

Space,	1 mo.	3 mo.	6 mo.	12 mo.
1 inch,	\$ 3.00	\$ 8.00	\$ 15.00	\$ 30.00
2 "	4.00	10.00	18.00	35.00
3 "	5.00	12.00	21.00	40.00
4 "	6.00	14.00	24.00	45.00
5 "	7.00	16.00	27.00	50.00
6 "	8.00	18.00	30.00	55.00
7 "	9.00	20.00	33.00	60.00
8 "	10.00	22.00	36.00	65.00
9 "	11.00	24.00	39.00	70.00
10 "	12.00	26.00	42.00	75.00

the way, is one of the most active religious associations in our State, yielding a profit of \$80. Only two of these mite meetings have been held during this season, the first, at the residence of Dr. Hawthorne, yielding a profit of \$54, and the last at above stated. The third one will be held some time next month, at the residence of A. B. Peck, Esq., President of the Planters and Merchants Bank, which will no doubt yield a larger sum than either of the two already held. These mite meetings are becoming very popular. The charge at the door is only one time. Those who wish to partake of a fine supper can do so for the small sum of "two bits." The amusements are worth more than the price of admission and supper combined. They consist of vocal and instrumental music, recitations and choice readings. The last meeting was largely attended, and those present were highly entertained, not only by Prof. Paffin, the celebrated teacher of music, and the little Faber boys, who play so exquisitely upon that instrument, with four strings, played with a bow, "one of the most perfect and most powerful instruments that has been invented," but also by Masters Keplinger and Johnson, two little boys, each under the age of 12 years, and both of whom may truly be called prodigies in the art of declamation. One is the son of E. F. Keplinger, Esq., who is the owner of the largest cotton pickery in our city, and also the grand-child of Mrs. E. M. Keplinger, formerly known as an authoress in New Orleans (her home), and the South, under the nom de plume of "Queen of Hearts." Master Johnson is the son of Mr. E. Johnson, a partner in the firm of T. W. Francis & Company, dr. goods merchants of our city. Master Keplinger is the possessor of remarkable oratorical powers, and the parents of these two gentlemen little "men in miniature" may feel proud of them.

The attendance at this church on Sundays, both mornings and evenings, is very large, almost every seat being occupied. And this has been so during the whole time of Dr. Hawthorne's ministrations. This church is highly blessed with a choir of sweet voices, seldom equalled, and all of them seem to have a full conception of the design of sacred music. Prof. G. W. Thomas, one of the deacons of this church, also one of the best educators of young men in our State, is the leader, and has the sole direction of the music; and all yield a willing obedience to him, although I think I may safely say, that either of the other members is fully competent to take charge of a church choir.

Very erroneous opinions prevail in our section of the country, with regard to the design of sacred music in connection with the public services of religion; and this, I think, is caused by employing too many Germans as organists, who do not fully understand the English language, and think that music on Sundays is for the entertainment of the hearers, when the place and occasion are equally opposed to such an idea.

MUSIC is not designed to arouse the congregation from physical and mental torpor, at certain intervals during the service, when they may be supposed to require such a stimulus; nor for the purpose that the minister may have a moment of rest and the congregation a short relaxation from the severities of devotion. Its aim is far higher and nobler than any one of these. Its design is to produce a deep and lasting moral impression upon every soul present, to convey religious truth to the mind and heart, clothed in the most attractive garb, and accompanied with the thrilling and almost irresistible tones of an earnest and commanding elocution.

In this respect it is eminently calculated to become a powerful auxiliary to the minister of the Gospel, in dispensing the word of life; also an ornament to God's service and a help to devotion.

In singing the songs of Zion, there should be a distinct enunciation of the poetry. The Bible requires that all the services of God's house, and of course the psalmody, should be of such a nature, and so conducted, "as to promote edification. But how can the singing be performed to edification when the words are so indistinctly uttered or run into each other, as to be heard? The man who plays upon the organ should have perfect knowledge of the sentiment the language of the poetry intends to convey; and he also should remember that the poetry is not added for the purpose of giving greater effect to the music, but that music proposes to add something to the poetry. The words, therefore, are entitled to our first attention, and to the most commanding position, and the music

should occupy an important, but secondary position. This is the principal fault with those foreign artists, who do not understand our language, and believe the music to be everything and the poetry nothing, and have no conception of the natural causes in poetry. Equally important is expression and emphasis. Judicious expression is indeed the very soul of vocal music, and can only be the result of natural feeling, combined with refined judgment. Those who are singers whose voices may be tuned to sweet harmony, and who can pour forth strains so exactly modulated, and to so great an extent of compass, as the notes of an organ, and with as little feeling, can never realize the sentiment we could express. We must make our own, re-producing it as it is, were from the deep fountain of our own hearts, and then express it under the influence of the feeling it inspires. The choir of the First Baptist church in our city (and in expressing its opinion I will say I am not a Baptist, I believe are prompted by feelings as above described, when they pour forth those rich strains of harmony on Sundays, that call forth the united praise of all who attend that church. Music should be cultivated in every family, and

"It is heavenly music, 'Tis in the soul's own organ made, And hallowed music, which the mind, Attends a high and holy end."

—EPISCOPALIAN.

MISSIONARY TOUR.

Bro. West. As the ALA. BAPTIST is not circulated enough in my field of labor, to do me much in publishing my appointments, perhaps you will be troubled a little now and then to publish some of my missionary tours.

Well, to begin, after the meeting of the snow, I left home to fill my first appointment at Rutledge, county seat of Crawford Co. Put up at the hotel kept by Bro. M. H. Money, who, together with his kind lady, did all they could to make my stay pleasant, and that with a charge. Here I preached twice to small congregations. We have no church here, but few Baptists. Elder Kolb has just moved to this place, and may aid our cause some.

From Rutledge I made my way to Oakley Station. Towards night I began to encounter a state to lodge, and was refused at several places, until I informed them I was able to wait on myself, and pay for lodging too; then I was admitted. Being very cold the first thing I did was to cut wood and make a fire, then feed my horse. After supper I found that I was stopping with Baptists, and during last year preached at their church. Seeing that they were about to retire without devotion, I asked to lead in prayers, and they were showing a pallet made on the floor, where I did not sleep much, and rose early to make a fire, and feed again. After breakfast I asked my bill and was told one dollar. I presented a one dollar bill; but not being able to make the change, the good lady took me to take two pairs of socks for one dollar, saying if I did not like them I could readily sell them. I then offered a Mexican dollar, which was taken with reluctance, as it was not quite a dollar in our currency, and drove off, intending to visit their church again soon.

Below Oakley Station, in a festive neighborhood, I remained several days, and preached in the private house. Was told that the preacher had heard 3/4 of a mile off, and thought he thought of Bro. Lee's mission; and suppose that if I had been "towa, all the dogs would have been around the house barking him."

From here I went to Red Level, or Fairmount Church, where I remained two days preaching. Here I made some pleasant acquaintances, among whom was the pastor, S. W. Jones. During my stay I put up with Bro. Kierce, who, together with the following: Said when he began preaching he had no books, and wrote Bro. D. Lee, to instruct him what books to get, and received this in reply: "Let your first book be the Bible, and let your second book be the Bible, for it has God for its author, and salvation for its end." Said he had no money, and should ever feel grateful for the advice. I found several copies of the ALABAMA BAPTIST here, and several promised to renew.

Leaving this point, made for Andalusia, county seat of Covington Co. At the ferry presented the sock-bill again, which could not be changed, and so I gave my dollar bill, and went on. At Andalusia I stopped with Bro. Johnson, and made the acquaintance of Judge Fletcher, who is in bad health. Bro. Johnson said he would renew his subscription soon. At this

place I preached Sunday night to an attentive audience. Bro. Crumpton's preaching to this people will be long remembered for good. Bro. Jones is pastor here also, whose name, together with Bro. Curry, (our district Evangelist), I heard often, and whose labors are highly appreciated. Monday I left for Elba, county seat of Coffee. I stopped the first night with Bro. Windham, who subscribed for the ALABAMA BAPTIST. At Elba we have no church. I preached here two nights to small congregations, yet orderly and attentive. I visited during the day, and tried to stir the people on the subject of religion, and I received encouragement. I obtained another subscriber to the ALABAMA BAPTIST—S. P. Beal. Here I promised that Bro. Bailey would visit them some time during the year.

Yours fraternally,
J. S. YARBROUGH.
Elba, January 25th, 1879.

Christ's Gift to Mankind.

"And he took bread and gave thanks and brake it, and gave unto them saying, This is my body which is given for you.—This do in remembrance of me."

