspired volume. The first testifies the history of the creation and the deluge, and that 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 ages separated from each other by 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 Christ, the long of 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 Savior 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 Pentecost, or perhaps to the appointment of the seventy disciples. The healing 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 rock 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 belied 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 perishes; 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. Gwynne, 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 *liveest* men in Alabama, and her *Breuer* 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 fest—her *Revels* are far more innocent than reveals 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 Siloam 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 laundried garments, they are to be hung up in the Lord's wardrobe, and the door closed to protect them from dust. There 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 "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 South. 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. Walker, 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. Tichenor, 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. Tichenor, 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; Froide'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 Festish City; Sark and its Caves; The Relation of Memory to Will; The Habit of Reading; Garden Parties; An American Zöllner; and choice poetry and miscellaneous. 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 Jo; 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

certian New York pastor, says the *Examiner* and *Chronicle*; has lately said, that his passion 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 (2) 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-

lin, is the right man in the right place. Every year he prints with his own hands, blank forms for church letters and statistics; and envelopes bearing the name of every object for which contributions are expected. It helps the churches whose pastors neglect to keep them posted, to remember what are the great objects of benevolence, claiming our support as Baptists.—

Rev. H. W. Battle is favorably considering a call to a large city church, in another State. We are sorry to lose him from Alabama, but he carries with him the prayers and hearty good wishes of all who knew and loved him in Eufaula.—There have been added to the First Baptist church, Eufaula, since the last Association, by baptism, letter and restoration, 35. Dismissions by letter, death and exclusion, 27. Present membership, 305. There ought to be at least 80 copies of the ALABAMA BAPTIST taken among them, and I want Bro. West to come down and get their names and the money.—The First Baptist church Troy, is without a pastor; this is a growing town, and is a fine opening for an earnest, faithful man, who can be firm with love.—

It is expected that a special train will run from Eufaula to Clayton, on Sunday 27th, to the Eufaula Association, returning at night, fare for the round trip, one dollar.—Our Theological Seminary at Louisville, opened with a larger number than at any previous period, there being eighty-two students present for duty; among them are several from other denominations. Brethren, remember the student's fund, and send your contributions to Dr. Toy. O. F. G.

"We Hire by the Year."

At this season when many of our churches are about making their arrangements for next year's preaching, would it not be well to consider the question, whether this system of "hiring preaching" is beneficial, or pernicious to our churches, and not less so to our ministers.

If we ask an advocate of the plan, he will say, "We live by the year, and we like it. We are not tied, and our preacher can go when he pleases, and we can get another when we find one who suits us better," and this is about the sum and substance of the argument in favor of annual calls.

Now let us look at the other side of the question:

1. *This system degrades the ministry.* It is to place the minister on a level with the field hand, or laborer, who is hired by the year; and do not many of our ministers receive less for their year's work than the average mechanic can earn in three months? The ministers feel this, if the churches don't.

2. *This system prevents the power of sympathy, a great power in the pastoral office.* One of the secrets of the pastor's power, is the strong attachment between him and his people. He is the friend, adviser, sympathizer of all. Now, when "hired" for a year, he cannot but be cautious, lest he become too strongly attached to them, and they will take the same care lest they love him too dearly, for permanency is impossible under this system.

3. *This system tends to make both parties uneasy.* It causes the minister to be ever on the lookout for a better place, and the people to be continually trying to get a more popular "drawing" man. The pastoral relation is of God, and is like that of marriage; let husbands and wives act on this principle, and society will soon be wrecked. If it be urged, It will make the minister more careful to please, I reply, the minister ought no more to be a sycophant, than a wandering star.

4. *This system will inevitably make a weak ministry.* Let a man in any business or profession, be always beginning. No man can be expected to study and think if he is to go to a new place shortly, and go over the same ground again.

5. *This system wrongfully withhold from the ministry a great moral power.* Character must have time for growth. The man who sustains himself for many years in one place has great moral power—the power of character. God's ministers are too poor, and too dependent on their people, and too much on their hands to have any source of influence that off.

6. *This system tempts the preacher to flee in time of trouble.* None but a settled pastor can stand the winds and storms that rise at times in every church. Why should a man endanger his own life, and that of his family, in the midst of such a pestilence as now ravages our neighboring communities, if he be only hired for a year, and liable to be set adrift at any time. Let him be identified with his people, be a citizen of that community, his interests, hopes, fears all centre there; and besides the higher motive of serving Christ, he has also the consciousness of laboring in his own home, for his own people. Other reasons could easily be given.

Think over these things, brethren, and when you call a pastor, do not fix a limit to his service—or if you do, make it ten years, so that you and he may grow together.

JOSEPH D'HUON.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

[Prepared expressly for this paper.]