The gifts of friends are always precious, but gifts given by friends at the hour of parting are always gifts, so to speak, of a lasting character. Memories cluster about such gifts. They are evidence of a spontaneous yearning to perpetuate sweet memories in others' hearts. Gifts, like flowers, are so fleeting that they require continual renewal. Yet all gifts are a sort of monument to perpetuate thoughts of love and affection. Monuments of marble are raised to perpetuate the memory of the dead. The window sometimes placed in the church to the memory of some good man gone to a better world does not appeal to the sympathy of the universal world more than do the monuments in the cemetery erected to the memory of great men. The marble slab erected to the memory of the patriot perpetuates, in a certain way, the glory of his deeds of heroism, his acts of self-denial and devotion to his country, just as it appeals to only a certain class, but as the memorial window in the church appeals to the hearts of the community where the man, to whose memory it was erected, had been known and loved.

There is a gift, a monument that appeals to the hearts of mankind, a single interest, the gift Christ gave man in the blessed Eucharist. By it mankind was made one family. It was a gift of Divine love. It creates an age of grace, takes possession of our hearts and turns our souls toward God. It is a perfect gift—a monument left on earth to perpetuate the love the Savior had borne for us. That love was so great that he laid down his very life to give us a strong proof of it. When a man sacrifices his life willingly for a friend the act is one of sublime devotion. But Christ has done more than sacrifice his life for his friends. He died for his enemies and his love for man was so great that even when he was about to leave the earth and take his place in heaven beside his heavenly Father, God Almighty, he longed to leave behind him a gift, a monument of that love that would be everlasting. This he has done in the establishment of the Eucharist. In it he is always present with us. It is a gift that nothing can destroy. The convulsions of the earth, the elements, the power of empires may rise against it, but they cannot shake the foundation on which it is based. It is a divine monument, and about its base all believers may gather as brethren.

No ivy will cling about and hide it from sight; the hand of time cannot cause it to crumble. It is ancient, but ever fresh. It is a monument not built of blocks of granite; its foundation is sunk deep and solid in the nature of God himself. It is ever fresh, never decaying, and will ever continue to rise in beauty and grandeur without the sound of the hammer or the axe. It is the link that binds this world with the next. Sublime in its simplicity, divine in its comprehension, durable as time itself.

W. C. CLEVELAND.

Prayer as a "Gift."

In your paper of Feb. 6th, Bro. Jesse Rogers gives us a very readable article on "The Church a Vineyard," and I agree with him that in this vineyard "all do not have the same kind of labor to perform." But is it true that it is only the "duty of some to pray in public?" I recognize the binding force of Paul's instructions, that women are to keep silence in the churches, but it is not taught anywhere, so far as I know the Bible, that it is only the duty of some men to pray in public. On the contrary I

think it is clearly the duty of every male member of a church to lead in public prayer. The notion that prayer is a gift, and that some have it, and others have it not, is not found in the Bible, and I do not think it in accordance with a proper conception of prayer.

The Apostle Paul says in the twelfth chapter of First Corinthians, "there are diversities of gifts, but the same spirit," but in the twelfth chapter of Romans he mentions what these gifts are, and says not a word about prayer. And in the chapter of Corinthians referred to, he gives us a list of the "manifestations of the Spirit," but he says not a word about prayer. The spirit gives to one wisdom, another, knowledge, another, faith, another, gifts of healing, another, miracles, to another, prophecy, to another discerning of spirits, to another divers kinds of tongues, and to another the interpretation of tongues," but he omits to say, "according to the common notion," "to another, the gift of prayer." The gifts mentioned in the twelfth chapter of Romans are, prophecy, ministry, exhortation, giving, ruling, showing mercy, but no word about the "gift" of prayer. So I do not find where the Bible teaches that praying in public is a gift, possessed by some and denied to others.

But when I begin to read the instructions of the Bible on the subject, I find "that men ought always to pray and not to faint," Luke 18:1, and, "I will therefore that men pray every where, lifting up holy hands without wrath and doubting." While the special point of these passages is not that men should pray in public, yet there is as much of an implication that is shall be done publicly as privately. The same man who finds it to be his duty to pray privately, will soon find an occasion when it is his duty to pray publicly, if his eyes are open to see duty.

But it is often said, "One ought not to pray in public unless he can edify the congregation." I have a painful recollection of the time when good-meaning people urged that against my performing this duty. But who taught the congregation that the essential of a prayer was the pleasing sensations of those who hear it, commonly called "edification?" Any man who loves God, can kneel before him, in public or private, if he have humility enough and a strong enough sense of duty, and ask him for whatever he wants. Suppose he does stammer; Cannot the Father who is in heaven listen to the stammerings of his own child? Suppose his grammar and rhetoric are bad, cannot God afford to dispense with the beauties of rhetoric to catch the meaning of his own needy one? Suppose the people, the profane, silly people do criticize; if conscience approves and God smiles, can we not endure the cross? The Indians, to a man, pray in public, after protesting Christ, and have they more need or greater gifts than we, or will God incline his ear to the wild man's cry of want, while he refuses our prayer? No, what we need is first to recognize the duty, and then form the habit of obedience by repeated efforts, and if every one would thus do, in twenty-five years we would hear no more of its being the duty of some to pray in public. The same vocabulary that enables us to take part in conversation, or to ask for our daily wants from our fellowmen, will enable us to ask God for what we want in the congregation of his people, if we will do the last as often as we do the first, or anything like as often.

R. T. HANKS.

ALBANY, GA.

Rev. I. U. Wilkes.

On Saturday, Feb. 22, at the regular conference of Ocmulgee church, the following resolutions were unanimously adopted:

Whereas, In the dispensation of Providence, our much beloved pastor, Rev. I. U. Wilkes, has removed from our midst to another field of labor, therefore,

Resolved, That it is with reluctance and regret that we part with him; yet we bow in humble submission to Divine wisdom.

Resolved, That we cheerfully and cordially recommend him to those with whom he has been called to labor as an earnest, zealous Christian and an able and faithful minister of the Gospel.

Resolved, That a copy of these resolutions be forwarded to the ALA. BAPTIST for publication; also that a copy be sent to Bro. Wilkes.

P. C. DREW, Mod.; C. C. SMITH, C. K. P. C. Drew, W. C. Mays, W. O. Petty, Committee.

The most obstinate malady to cure among church and society workers is that of the man who can't do anything now, because he wasn't con-

Programme
Of District Meeting at Hartsville, to be held March 28, 29, 30.

The introductory sermon will be preached on Friday, March 28, at 11 a. m.

The meeting will be organized in the afternoon, and during the meeting the following subjects will be discussed:

"Earnest and continued activity essential to church prosperity," by Dr. S. A. Holt, of Bufala.

"The Sunday school, who should compose it," by N. J. Lewis, of Midway.

Alabama Baptist.

SELMA, ALA., MARCH 6, 1879.

JOHN L. WEST, PUBLISHER.

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

Send us \$2 and receive the ALABAMA BAPTIST one year. If you cannot spare \$2, send us \$1 and receive it 6 months. For a club of 10 names, new or old, and \$20, we will send you the paper one year free. For 10 names, new or old, and \$10, we will send you the paper 6 months free.

JOURNALISTIC RAIDS.

Certain papers published in other States seem to have a special fondness for Alabama. With an activity that knows no intermission, and that is checked by no rebuffs, they are making special appeals and offers of premiums or reduced prices in order to secure the patronage of our subscribers. Our noble State seems to be regarded by them as an unfenced territory upon whose acres every casual stranger may lay a pre-emptive claim. The inducements we refer to are urged with a persistent intrusiveness that quite transcends the limits of legitimate rivalry. The specimen copies, the postal cards, the lithographic circulars are discharged upon our devoted field as rapidly and pitilessly as hail stones. And some of the methods employed would give new ideas in advertising even to a Boston drummer. Thus, one of our rivals, published in a neighboring State, proposes to give its readers a portrait of the chief editor of the ALABAMA BAPTIST, in order to induce them to send their subscriptions out of Alabama!

In referring to this unpleasant subject we desire to be distinctly understood. First: we do not charge our friend, Dr. Tucker, with having anything to do with the advertising policy of the journal he edits. The assurances he has voluntarily uttered, upon this subject, gave us no new information when reported to us. We know him to be incapable of intrigue. Second: we do not question the right of any one to take the papers he likes, or the corresponding right of any of our contemporaries to advertise in all proper ways their own merits and pretensions. But we do deny the right of one paper to invade and claim for its own, the proper domain of another; to seek to supplant a friendly neighbor and give a harmonious denotation; and to intermeddle and tamper with the religious institutions of a great people, in order that it may build a publishing house upon the ruins. Such an enterprise ought not to succeed.