Lesson for November 3, 1878.

THE TEN LEPERS.

Luke, 17:11-16.

GOLDEN TEXT.—And Jesus, answering, said, Were there not ten cleansed? But where are the nine?—v. 17.

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 expression, in verse 11, "passed through the midst," 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 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 debared. 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 Samaritan, 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.

THE FAMILY CIRCLE.

The *Macedonian* published the following figurative poem some time since:

HOW TO REPLENISH THE TREASURY OF THE LORD.

Let Annie buy one ribbon less, \$1.00
And Fanny give one ring; 50.00
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 ruffle spare; 1.00
The time required, one such to fluff,
Let it be spent in prayer.
[Blessings invaluable.]

Let Mesdames A, B, C, and D,
Their households watch with care;
Each save from waste (theft) 1 ounce
Of needless luxury spare. 2.00
[50 cts. per week by 4.]

Let Kate and Rose each take her turn
With their week's maid's consent,
Each for her week, three dollars earn
(As Bridget 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 fun 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's cut might give her
men!"
I'll give its price and try. 500.00
\$600.00

For the Alabama Baptist.

MARION.

BY HELEN R. B.

PART V.

It is Christmas, glorious, happy

Christmas! In a long dining hall

is assembled a merry party. Around

the table they gather, and with bowed

heads await the offer of thanks which

is made by a pleasant looking gentle-

man whom the children all call Uncle.

He sits at the foot, and a tranquil

looking, lovely young woman in black,

at the head of the table. She is called

Aunt Marion, and when the children

speak to her, she gently

soften their voices to the gentle tones

of her own.

At her right hand, the side of the

table is occupied by twelve children,

sitting close together, well dressed

and orderly. On the other side are

Hermione and Lily Leighton, Ingo-

mar and Viola, Sheron, now a manly

youth, his mother, aunt and four more

children. Happiness beams from ev-

ery face, and there is a ceaseless flow

of conversation, now humorous, and

now serious, but always pleasant.

After dinner the sixteen boys and

girls are sent out to a very large, sun-

ny play ground, and wrapped in furs,

shawls, and overcoats, they romp

merrily in the snow.

Where did these children come

from? Who are they? Poor little or-

phans that Marion had found in the

streets. Newsboys and little beggar

girls taken from some of the crowded,

suffering Northern cities, and brought

there to have a home, be loved, and

educated.

When Marion Leighton became of

age, she took the money her father

had left her, and bought a very large,

pleasant house near Nashville, Tenn.,

and fitted it up with her mother's ad-

vice and help for an orphan's home.

Her relatives agreed to anything that

would make their darling happy. Ingo-

Serenity of Christian Faith.

An English lady observed an aged
German peasant, stooping in his lit-
tle patch of ground, all his earthly pos-
session, to pick the peats which fell
from his one tree, and said to him:
"You must grow weary of such labor
your time of life, so bent and so
sordid with infirmity?" His reply
was a delightful illustration of the se-
renity which true faith induces, for
said: "No, madam! I have been in
time God's working servant; he
has promoted me to be his waiting ser-
vant. 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
and the church of which I am a
member.
I can set my brethren a good
example, and so help them to grow
in grace, and that will be a blessing
to the church.
I can, through faith, be coura-
geous and cheerful, and thereby
strengthen and encourage the church
in its herculean work.
I can pray for the prosperity of
the church, and God hears the prayer
of faith.
I can, by a godly life, illustrate
to the world the saving power of the
gospel, and thereby lead souls to
Christ.
I can induce others to attend
the divine services with me.
I can give part of my earnings
for the support of the church—
Trinity Church Record.

Why am I not a Christian?

Is it because I am afraid of rid-
icule, and of what others may say of
me?

Whoever shall be ashamed of
me and of my words, of him shall
the Son of man 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 be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

Is it because I am afraid that I
shall not be able to do it?

FARM AND HOUSEHOLD.

Large Strawberries.

NEW AND DESIRABLE VARIETIES.

The beautiful large berries that
have recently made their appearance
in the gardens, of our country, are
adding greatly to the pleasures of ru-
ral life. Those who live in our
cities and have only small city lots,
find that they can secure in the enjoy-
ments that are obtained from these
newer fruits, as the strawberry seems
to be equally pleased with the city for
a home as it does the country life,
and is ever ready to show its treas-
ures upon all who are willing to give
it their attention. A little plot of
ground a rod or two square will yield
a larger supply of fruit than many
imagine, as every foot of ground 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 "Sharp-
less" was the only reliable variety, there
was not much object in growing individ-
ually growing the berries, but now that
berries of four times the size, and
measuring from 6 to 8 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 ex-
perimenting with, the following are as
worthy of mention as any.