For our part we would protest against this unfriendly style of dealing energetically, if we thought the protest would do any good. Such an intrusion into our field is selfish and discourteous. No mercenary spirit has constrained us to labor, nor for so many years, for the establishment and circulation of a State paper among the Baptists of Alabama. The organs of other States did not serve the purpose, as the medium of communication for our people. Nor can they serve the purpose now. It would be suicidal for us to rely upon any other journal to do the work which is needed in Alabama. Our Convention tried that resort for eight years. Our ablest writers and most influential ministers co-operated. And the result was, by well nigh universal admission, a failure.

It is too late to undertake the experiment again. The success of the ALABAMA BAPTIST is connected with that of every other denominational interest in the State. The paper is no more a private enterprise at this moment than it was on the day when it was established. It is conducted in the same spirit now as then. It advocates the same public interests. It has no private ends to serve. It practices no duplicity. It lends itself to no underground devices. It is honestly and earnestly consecrated to our churches and Boards and educational institutions; to the noble work of our evangelists; to the fraternal communion of our ministers; to the unification of the Baptists of the State;—in a word, to the supreme interests of justice, charity and religion. Let it be sustained! If you have money to devote to a religious newspaper subscribe first for your own.

WOMEN IN CHRISTIANITY.

Many who are opposed to Christianity speak of it sneeringly as a religion "suited only for women." For the benefit of such wise acres Dr. Jeter tells the following incident.

A Western preacher was tauntingly asked by an ungodly scoffer why it was that most Christians are women. "I will ask you a question," said the minister, "and if you will answer it, I will answer you. I was recently at the State penitentiary, where I saw hundreds of men and very few women. If you can tell me why there was this great inequality between the

number of male and female convicts, I will tell you why the professors of Christianity are mostly females." The reply was a just rebuke of the scoffer, a triumphant vindication of female character, and a strong proof of the benign influence of Christianity.

CONTRARY CHURCH MEMBERS.

We have known churches which were kept in a state of perpetual discord by one or two perverse spirits who were too "conscientious" to keep quiet when their own opinions were not followed by the membership. In such a case, however, the evil may be corrected at least in part, by letting the "crooked sticks" alone. An old Kentucky deacon illustrated the point by telling the brethren how he managed a contrary male. Said he: "Sam is a good feller, but when the devil gets in him, he kicks furiously, but, then, I know its the devil that's a kickin' all the time when Sam kicks, and I leave him alone, load and all, for to whip him is like punching a fighting dog. It only keeps him the longer at it. When he has kicked the devil out, he starts his load all alone, and comes to his corn quiet as a kitten."

A correspondent of the *Standard* who relates the incident, adds: "Would to God the old deacon's mule policy might become that of Christ-serving Baptists all over our land. From all parts we hear of thriving churches tumbled, associations destroyed, colleges built 'double,' grand university enterprises heaped in ruins and palled with debt and death, and the energies of our denominational missionary organizations paralyzed by the kicking of church mules."

NEGLECTED MINISTERS.

When we see how large a number of prominent churches are pastorless, and how long they are apt to remain so, we wonder whether the nature of the pastoral relation itself is understood as it ought to be. The vacant place could be readily supplied if the people would be satisfied with the ministrations of a godly man, who is of good report and is apt to teach. But this is not what they want. They are seeking for a preacher who is faultless in elocution, rich in illustration, elegant in style, popular in address;—in a word, they want "a man who can draw"—a Sunday rival to the popular actor or singer who entertains the public during the week. They wish to be stimulated and entertained. We need hardly say that this desire shows but little appreciation of those higher qualities which constitute the crowning excellence of a minister of the Gospel. Simon Magus no doubt could draw a crowd, when the Apostle Paul could not; but the sensationalism of the one was transient and inoperative upon the conscience; the proclamations of the other displayed the wisdom and the power of God in the salvation of the souls of men.

Again, this thirst for sensations awakens the doubt whether the nature and design of a church of Christ are understood as they ought to be. A church is not simply an auditorium. Nor is it a regular assembly only, meeting at stated times to hear stimulating preaching and gather a throng from the outside world within its walls. The great command given it is to "draw" but "go." Some one has described the church of Christ as a "going society." Each member must regard himself as a missionary, and address himself to some sort of missionary work. We must not only invite the people to come to us; we must go to them. To meet together to worship God and to study his holy word is of course essential; but all these devout exercises are little worth if they do not awaken an active zeal, a daily consecration, a life devoted to the welfare of humanity and the glory of God. And the minister should be esteemed not so much because his discourses entertain us on Sunday but because they inspire and help us all the week. We are confident that not a few of those ministers who are carelessly overlooked or set aside by the churches are capable, by the blessing of God, of doing the very work which those churches most need.

THE ROME CHAPEL.

Dr. George B. Taylor will be welcomed by our people; and we trust that the mission on which he comes will prove successful,—the collection of what remains due in the pledges for the Rome Chapel. Especially do we desire to see the quota of Alabama made up. The labors of Dr. Taylor have been signally attended with the divine blessing. He has labored patiently, unremittingly, with the approval of all good men; until now, after the lapse of five years, he has succeeded in opening and dedicating a new Baptist chapel in the heart of Rome. The building rises not far from the old Pantheon and is also in the neighborhood of the building occupied by the Italian parliament. It stands before the public eye like a shining beacon. By a wonderful Providence the Southern Baptist Convention has been led to establish this mission at Rome and to re-

new the work of the Apostle Paul there. At the same time when the Pope was profiting by his forces for the bloody campaign among the freedmen of the South, we carried the war into his own dominions and threatened the foundations of his spiritual power. The two enterprises were simultaneous. As Dr. Hague strikingly remarks: "The two sets of workers have passed each other on the road to Assisi, while on their way to the fields assigned them." Thus this issue has been fairly and boldly made.

Let us, however, remember that it is not enough for us to declare war. We must prosecute it. Bro. Taylor has had the encouragement from the Baptists of this country which words can give. Unfortunately their gifts have not yet fully met the urgent demands of the campaign. The Northern Baptists pledged \$5,000. They have not raised more than one-tenth of that amount. The Southern Baptists are pledged to raise as much as will cover all the deficiencies. Their tribute comes slowly in. We are sure that the Baptists of Alabama, a considerable portion of which is still due, notwithstanding the pledges made at Atlanta, can be easily and promptly made up. If each reader of these lines will send on to Bro. Taylor, at Rome, the amount which his heart dictates while he is reading, the first flock of our living brethren and the blood of countless martyrs and saints of God summon us to sustain and strengthen the Roman mission and never to permit the assault upon the proud and gloomy fortress of Anti-Christ until the triumph of our living King from heaven to earth. Then the great is fallen is fallen!

THE PLAGE IN EUROPE.

The news from the East, in regard to the progress of the pestilence is contradictory. Sometimes we are told that the disease is arrested, then that the sanitary cordon has confined it within certain limits, then that it is spreading and that the Governments of Germany and Austria are adopting precautions against it. Indeed, it seems to be a diversity of opinion even in regard to the nature of the disease. According to the report of Mr. Kasson despatched from Vienna to the Secretary of State, the disease is officially styled "the epidemic" and not the "plague." It prevails along the river Volga, and on its islands. Measures have been taken to confine it to the riparian district of the Volga. The mortality in some places is equal to 100 per cent. The symptoms observed by one of the physicians justified him, he said, in considering the fearful malady as a most virulent typhus of a peculiar human pest *pestis indica*, which has hitherto existing between the East and West. The sanitary conditions of the people subject to the disease are very unfavorable, and the prevailing weather was equally bad during the greater prevalence of the disease. His physician employed quinine in large doses, and all the remedies against febrile diseases, but without success. Nearly all the patients died. Six army surgeons and nearly all who came in contact with the afflicted, although disinfectants were freely used. The disease is spreading in Salonika (the Thessalonians of the New Testament) where it is known as the Spotted Typhus. Practical advice in regard to its fatality and extent are more alarming than those given in official circulars; the disease is more prompt and deadly than cholera.

Congress has been considering the subject. The House bill provides for the establishment of a Board of Health to consist of seven members, to be appointed by the President, by and with the advice and consent of the Senate. No more than one member is to be appointed from any one State. The compensation of each during the term when actually engaged in the performance of his duties, is to be \$10,000 a day, and reasonable expenses. The Surgeon-General of the army and the Surgeon-General of the navy are to be members of the Board without additional pay. The duties of the Board are such as are defined in the Senate bill, and the precaution of preventing the introduction of infectious diseases into this country is generally the same. The House bill contains a proviso that it is unlawful for any vessel engaged in the transportation of goods or persons from any foreign port where an infectious or contagious disease exists, to land in the United States except in accordance with the provisions of this act.

We hope the measures adopted will be promptly carried out, and that no unnecessary considerations or private interests will be allowed to delay or prevent the precautions necessary to protect our country from the terrible visitation. The misery and destruction of life and property caused by the ravages of the yellow fever show too forcibly and forearm us against any possible greater calamity. But should it come, we hope that our people will encounter it with Chris-

tian fortitude and with such provisions for the relief of the unfortunate as Christian philanthropy can make. Above all we hope that no evangelic minister will flee from his post. The honor of the Gospel is a higher consideration than our own safety; and if the sheep remain in the endangered fold, so should the shepherd. "The good shepherd giveth his life for the sheep."

THE CHINESE PROBLEM.

We regret the course adopted by Congress toward the Chinese. The regulation that no ship shall bring more than fifteen Chinese to this country is absurd, unconstitutional and unchristian.

The rule is absurd. What has been contemptuously called "the cheap labor of China" is more effective in its department than any other we can hope to secure. It is docile, hardy, intelligent and persistent. It has built the Pacific Railway; it has wrought successfully in the mines of California; it is unsurpassed in its peaceful achievements in field and laundry. The Chinese have obtained celebrity for skill in working the metals, in spinning and weaving, in fabricating cotton and linen and silk, paper, pottery and porcelain. They invented printing, gunpowder, cannon and the mariner's compass, many centuries before any of these arts or processes was known in Europe. Up to the beginning of the present century, their public works were without an equal in the world. The people generally are educated; as "education is the only passport to public employment and promotion." And the virtues most in esteem among them are industry, peace, respect for the laws and honor to parents. To treat such a people as lepers, who must be quarantined at ports, open to Indians, Esquimaux, Mexicans, Negroes, Malays, and Australian Savages, is a display of folly of which an American Congress ought to have been incapable.

Again, the bill to restrict Chinese immigration is unconstitutional, and will, we believe, be so pronounced, whenever it shall be tested before the Supreme Court. It undertakes to modify the Burlingame treaty with China, or rather to repudiate it in a one-sided way. In this act Congress usurps the treaty-making power, with which our legislators, as such, have nothing to do. In his famous constitutional argument on the Treaty-Making Power, delivered by Mr. Wm. Pinkney, before the House of Representatives, Jan. 10, 1816, that gentleman denied the right of the House even to enact the stipulations contained in the treaty; as treaty making was expressly set apart from the sphere of legislation. And if Congress has no right to enact the stipulations of a treaty, how much less right has it to cancel some of those stipulations by enactment! A treaty is a contract with a foreign nation and a supreme law which repeals all existing laws that are incompatible with it. Its mutilation by subsequent law of Congress is a breach of public faith and a cause of war. And in the present instance, this wrong has been done; privileges guaranteed to China by treaty, and enjoyed reciprocally by Americans resorting to China, are now revoked to the detriment of the Chinese visiting this country, and without the consent of our ally. The national pledges are violated and hosts of peaceful and industrious laborers are locked out at the Golden Gates, not because their "cheap labor" would not help us, and millions of acres, now unproductive, would not laugh with plenty under their ploughs,—but because "an election is now pending in California, and the Pacific coast sentiment demands some anti-Chinese legislation."

And, finally, this sort of legislation is unchristian. We know very well what is said about the matter by the politicians. An ingenious Congressman once argued with us, for an hour or more, upon this point, "in the interest," as he said, "of Christian civilization." He had quite satisfied his judgment that Christianity could not hold its own against the multitudes of Chinese flocking to this country. We told him in reply, that his argument proved too much;—that if Chinamen could not be converted in America, they could not be converted in China, and that, upon his principle, evangelic missions to them, or indeed, any other Heathen people were in vain. We on the contrary, held that the Gospel is the wisdom and power of God unto salvation unto every one that believeth, and when he saw hear then people coming to this country we rejoiced in the conviction that Providence had brought them here that they might be converted to Christianity, and that many of them returning, might be heralds of the Gospel in their own land.

If, however, this subject were considered simply from a terrestrial point of view, the impolicy of the legislation of which we speak would be apparent. According to the estimate of the Surveyor General of California, the Chinese have increased the value of the property of California \$200,000,000, and this property to-day is held by white men. The Chinese in California

have reclaimed a million acres of marsh lands which were worth \$3 an acre, and now worth a \$100 an acre, and each one producing seventy-five bushels of wheat. These enterprises have given employment to 500,000 white men, who are thus in a large measure reaping the benefits accruing from Chinese immigration, and who, if we may believe the reports, have often repaid the service by riot and murder and arson.

We have no right to claim any benefit from our treaty with the Celestial Empire if we do not carry out our part of its stipulations. The fulfillment of our agreement is a simple duty of good faith and public honor. Upon the good treatment of the Chinese immigrants to America, depends the good treatment of the American residents and missionaries in China. And further, upon the good treatment of the Chinese immigrants depends in a large measure the success of the Gospel in their settlements in California, and in the immense communities of their brethren beyond the ocean.

QUERIES.

1. Should a Baptist minister be considered orthodox and sound in faith who has left his wife, and does not visit her from one to two years at a time,—because her health is bad?

ANSWER.—No. Such a man is a disgrace to his profession. Not only should the churches refuse to hear him preach, but they should exclude him from their fellowship and warn the public against the wolf in sheep's clothing.

2. Ought a Baptist minister to be considered all right, who holds his church membership forty miles away from his home, or the place that should be his home?

ANSWER.—This query is more difficult than the previous one. We would need to know something of the circumstances, before giving a definite reply. If, however, any person holds his membership in a remote church, for the purpose of shielding himself from a godly discipline, the church in his neighborhood should communicate with that to which he belongs, and ask the latter to deal with the case, by calling in a council if necessary.

DON'T FAIL.

To read the editorial, on the second page of this paper, entitled "Journalistic Raids." The question is, will the Baptists of Alabama stand as idle spectators while the paper of another State is making vigorous and persistent efforts to push the ALABAMA BAPTIST from its own field. We hope that the Denomination throughout the State will rally to the support of our own State organ. If your time is out, or nearly so, send us your renewal. If you are not now taking the paper, send us \$2, and let us send it to you for a year. Will not each one who reads this make a special effort to send us at least one new name and the money? It can be done. Try it.

JNO. L. WEST.

REPLY TO DR. HENDERSON.

In our issue of Feb. 13th, Bro. R. H. Hudson, of Hoboken, said: "I propose to make one of fifty to raise \$500 for Bro. Bailey, and one of twenty-five in the Bethel Association to raise \$250 for Bro. Kirven. Each pledging to pay \$10 so soon as the requisite number of names are recorded at the office of the ALABAMA BAPTIST; money to be paid into and distributed from that office."

In compliance with Bro. Hudson's earnest request, we called attention to his communication, and said: "We will cheerfully receive the names and amounts, and acknowledge receipts in the ALABAMA BAPTIST."

In the *Christian Index* of last week Dr. Henderson quotes the part of Bro. Hudson's communication given above, italicizing the words, money to be paid into and distributed from that office. He also quotes our notice, and says:

"In behalf of the State Board, we beg to say that we feel gratified to brother Hudson and the editors of the *Alabama Baptist* for their kindly offices. But with the utmost kindness we suggest that the State Mission Board, located at Talladega, and its secretary, brother Bailey, have been constituted by the Convention the proper custodians of all the funds to be received and disbursed to the proper work of the Board. Any other plan of receiving and disbursing money will be attended with no little confusion. We hope our brethren will see the propriety of this, as the Board could not recognize and report upon funds that have never been received and distributed by its properly constituted officials."

In behalf of ourselves, we beg to inform Dr. Henderson, that we have no desire whatever to usurp the authority of functions of the State Mission Board or its Cor. Secretary; further, that one express condition of Bro. Hudson's offer was, that the names and amounts should be sent to this office; and still further, that we referred Bro. Hudson's communication to the Corresponding Secretary of the State Mission Board and laid the whole matter before him. We asked

his opinion and advice in regard to both the communication and our notice. He was in our office when both were handed to the printer. We should not have published them without his knowledge and consent.

We have frequently had occasion to communicate with our Foreign and Home Mission Boards. In every instance we communicated with them through their Corresponding Secretaries. We have been ignorant enough all the while to suppose that the proper way to approach the State Mission Board was through its Cor. Secretary. And not only as an editor, but even as a pastor, we have invariably consulted him before taking any important step in regard to our State work, especially where there was the least doubt in our mind as to the propriety of the step to be taken.

As a pastor, we have solicited, received and disbursed funds to Bro. Bailey and to Bro. Baber, our District Evangelist. If it ever produced confusion, we have never heard of it. Why then should it produce confusion for us, as an editor, to receive and pay over funds to Brethren Bailey and Kirven? Indeed, we have repeatedly received and paid over funds sent to the ALABAMA BAPTIST for State Missions, and on no occasion did it produce confusion. We should not have paid money over to the District Evangelists, however, if Bro. Bailey had not informed us that they were duly authorized to receive and receipt for any and all funds for State Missions. And we thought he knew whether they were or not.