SHARPLESS.—This is perhaps the
most attention from our growers at
present as it is. So far as it is that
a variety combines so many desirable
qualities—proving of value both to
those who grow for profit, as well as
to those who do so for their own
recreation or pleasure. It is not to be
wondered at that the berries sell so
well and at so much more than the
enthusiasm, as bright berries of the
dimensions of the "Sharpless" are cer-
tainly entitled to the rank of appre-
ciation that they receive. Some speci-
mens have measured from 9 to 12
inches, while a larger number have at-
tained a measurement of 6 or 8 inches
in circumference. The fruit is of a
peculiar oblong or square shape, and
of pleasing and brilliant red color.

KING OF THE NORTH.—This is
frequently known by the name of "Pi-
oneer," owing to its being the lead in
time of ripening, which frequently
occurs some days in advance of other
varieties. The berries are quite large
—sometimes 6 and 7 inches around,
and of an unusually bright red color.
The thirty habits of growth of the
plants make them a favorite kind to
grow, as well as the "Sharpless," will
grow quite thrifty, even upon warm
sandy soils.

CENTENNIAL FAVORITE.—New
No. 14, is called the "Amateur's De-
light," as it is specially noted for the
richness and delicacy of flavor of the
fruit. A gentleman living one or two
hundred miles south of us, and who
has tried most of the other varieties
that I have been growing, said to me
that this variety gave him better sat-
isfaction than any kind that he had
yet tried, as besides its extremely
pleasant flavor, the berries were abun-
dantly large. The fact that it re-
ceived the Centennial prize as being
the best new seedling helps to show
that it is a favorite with others
besides myself.

"Cumberland Triumph," "Monarch
of the West," "Captain Jack," and
"Boyd" No. 36, are varieties that
many of my correspondents at the
South report as succeeding finely with
them. It is pleasant to know that such
a few plants by mail a year or two ago,
I recommended these varieties, and
highly, feeling convinced that they
would prove adapted to these warmer
soils. "President Lincoln," "Great
Prolific," "Essex Beauty," and "Great
American," are other varieties of de-
cided merit, and of unusually large
size, but cannot be described at pre-
sent.

We find here that either spring or
fall is suitable for planting the straw-
berry. At the South, however, the
fall months should nearly always be
selected, especially if the plants are
obtained from the North, as the
change from a cooler climate causes
them to grow rapidly during the win-
ter, and to give quite a good crop by
the following spring. The ground
should be made moderately moist, using
barnyard manure when practicable.
Place the plants one foot apart in the
rows, which may be either two or
three feet distant from each other.
Cultivate frequently, and rich returns
will soon follow.

R. H. HARRIS,
Saugerhit-on-Hudson, N. Y.

CURING SNAKE BITES.

Change says: It may not be known
that common cooking soda is a
sure remedy for the bite of a rattlesnake,
if applied soon enough. An
incision should be made to the depth
of the snake, and into this cut the soda
should be sprinkled. It will imme-
diately bubble up and turn green,
neutralizing the acid of the venom.
This remedy was never known to fail
when applied in time. —*Western Re-
porter.*

Washing.

An easier method of doing the

hardest of all household tasks, wash-
ing, is always acceptable. So, if this
from the *Rural Yorker* will help any,
we shall be glad:

Put all the pieces that are to be
boiled in a tub, and fill it with water,
using only clear cold water, the coarse ones
underneath, and the finest on top.
Put the boiler on early 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 into them with your hands,
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 neces-
sary 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
the same as usual, and, for one, will
be surprised if you do not own how
much less labor your washing has
cost than in the days of old. —*Ex.*

Gathering Late Apples.

The economy of apple-gathering is
contained in this rule: Do not freeze,
hoist 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 last
as long as they should. The fruit should
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 barrelling the assorted ap-
ples, fill each a little more than full,
so that when the heads are pressed
down they will not shake. It is bet-
ter to keep the different varieties sep-
arate, 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.

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

If a small quantity of kerosene oil
be poured into the heat of burdock,
directly after cutting, they will disap-
pear entirely, roots and stalks leaving
no trace of their existence save a
small hole in the earth where they
stood.

HUMOR.

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

The minister who divides his dis-
course into too many heads will find
it difficult to procure attentive ears
for all of them.

Wilkins says it is not very difficult
to cure hams; but the trouble with
him is to find out how to procure
them.

The individual who called tight
boots comfortable defended his posi-
tion by saying they made a man for-
get all his other miseries.

It was a Greenfield (Mass.) child
that prayed "Dood bye, Dood, we're
going to live in Tanner's Falls."
—*Chr. Commercial.*

"Yes, I know," said a seedy gen-
tleman, "that Wolsey told Cromwell to
'fling away ambition,' and that Cromwell
did fling it away, and I wish I knew
where he flung it, so I could pick it
up."

"One half of the world don't know
how the other half live," exclaimed
a gossiping woman, "Oh, well, said
my neighbor, 'don't worry about it,
' isn't your fault if they don't know."

"Really, Mr. Johnson, there's nae
end to your wit," said a lady in the
West of Scotland to a noted humorist,
"Gude forbid, madam," he replied,
"that I should ever be at my wit's
end!"

Said a railroad engineer to an Irish-
man, whose cow had been killed:
"But she didn't get out of the way
when I rang the bell." "Faith, then,"
said Pat, "ye didn't stop when she
rang her bell, nayther."

A little girl who was somewhat out
of sorts, but whose exact ailment no
one had been able to discover, an-
nounced her evening prayer of "God bless
papa, mamma," by adding, "and cure
me if there's anything the matter with
me."

On entering the box, a witness had
a New Testament presented to him,
but he declined to be sworn. On
being asked his reasons in refusing,
he naively replied, "I'll tell a lie if
any man in England, but I'll not
swear to it."

"I wish you would not give me such
short weight for my money," said a
customer to a grocer, who had in-
dignantly flung against him. "And
I wish you wouldn't give me such
long wait for mine," replied the
grocer.

A young lady hesitating for a word,
in describing the character of a re-
jected suitor, he is not a tyrant, not
exactly domineering, but—"Do-
mestic," suggested her friend. "No,"
she has not dignity enough for that;
I think puppette would convey my
meaning admirably."

AGENTS WANTED FOR DR. MARCH'S

NEW BOOK!!

FROM DARK TO DAWN

In this new volume the Popular Author
of "Night Scenes in the Bible" portrays
the events of the history, and adds, fresh
testimony to the truth, pathos and sublimity
to the stories of the Bible. Agents will
find this book with its sparkling thoughts,
glowing style, beautiful engravings, and
rich illustrations, the best in the market.
Terms: 100 copies for \$1.00. Address,
J. C. McCurdy & Co.,
Cincinnati, Ohio.

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.

At the World's Exposition this year they
were awarded the Gold Medal, the highest
recognition at the disposal of the jury. They
have also received the GRAND GOLD MEDAL
of SWEDEN and NORWAY, 1878. No other
American Organ has ever obtained highest
award at ANY EXPOSITION. Sold
for cash or payments by installments. Ex-
test Catalogues, with newest styles, prices,
&c., free. Mason & Hamlin Organ Co.,
Boston, New York, or Chicago.

Don't say humbug, but judge
for yourself. Send for free lit-
erature of 5-Ton \$50 Freight-
Paid Sled on Trial Wagon Scale,
all Iron and Steel, Brass Beam.
Address, Jones of Birmingham,
Birmingham, New York.

LAME BACK!

PARSON'S FUGATIVE PILLS make
the blood in the entire system in three
days. 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, 50 sent by mail for 8 letters stamps.
J. S. JOHNSON, & CO., Bangor, Maine.

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

SYMPTOMS OF WORMS.

The countenance is pale and leaden-
colored, with occasional flushes, or a
circumscribed spot on one or both
cheeks; the eyes become dusky; the pu-
pils dilate; an azure semicircle runs
along the lower eye-lid; the nose is ir-
ritated; 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 stom-
ach, at others, entirely gone; fleeting
pains in the stomach; occasional
nausea and vomiting; violent pains
throughout the abdomen; bowels regu-
lar, at times costive; stools slimy;
telly swollen and hard; urine turbid;
respiration occasionally difficult, and
accompanied by hiccough; cough
sometimes dry and convulsive, uncer-
tain and disturbed sleep, with grinding
of the teeth; temper variable; but gen-
erally irritable, &c.

Whenever the above symptoms
are found to exist,
DR. C. McLANE'S VERMIFUGE
will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY
in any form; it is an innocent prepara-
tion, not capable of doing the slightest
injury to the most tender infant.

The genuine Dr. McLANE'S VER-
MIFUGE bears the signatures of C. Mc-
LANE and FLEMING BROS. on the
wrapper.

DR. C. McLANE'S
LIVER PILLS

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

AGUE AND FEVER.

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

BEWARE OF IMITATIONS.

The genuine are never sugar coated.
Each box has red wax seal on the lid with
the impression DR. McLANE'S LIVER PILLS.
Each wrapper bears the signatures of C.
McLANE and FLEMING BROS.

Insist upon having the genuine DR. C. Mc-
LANE'S LIVER PILLS prepared by Fleming
Bros. of Pittsburgh, Pa., the market being
full of imitations of the name McLane,
spelled differently but same pronunciation.

AGENTS

If you want something
good, and that will pay
well, send for circulars
and terms of the