JNO. L. WEST.

FIELD NOTES.

If you have not renewed your subscription to the ALABAMA BAPTIST, please do so this week.

Rev. W. G. Curry, Dist. Evangelist, preached to his old charge at Bellville on Sunday, the 23d ult.

The church members here are very worldly minded, but there is not a drunkard in our community.—D. Rogers, Baker's Hill.

We were pleased to see in our office one day last week Mr. Jno. Moore, jr., the promising young editor of the *Marion Commonwealth*.

Mrs. J. H. Thomas was buried in Evergreen on the 24th. A large concourse of mourning friends witnessed the last sad rites. She was a devoted Baptist.

Rev. W. C. Morrow, who was once an able and eloquent minister in South Ala., has made his home at Evergreen, after an absence of many years.

Have you made a contribution to Foreign missions this year? If not, we beg you to do so at once. Take up a collection in your church and forward the amount to Dr. H. A. Tupper, Richmond, Va.

The ALABAMA BAPTIST is the organ of the Baptist Denomination of Alabama. If you are not a subscriber, send us \$2 and receive it for a year. Ask your neighbor also to subscribe. It will be the best investment of \$2 that you can make.

Dr. Hawthorne, assisted by Rev. B. F. Riley, late pastor at Albany, Ga., will begin, to-day, a series of special meetings in the First Baptist church. Services will be held every evening during the week, beginning at 7 1/2 o'clock. Mr. R. is a preacher of high culture and of great earnestness, eloquence and power. A cordial invitation is extended to the entire community.—*Montgomery Advertiser*.

The Jewish congregation at Vicksburg, Miss., have kindly tendered the Baptist church of that place the use of their synagogue in which to hold services till the Baptist meeting house can be repaired. This was an unexpected act, and as kind as it was unexpected. Baptists outside of Vicksburg will appreciate this kindness shown their brethren in distress.—*Baptist Record*.

Rev. E. T. WINKLER, D.D.—We are glad to learn that this celebrated Divine will probably visit our city about the 14th and 15th of March. He will deliver one or two lectures for the benefit of the "Church Improvement Fund" of the Baptist Church. The theme of one of his lectures will be, "Getting Married." Every body, whether married or single, is interested in this matter.—*Tuscaloosa Times*.

My paper has been stopped nearly a month, and I feel at a loss without it. I do not think I will do without the paper until I am so poor that I cannot raise fifty cents, and I would be glad if every Baptist would come to the same conclusion. There are many Baptists in this portion of the country, who claim not to be able to take the paper when they could realize its value, they would plead poverty no longer.—R. F. Sadler, Alton.

We learn that on Tuesday last, at Dr. Teague's, near Wilsonville, in this county, just as the friends and neighbors were about starting with the remains of Dr. Teague's deceased child to the grave, and to perform the burial rites, the horses attached to Mr. Taylor's wagon became frightened and ran away, turning the wagon over and throwing out the occupants. Mrs. Taylor, a sister of Dr. Teague, and three children were in said wagon. All were hurt, and we understand some of them seriously. We hope, however, that no fatal results may follow.—*Columbiaian Sentinel*.

Bishop Ellicott and Prof. Plumptre acknowledge the immersion of the three thousand on the day of Pentecost. (They are equally explicit and sound on Acts 8:38.) They say that "the Greek preposition might mean simply 'unto the water,' but the universality of immersion in the practice of the early church supports the English version. The church would lay aside his garments, descend chaste-

deep into the water and be plunged under it 'in the name of the Lord Jesus'; the only formula recognized in the Acts."

I am doing all I can for the A. A. E. A. I keep it before the minds of the people, and a great many have promised to take it when they can get the money. I see some of the brethren have given their names as life time subscribers for our paper. You may put down my name, not as a life subscriber, but as a life worker. I will never get too poor to work; whereas I might be too poor to pay of the paper.—S. W. Jones, Fairfield. Bro. Jones has always been an earnest, working friend and subscriber for our paper, and we hope always to retain him as such. Having the right spirit, we do not expect that he will ever be too poor to pay his subscription.

Rev. Geo. B. Taylor, D.D., will return from Rome to this country, for the purpose of collecting the balance due for the Rome chapel. He says:—"I cannot decline the call, though it seems a pity for me to have to leave my field, especially in the present moment, when, though I cannot speak of any remarkable encouragement, I yet see as never before work to be done by me, and which more than ever I feel like doing. I trust, however, that with the blessing of God and the kind co-operation of the brethren, I may be able not only to secure the funds so pressing needed to pay for and complete our building in Rome, but also to do something towards providing chapels at other stations where they are pressing needed, especially Torre Pellice, Venice and Naples."

A Painful Necessity.

Compels the Home Mission Board, to reply, No, no, no, to many earnest appeals for help to sustain their pastors, from churches at important centres, and for the ministry of salvation from sections destitute of the preached Word. But what else can we say, when the means are not sent us to meet these importunate and increasing demands?

At the last meeting of the Board, applications from prominent and growing towns in Florida, Alabama, Tennessee, Arkansas and Texas, to say nothing of other calls which are not few, were, of necessity, laid upon the table.

The Board is not in debt, and is endeavoring to enlarge its work in the domestic and Indian field. Rev. J. B. Hartwell has been appointed to labor among the Chinese, in California, as soon as he can raise, as the Agent of the Board, the funds to take him and his family to his field of labor, and to pay his salary for a year.

But we are not doing our duty, nor half, nor a fourth of it, to the multitudes who cover our land, destitute of the bread of life, many of whom are asking for it. What shall we do? The Board cannot go further or faster than the lovers of Jesus and his cause, by their contributions, bid them.

Wm. H. McINTOSH,
Cor. Sec. H. M. B. S. B. C.
Marion, Ala.

Bro. Bailey's Salary.

The State Mission Board of the Baptist Convention of Alabama find that to obtain the salary of the Rev. T. M. Bailey, Corresponding Secretary, is the greatest difficulty with which we have to contend in our work. This has not been the case until this year; and results now from the stringency of the times and the enlargement of our operations. At the Board meeting in January the undersigned were appointed a special committee for the accomplishment of this essential object. Of the pledges made at the Talladega Convention, last July, only \$400 have been paid. He has used \$120 of that amount in traveling expenses, leaving but \$280 for the support of his family during the seven months now past. How is it possible for him to prosecute his work unless the churches and individuals come promptly to his assistance? We affectionately ask your attention to this matter.

We also make this appeal to churches and brethren who have made no pledges for his salary, and beg that they will help us. Remit to Bro. Bailey, at Marion, or the Board at Talladega. The love of Christ constrains us to action!

W. C. CLEVELAND,
S. HENDERSON,
J. J. D. RENFROE.

S. S. Convention.

Dear Bro. West: Will you please, say through your paper, that I have decided to call the Sunday School Convention, of the 3rd District of the Alabama Association, on Friday before the 5th Sunday in June, in the place of March, as I had published some time ago? Place, S. S. subjects, programme, &c., will be advertised in due time. I made my first attempt Sunday, at a school house, near Bro. Nail Pitts, about 4 miles from Pine Level; organized a Sunday school, enrolled 18, and Bro. Pitts thinks the school will number 25 or 30. Supt., Bro. Nail Pitts; Asst. Supt., Lester Edwards, and Sec., George Edwards. At the close, I mentioned our paper, and got one name.

JESSE H. DICKSON,
Com. 3rd Dist. Ala. Asso.
Pine Level, Ala., Feb. 24.

LITERARY NOTES.

AMERICAN AGRICULTURIST, for March, Orange Judd Co., 245 Broadway, N. Y.

This is the best agricultural paper published in America.

THE OFFICER'S QUARTERLY contains many things of value to those engaged in Sunday school work. For terms and particulars address David C. Cook, Publisher, 16 Madison St., Chicago, Ill.

JOHN HOPKINS UNIVERSITY, Third Annual Report. Baltimore, Md. 1878.

The work done in the scientific department of this University is the same sort as that inaugurated at Agassiz at Perikese. The college department appears to us to be an encroachment; the institution ought to be a Polytechnic school, and a seminary for graduates. The provision of "ordinary college instruction for the youth of Baltimore" is not required.

BLACKWOOD'S MAGAZINE, L. Scott, Pub. Co., 41 Barclay St., February, 1879.

The article on Contemporary Literature gives the experience of magazine writers. The political article is a sharp indictment of Mr. Gladstone for calumny and factional extravagance. The article on Past and Present Conditions of Domestic Service is charged with plenty of gossip about servants and masters. The difficulties belonging to this relation are very fairly stated; but how are they to be relieved? Under the heading, Two Ladies, a sketch is given of Mrs. Jameson and Emily Kemble.

SOUTHERN HISTORICAL PAPERS for February. Richmond, Va. Rev. J. Wm. Jones, D.D.

Gen. Wm. F. Perry gives reminiscences of the Campaign of 1864 in Virginia. The larger part of the present number is devoted to Gettysburg. We are pleased to see that a tribute of honor is rendered to Gen. J. J. Pettigrew, one of the ablest of the officers who participated in that battle, and who a few days after surrendered his life to the service of his country. An article on Lincoln's alleged Proclamation shows that the responsibility of provoking war rested on Gen. Federal Cabinet. The death of Gen. Stuart shows how severely a Christian warrior can encounter the King of Terrors.

LONDON QUARTERLY REVIEW for Jan. 1879. New York. Leonard Scott Pub. Co., 41 Barclay St.

There are 9 articles: 1. Lessing, a high tribute to the sincerity of the German philosopher and the power and universality of his genius; 2. Aggressive Non-Conformity; a defense of the English establishment, based upon the difficulties which would arise from its subversion, and the discordant opinions of its antagonists; 3. The Reflection of English Character in English art, urges the artists of England to devote their skill to the representation of national events and objects; 4. Prince Bismarck is portrayed as a kind of modern Thor, a daring and brilliant absolutist; 5. Our Schools and Schoolmasters, gives some suggestive observations on the defects of the whole system of education. The objections especially relate to its superficiality and its neglect of mental and moral training; 6. Is Political Economy a Science? The reply is not favorable to the scientists who have little knowledge as to the details of their themes of discussion; 7. Smiles on Self-Help. 8. Russia and the Indian Frontier. 9. Party Government.

LIFE OF RICHARD FULLER, D.D. By J. H. Cuthbert, D.D. Pastor of the First Baptist church, Washington, D. C. Sheldon & Co., 8 Murray St., N. Y.

An excellent book, although written amid the many distractions of a laborious pastoral charge. Dr. Cuthbert was well qualified to undertake the grateful task. He knew his famous uncle intimately, studied under his direction and imbibed not only Dr. Fuller's spirit, but even not a few of his characteristics of manner and expression—unless indeed these are common family traits. The picture drawn of the old regime on the coast of South Carolina, its urbanity, its cultivation and yet its patriarchal simplicity, awakens in our heart a thousand tender recollections. And among the Baptists, Dr. Fuller was the Prince of that region; a marked man in every company; as a preacher without a peer. He had a voice of marvellous flexibility and sweetness, a presence of commanding dignity, an imagination and sensibility facile and creative, a courage equal to any emergency and an absorbing passion for the honor of Jesus and the salvation of the souls of men. The memoir is in the tone of its subject; it is a living, eloquent picture of a good minister of Jesus Christ; and it is fitly framed amid local surroundings which cast a new light upon it. Some things in the volume could be modified, like the "Call story," and some added, like his demonstrations at Pipe Creek and Barnwell; but the work as it is we can cordially commend as a noble tribute to a noble man.

THE FAMILY CIRCLE.

The History of a Hymn.

"MY FAITH LOOKS UP TO THEE."

"Behold the Lamb of God!"—John 1:29

My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine,
Now hear me while I pray,
Take all my guilt away,
Oh, let me from this day,
Be wholly thine.

May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As thou hast died for me,
O may my love to thee,
Pure, warm and unchanged be,
A living fire.

While life's dark maze I tread,
And griefs around me spread,
Be thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray,
From thee, O God, away.

When ends life's transient dream,
When death's cold shroud I wear,
Shall I not see thee,
Thou Lamb of Calvary,
In glory shining there,
O, bear me safe above,
A ransomed soul.

A year or two after this hymn was written, and when no one, as far as can be recollected, had ever seen it, Dr. Lowell Mason met the author in the streets of Boston and requested him to furnish some hymns for the hymn and tune book which, in connection with Dr. Hastings of New York, he was about to publish.

The little book containing it was shown him, and he asked for a copy. They stepped into a store together and a copy was made and given him, which, without much notice, he put in his pocket. On sitting down at home and looking it over, Dr. Mason became so much interested in it that he wrote for it the tune "Olivet," in which it has almost universally been sung. Two or three days after, being sent again in the streets, when, scarcely waiting to salute the writer, he earnestly exclaimed, "Mr. Palmer, you may live many years and do many good things, but I think you will be best known to posterity as the author of 'My Faith Looks Up to Thee.'"

Hymn and tune soon passed into common use in the United States; and in 1840 the hymn was introduced into England through a collection published by Dr. Andrew Reed, and is now found in all English and Scotch manuals of worship of recent date.

The request has often been made, by letter and otherwise, that the author would communicate any interesting facts that had come to his knowledge with the use of this hymn. A great many such facts have been communicated to him; but considerations of delicacy would forbid the communication of them in many cases, and the number, too, would render it impossible. He has told, however, two or three touching incidents which may serve as examples.

During the late civil strife, and on the evening preceding one of the most terrible battles of the war, some six or eight Christian young men, who were looking forward to the deadly strife, met together in one of their tents for prayer. After spending some time in committing themselves to God and in Christian conversation, and freely speaking together of the probability that they would not all of them survive the morrow, it was suggested by one of the number that they should draw up a paper expressive of the feelings with which they went to stand face to face with death, and all sign it; and that this should be left as a testimony to the friends of such of them as might fall. This was unanimously agreed to, and after consultation, it was decided that a copy of "My Faith Looks Up to Thee" should be written out, and that each should subscribe his name to it, so that father, mother, brother or sister, might know in what spirit they laid down their lives. Of course they did not all meet again. The incident was related afterward by one who survived the battle.

Another interesting case was that of an active business man, residing in the interior of the State, who was accustomed to visit the city of New York from time to time for business purposes. Before coming on a certain occasion, he had observed a swelling slowly forming on his person, which, though not troublesome as yet, occasioned him some anxiety; and after attending to the matters for which he came, he went to submit the case to the judgment of an eminent surgeon. He was frankly told that it would prove a malignant tumor, and would probably terminate his life by the end of six months. This was, of course, a stunning blow. He was an intellectual believer in Christianity, and a man of upright life, and without a Christian hope. Before leaving the city he called on a Christian lady—a sister, we believe—and told her what the surgeon had said. On parting from her she placed in his hand a printed leaflet, which he accepted and put in his pocket. Then he took the cars on the Hudson road, and when seated, sank into profound thought on his position. He recalled his past life, so filled with divine goodness; his sinful neglect to return this with love and obedience, and his failure to receive the Saviour of the world into his heart. Some hours, perhaps, had passed in this way, and his heart had become full of tender feeling, when he remembered the leaflet and took it from his pocket. At once his eye rested on the words:

My faith looks up to thee,
Thou Lamb of Calvary!

He read the hymn through slowly, and many times over. His heart adopted the language; a new born faith found full and delighted expression in it, and from that time he had a tranquil rest in God. The prediction of the surgeon died, and the poor sufferer died joyfully, having this song sung to him to the very last.

We will add but a single example more. It is contained in an extract from a letter of an excellent young lady, the daughter of a clergyman, who had been long suffering from a chronic disease. "One morning, long ago, I awoke with more than the usual exhaustion, and a sense of discouragement, amounting to depression. Do you know that kind of despair—so like suffocation? Bitter repinings rose in my heart; hard thoughts of God and sinful questionings—'Why must it be? What shall I do?' I heard the rain beating against the windows. I knew the day must be dreary and I sighed alone to-day? And then, I hastily glanced about the room, gladly discovering that I was alone and turning again to my pillow wearily. Hark! the chords of a piano! The family must be at morning worship. Up through the register, as distinctly as if breathed at my bedside, came the strain—

My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine.

I enjoyed it, and listened eagerly—Now hark! while I pray,
Take all my sins away,
O, let me from this day,
Be wholly thine.

I felt calmed. I would look up for cheer, I could not say that dismal morning, 'Thou, O Christ, art all I want'; but I could say, 'My faith looks up to Thee.' Afterward, for several days and nights, I repeated the hymn constantly, especially the stanza,

While life's dark maze I tread,
Maze was just the word for me. 'You know what a tangled wild my path of late has been.'—*Rural New Yorker*

How a Boy Became a Commander.

There lived in a Scotch village a little boy, Jamie by name, who set his heart on being a sailor. His mother loved him very dearly, and the thought of giving him up grieved her exceedingly; but she finally consented. As the boy left home she said to him: "Wherever you are, Jamie, whether on sea or land, never forget to acknowledge your God. Promise me that you will kneel down, every night and morning, and say your prayers, no matter whether the sailors laugh at you or not."

"Mother, I promise you I will," said Jamie; and soon he was on a ship bound for India.

They had a good captain, and as some of the sailors were religious men no one laughed at the boy when he knelt down to pray.

But on the return voyage some of the sailors having run away, their places were supplied by others, one of whom proved to be a very bad fellow. When he saw little Jamie kneeling down to say his prayers, he went up to him, and giving him a sound box on the ear, said in a very decided tone, "None of that here, sir."

Another seaman who saw this, and though he swore sometimes, was so dignified that the child should be so cruelly treated, and told the bully to come up on deck and he would give him a thrashing. The challenge was accepted, and the well-deserved beating was duly bestowed. Both the returned to the cabin, and the seaman said, "Now, Jamie, say your prayers, and if he dares to touch you I will give him another dressing."

The next night the devil put it into the little boy's mind that it was quite unnecessary for him to create such disturbance in the ship when he could easily be avoided, if he would only say his prayers quietly in his hand. But the moment that the friendly sailor saw Jamie get into the habit of kneeling without first kneeling down to pray, he hurried to the spot, and dragging him out by the neck, he said: "Kneel down at once, sir! Do you think I am going to fight for you, and you not say your prayers, you young rascal?"

During the whole voyage back to London, this profane sailor watched over the boy, as if he had been his father, and every night said that he knelt down and said his prayers. Jamie soon began to be industrious, and during his spare time studied his books. He learned all about ropes and rigging, and when he became old enough, about taking latitude and longitude.

Immortality of Human Deeds.

Several years ago the largest steamer ever built, called the Great Eastern, was launched on the ocean, and carried the famous cable across the Atlantic. A very reliable, experienced captain was chosen for this important undertaking, and who should it be but little Jamie! When the Great Eastern returned to England after this successful voyage, Queen Victoria bestowed on him the honor of knighthood, and the world now knows him as Sir James Anderson.—*Christian Weekly*

There is something solemn and awful in the thought that there is not an act done or a word uttered by a man being but carries with it a train of consequences, the end of which we may never trace. Not one but to certain extent, gives a color to our lives, and insensibly influences the lives of those about us. The good deed or word will live, even though we may not see it fruitful, but so will the bad; and no person is so insignificant as to be sure that his example will not do good on the one hand, or evil on the other. The spirits of men do not die; they still live and walk abroad among us. It was a fine and a true thought uttered by Mr. Disraeli in the House of Commons on the death of Richard Cobden, that "he was one of those men who, though not present, were still members of that house, who were independent of dissolutions, of the caprices of constitutions, and even of the course of time."—*Samuel Smiles*

For 50 years I have so watched the influence of church development that I am persuaded that no man is suited to the pastoral office who does not thoroughly canvass his congregation, and entreat, and exhort, and beg, and, if necessary, scold a little until every regular attendant upon his ministry, whether member or not, takes out regularly borrows one or more of our church periodicals, and a great many of our books. It pays every way, but especially in creating a conviction that contributions to church expenses is a duty.—*N. Y. Christian Advocate*

ARM AND HOUSEHOLD.

Sheep Farm in Georgia.

After the Atlanta (Ga.) Convention, says the *Atlanta Constitution*, a poor land in Glynn county, Ga., and upon it too cheer me to-day? And then, I hastily glanced about the room, gladly discovering that I was alone and turning again to my pillow wearily. Hark! the chords of a piano! The family must be at morning worship. Up through the register, as distinctly as if breathed at my bedside, came the strain—

My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine.

I enjoyed it, and listened eagerly—Now hark! while I pray,
Take all my sins away,
O, let me from this day,
Be wholly thine.

I felt calmed. I would look up for cheer, I could not say that dismal morning, 'Thou, O Christ, art all I want'; but I could say, 'My faith looks up to Thee.' Afterward, for several days and nights, I repeated the hymn constantly, especially the stanza,

While life's dark maze I tread,
Maze was just the word for me. 'You know what a tangled wild my path of late has been.'—*Rural New Yorker*

There lived in a Scotch village a little boy, Jamie by name, who set his heart on being a sailor. His mother loved him very dearly, and the thought of giving him up grieved her exceedingly; but she finally consented. As the boy left home she said to him: "Wherever you are, Jamie, whether on sea or land, never forget to acknowledge your God. Promise me that you will kneel down, every night and morning, and say your prayers, no matter whether the sailors laugh at you or not."

"Mother, I promise you I will," said Jamie; and soon he was on a ship bound for India.

They had a good captain, and as some of the sailors were religious men no one laughed at the boy when he knelt down to pray.

But on the return voyage some of the sailors having run away, their places were supplied by others, one of whom proved to be a very bad fellow. When he saw little Jamie kneeling down to say his prayers, he went up to him, and giving him a sound box on the ear, said in a very decided tone, "None of that here, sir."

Another seaman who saw this, and though he swore sometimes, was so dignified that the child should be so cruelly treated, and told the bully to come up on deck and he would give him a thrashing. The challenge was accepted, and the well-deserved beating was duly bestowed. Both the returned to the cabin, and the seaman said, "Now, Jamie, say your prayers, and if he dares to touch you I will give him another dressing."

The next night the devil put it into the little boy's mind that it was quite unnecessary for him to create such disturbance in the ship when he could easily be avoided, if he would only say his prayers quietly in his hand. But the moment that the friendly sailor saw Jamie get into the habit of kneeling without first kneeling down to pray, he hurried to the spot, and dragging him out by the neck, he said: "Kneel down at once, sir! Do you think I am going to fight for you, and you not say your prayers, you young rascal?"

During the whole voyage back to London, this profane sailor watched over the boy, as if he had been his father, and every night said that he knelt down and said his prayers. Jamie soon began to be industrious, and during his spare time studied his books. He learned all about ropes and rigging, and when he became old enough, about taking latitude and longitude.

Several years ago the largest steamer ever built, called the Great Eastern, was launched on the ocean, and carried the famous cable across the Atlantic. A very reliable, experienced captain was chosen for this important undertaking, and who should it be but little Jamie! When the Great Eastern returned to England after this successful voyage, Queen Victoria bestowed on him the honor of knighthood, and the world now knows him as Sir James Anderson.—*Christian Weekly*

There is something solemn and awful in the thought that there is not an act done or a word uttered by a man being but carries with it a train of consequences, the end of which we may never trace. Not one but to certain extent, gives a color to our lives, and insensibly influences the lives of those about us. The good deed or word will live, even though we may not see it fruitful, but so will the bad; and no person is so insignificant as to be sure that his example will not do good on the one hand, or evil on the other. The spirits of men do not die; they still live and walk abroad among us. It was a fine and a true thought uttered by Mr. Disraeli in the House of Commons on the death of Richard Cobden, that "he was one of those men who, though not present, were still members of that house, who were independent of dissolutions, of the caprices of constitutions, and even of the course of time."—*Samuel Smiles*

For 50 years I have so watched the influence of church development that I am persuaded that no man is suited to the pastoral office who does not thoroughly canvass his congregation, and entreat, and exhort, and beg, and, if necessary, scold a little until every regular attendant upon his ministry, whether member or not, takes out regularly borrows one or more of our church periodicals, and a great many of our books. It pays every way, but especially in creating a conviction that contributions to church expenses is a duty.—*N. Y. Christian Advocate*

The toad as an insect destroyer is becoming quite popular in Europe. Once a week a toad market is held regularly in Paris, to which these little animals are brought, carefully assorted, according to their strength and size, and packed by the hundred in baskets of damp moss. The market is never over stocked, and those of moderate size find ready purchasers at prices ranging from seventy-five to eighty francs per hundred. The majority of them are brought up for the use of English market gardens, and it is stated that orders are on hand for the purchase at those rates of every basketful that reaches the market.

It frequently happens that a cup of hot water is set down on a polished surface, and leaves an unsightly spot on the polished surface. This can be easily removed by wetting a bit of soft flannel with alcohol, and rubbing over the place briskly. When the marks are all effaced take another cloth, with a drop or two of lightly, and the sharpest eyes can never see a vestige of the stain. In case a black stain gets upon furniture, a few drops of spirits of ammonia rubbed on will take it all off; then rub with oil.

It is best to wash two hair brushes at a time, in this way: First comb them; then remove the loose hair and dust; then dip the brushes only in very warm water; sprinkle each brush with plenty of powdered borax, and rub the two together; after they are thoroughly cleaned have a piece of hot water and pour it over the brushes. Keep the back of the brush as dry as possible. Shake the water well out and dry quickly in the sun. Brushes washed in this manner will retain their stiffness.

Too many farmers regard garden work as something unworthy their dignity. Such "puttering work" they relegate to the women and children who are oftentimes overtaxed with the "chores" of a large farm. Gardening is "puttering work," if careful attention to the most minute details may be so named. It pays to putter, nevertheless, and often the garden is the only paying portion of the farm.

Horse-radish will afford instantaneous relief in most obstinate cases of hoarseness. The root, of course, possesses the most virtue, though the leaves are good too, they dry, they lose their strength. The root is best when it is green. The person who will use it freely just before beginning to speak, will not be troubled with hoarseness.

An English paper avers positively that onions, whether cooked or raw, give great relief in chronic rheumatism. A remedy certainly worth a trial.

HUMOR.

A man with a very small head on him like a pin without any, very apt to get into things beyond his depth.

A Connecticut man recently said, "I lend me a dollar. My wife has left me, and I want to advertise that I am not responsible for her debts."

"Your late husband, madame," began her lawyer. "Yes, I know he was always late out at night, but now that he's dead don't let us upbraid him," said his charitable widow.

A Boston man who bought one thousand Havana cigars, on being asked what they were for, replied that they were tickets to a course of lectures to be given by his wife.

Johnny lost his knife. After searching in one pocket and another until he had been through all, without success, he exclaimed, "O dear! I wish I had another pocket; it might be in that."

Teacher: Can you multiply together concrete numbers? (The class appear uncertain.) Teacher: What will be the product of forty apples multiplied by six pounds of beef? Small boy, triumphantly—mince-pies.

Boston Transcript: "Why are you looking at me so intently, Alice?" said Theodore. "I was gazing at vacancy," replied Alice, dreamily; and yet there is a twinkle about her mouth that shows her appreciation of the young man.

The connection between Faith and Works is happily illustrated in the case of the little Philadelphia girl. "Mamma," she said, when looking for a lost treasure, "I think God will help us find it if we ask him: so I'll pray while you hunt."

Small gentleman appears in a huge hat which engulfs him to his shoulders. His wife: "But that doesn't fit you, my love!" He: "That's what I told the man, but he showed me his gold medal—the only one awarded for hats—and what could I do?"

When a woman combs her hair back into two ropes, holds one in her mouth until she winds the other upon her neck comb, and then finds that she has lost her last hair pin, she feels that she needs two months, one to hold the hair in and the other to make remarks with.

A very loquacious female witness, whom the opposing counsel could not silence, so far kept him at bay that, by way of browbeating her, he exclaimed, "Why, woman, there's brass enough in your face to make a kettle." "And sauce enough to fill it," she instantly rejoined, "to fill it."

The editor of a back-wood's paper is reported to have discovered a New Testament on his desk, the other day. He at once wrote an elaborate review of it, and was very much disappointed when the foreman brought his copy back, and told him it was not a new book.

VEGETINE

Purifies the Blood, Renovates and Invigorates the Whole System.

Its medical properties are—
Alterative, Tonic, Solvent, and Diuretic.

RELIABLE EVIDENCE

Mr. H. R. Stevens—
Dear Sir: I will not needlessly repeat my testimony to the great number you have already received in favor of your great and good medicine, VEGETINE, for I do not think it can be said in its praise for I was troubled over thirty years with that dreadful disease, Catarrh, and built up such a fine constitution that it would cost me more, and I do feel to thank God all the time that I have a good medicine like VEGETINE, and I also think it one of the best medicines for coughs, and weak shaking feelings at the stomach, and advise everybody to take the VEGETINE, for I can assure them it is one of the best medicines that ever was.

Yours respectfully,
W. A. GORIE,
Cambridge, Mass.

Health, Strength, and Appetite.

My daughter has received great benefit from the use of VEGETINE. Her declining health was a source of great anxiety to her friends. A few bottles of VEGETINE restored her health, strength, and appetite.

N. H. TILDEN,
Insurance and Real Estate Agent,
No. 49 South Building,
Boston, Mass.

CAN NOT BE EXCELLED.

CHARLESTOWN, MASS.

Dear Sir—This is to certify that I have used your "Blood Preparation" in my family for several years, and think that for Scrophulous or Catarrhal Humors, or Rheumatic Affections, it can not be excelled, and as a blood purifier or spring medicine, it is the best thing I have ever used, and I have all almost, almost everything. I can cheerfully recommend it to any one in need of such a medicine.

Yours respectfully,
MRS. A. D. DIMMOCK,
No. 19 Russell Street.

IT IS A Valuable Remedy.

SOUTH BOSTON, Feb. 2, 1879.

Dear Sir—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can heartily recommend it to all suffering from the above complaints. Yours respectfully,
MRS. MUNROE PARKER,
86 Athens Street.

VEGETINE

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

Vegetine is Sold by All Druggists.

45 Years Before the Public.

THE GENUINE DR. C. McLANE'S

CELEBRATED LIVER PILLS,

FOR THE CURE OF

Hepatitis, or Liver Complaint, Biliousness and Bile Headache.

Symptoms of a Diseased Liver.

It is in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are constipated, sometimes alternative laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, of having left undone, something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of weakness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases are not infrequently found, when a single, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, in cases of AGUE and FEVER, when taken with Quinine, are productive of the most happy results. No better medicine can be used; preparatory to taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL. For all bilious derangements, and as a simple purgative, they are unequalled.

TENDENCY OF ILLATIONS.

The pills are never sugar coated, and have a laxative effect on the liver, as the impression of DR. McLANE'S LIVER PILLS.

THE GENUINE DR. C. McLANE'S LIVER PILLS ARE PREPARED BY DR. C. McLANE AND FLEMING, 100 N. 3rd St., PHILADELPHIA. They are to be had of the genuine DR. C. McLANE'S LIVER PILLS, prepared by Dr. C. McLANE and Fleming, 100 N. 3rd St., PHILADELPHIA. They are to be had of the genuine DR. C. McLANE'S LIVER PILLS, prepared by Dr. C. McLANE and Fleming, 100 N. 3rd St., PHILADELPHIA.

AGENTS WANTED TO SELL

Elegant Family Bibles, with 1,800 Illustrations, and embracing Bible Dictionary, Concordance, Bible Text, Book, and 150 other interesting features. Liberal commission. Send for Price-list. Bibles, Sunday-school Bibles, Aids to Scripture Study, Theological and Religious Books.

CAPERTON & CATES,

149 Fourth St., Louisville, Ky.

CHANGE OF SCHEDULE.

S. R. & D. RAILROAD.

Taking effect Sunday, Nov. 27, 1878

MAIL TRAINS DAILY.

No. 1, North. 1 Station. No. 2, South.
5:00 a.m. Lv. Selma. Arr. 9:50 p.m.
7:20 a.m. Lv. Randolph. Arr. 11:30 p.m.
8:15 a.m. Lv. Montgomery. Arr. 12:30 p.m.
9:00 a.m. Lv. Calhoun. Arr. 1:30 p.m.
10:52 a.m. Lv. Talladega. Arr. 3:05 p.m.
11:45 a.m. Lv. Oxford. Arr. 4:05 p.m.
12:20 p.m. Lv. Jacksonville. Arr. 1:15 p.m.
1:15 p.m. Lv. Rome. Arr. 2:15 p.m.
2:30 p.m. Lv. Dalton. Arr. 3:25 p.m.

ACCOMMODATION TRAINS.

(Daily—Sundays excepted.)

No. 3, North. 1 Station. No. 4, South.
4:00 p.m. Lv. Selma. Arr. 7:45 p.m.
7:30 p.m. Lv. Randolph. Arr. 11:30 p.m.
8:50 p.m. Lv. Montgomery. Arr. 12:30 p.m.
10:00 p.m. Lv. Calhoun. Arr. 1:30 p.m.
11:40 a.m. Lv. Talladega. Arr. 3:05 p.m.
12:20 p.m. Lv. Oxford. Arr. 4:05 p.m.
1:15 p.m. Lv. Jacksonville. Arr. 1:15 p.m.
2:15 p.m. Lv. Rome. Arr. 2:15 p.m.
3:20 p.m. Lv. Dalton. Arr. 3:25 p.m.

No. 1 connects closely with L. & N. & G. R. R. at Calhoun, and with the Atlantic Coast Line at Selma, with East Tenn., Va. & Ga. R. R. at Dalton, with all Eastern Cities, Tenn. and Va. Springs; with W. & A. R. R. for Chattanooga and all points in the Northwest.

No. 2 connects closely, at Dalton, with East Tenn., Va. & Ga. R. R. for all Eastern Cities, Tenn. and Va. Springs; and with W. & A. R. R. for all points in the Northwest.

No. 3 makes close connection, at Selma, with trains of Ala. Central R. R. for Mobile, Jackson, Vicksburg, Mobile and New Orleans, and all points in Ala. and Texas.

No. 4 makes close connection, at Selma, with trains of Ala. Central R. R. for Mobile, Jackson, Vicksburg, Mobile and New Orleans, and all points in Ala. and Texas.

M. STANTON, Gen. Superintendent.

June 20

STEAM ENGINE COVERS.

HOULEY COLEMAN'S

HOULEY COLEMAN'S

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