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SCIENCE AND GOD.

J. M. WHITE.

Gray Science rears her out-posts now,
 And looks o'er earth with passive brow;
 Each hidden path her curious mind explores;
 Each rain-drop crystal world undoes,
 And then rest again its hue.
 Unsatisfied she tries the unseen down,
 She tries each star to name—each ray
 She traces up the unseen way;
 And tells her age, and faint would tell by
 birth.

Of how they came (but not by Him
 But by her laws) so neat and trim
 And thus by reason, law, she makes the
 earth.
 Her curious mind each stone upturns
 And then she critically learns
 Anachronisms—and things that go to prove
 All good, all love, all truth untrue—
 And faint says mind makes old and new,
 And reason, mind, she calls, not God's
 above.

While thus th' unsearchable she plies
 God softly finds her searching eyes—
 And laws she finds upon the Ancient rocks,
 Silently He has changed—and she
 Thinks sure she's solved the mystery.
 He smiles, and playfully he pride He
 mocks!

—Pleasant Ridge, Ala.

SONNET.

J. M. WHITE.

Mysterious Light!—as when the sombre pall
 Thou didst remove—and with thy beams so
 bright
 Didst quicken the dead air of antique night;
 So now I feel—I feel it not in thrall
 For in despair I heard my Saviour's call—
 "Let there be light" within, and oh, delight,
 From darkness He did bring my soul to
 light!

And now what lovely visions pass my sight,
 'Tis now I feel the sinful pall removed;
 Now, love's the garment that my soul doth
 wear.

How sweet it is to be by Him beloved,
 Redeemed from death!—and in the Saviour's
 care;
 As He thus brings all nothingness to life,
 Cannot He draw a heart from sinful
 strife.

—Pleasant Ridge, Ala.

PLAN FOR A SERMON.

Jacob's Despondency.

"All these things are against me,"
 Genesis 42:36.

The periods which make the most
 brilliant figure on the pages of history
 were periods of anxiety and trouble
 to the men or nations who then occu-
 pied the stage of being. If a biog-
 rapher has much to relate, the life of
 his hero must have been one of suf-
 fering. So it is with the patriarch
 Jacob—his memoirs occupy a larger
 space in Scripture than is allotted to
 any other patriarch, and his miseries
 were more numerous and severe. No
 lad seems to yield repose to him, no
 relation is free from affliction. Diffi-
 culties come, and pass away from him
 to prepare the path for greater than
 themselves. The text was uttered
 under circumstances of intense an-
 guish—[Read them]—It has often
 been repeated since. If not fre-
 quently uttered, it is silently in-
 dulged. Let us investigate its causes,
 and its cure.

- I. The complaint.
- II. Its cause.
- III. Its cure.

1. The complaint.—The Church is
 heir to the cross. "Those whom God
 afflicts in mercy, and Satan in malice,"
 says an old writer, "must needs have
 many sorrows." Especially the com-
 plaint of the text seems applicable
 when inward and outward troubles
 meet.

- II. Its cause.
1. Ignorance of the nature and de-
 sign of Divine dispensations.
2. Forgetfulness of Divine conso-
 lations.
3. False reasoning upon one's spiri-
 tual condition. Men, by a natural
 kind of poetry, seek comfort in sancti-
 fication, neglecting justification.

- III. Its cure.
1. A sense of the mighty power and
 all-sufficiency of God.
2. A conviction of the Divine wis-
 dom.
3. A firm belief in the infinite recu-
 tance of the Most High.
4. A persuasion of the love of
 God.
5. A clear view of the Gospel
 method of salvation.
6. An earnest, and foretaste, and
 good hope of future bliss.

ANONYMOUS.

A man may take his choice as a
 leader of his fellows. He may have
 the satisfaction of leading, or he may
 have the reputation of leading; but
 he cannot well have both. The world
 is willing enough to be led, provided
 it is not asked to admit that it is fol-
 lowing anybody in particular. But
 when a man insists on the credit of
 leading, the world refuses to follow
 him.
 A pastor or a superintendent
 ought to have this in mind. If he
 seems always willing to receive sug-
 gestions—to seek them—and to let
 others have the credit of leading, so
 long as things are going as he wants
 them to go, he can do as he pleases
 with his flock. But if he seems dis-
 posed to take things into his own
 hands without consulting others, and
 insists on having it understood that
 he always leads and never follows, he
 had better look up a new flock. His
 old one is already tired of him.—S. S.
 Times.

Give a man such a heart as the Son
 of God describes in the beatitudes,
 and a whole universe of sorrow cannot
 rob him of his blessedness.—Spur-
 geon.

The Alabama Baptist.

J. L. West, Publisher.

"The Truth in Love."

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COMMUNICATIONS.

How Glass Is Made.

Eds. Ala. Baptist: Not long since
 a friend advised me to apply to the
 Proprietor of the New England Glass
 Works for permission to examine his
 establishment. To understand how glass
 was made had long been a matter of
 curiosity to me, so I wrote requesting
 this privilege. The paper proved an
 "open sesame" and last Tuesday my
 friend and I, with permits in hand,
 set out for East Cambridge, where
 the Glass Works are.

The buoyant spirits with which we
 set off suffered a damper before we
 found the building since, in the mat-
 ter of direction, we were completely
 at the mercy of every big or little
 Irishman that we met. One directed
 us here and another there: many did
 not know where the works were, and
 in the bitterness of his spirit my
 friend proposed to set up a school
 and teach them something. I de-
 murred to this on the ground that it
 would consume too much of the af-
 ternoon.

At length we reached the place
 and after showing our permits in the
 office we were shown to the furnace.
 Here a strange medley of sounds and
 sights awaited us. There stood be-
 tween 20 and 30 men and boys with
 begrimed faces and Cyclopean looks.
 Indeed if it were not for the modern
 airs the boys were whistling we might
 have imagined we had stumbled upon
 an underground smithy. We stood in
 a heated room amid the glare of the
 furnace and of the molten glass, while
 our ears were greeted by a confused
 din of voices and the clang of iron
 tools. We were met here by a man
 who, after satisfying himself that we
 were not intruders, explained to us
 the process of making glass, illustrat-
 ing as he went by the work in hand.
 We were not allowed to see the mix-
 ing room. Why I cannot imagine,
 unless it be that some ingredients of
 peculiar excellence are used in the
 composition and the proprietor does
 not wish these known.

The works were established in
 1818, and under the proprietorship
 of W. L. Libbey they do an extensive
 business in glass ware, red lead and
 litharge. We took it for granted that
 Mr. Libbey knew his business and
 contented ourselves with knowing
 that the sand was brought from the
 seashore or river bank and here
 mixed with the various elements,
 saltpetre, soda, &c., that go to make
 up glass.

The furnace is conical in shape,
 and in it are fixed the pots that con-
 tain the molten glass. As these pots
 are subjected to an intense heat they
 have to keep two heated ones al-
 ways ready to replace broken ones.

You see a man step up to the fur-
 nace and thrust in a hollow iron rod
 about 4 feet in length and twirl it on
 the surface of the liquid as we used
 to do in taking up molasses candy.
 When he has caught up enough he
 takes the rod and by blowing through
 it he has a glowing glass bubble at the
 other end. But this bubble is not of
 a class to be played with. It seems
 that the workmen would burn them-
 selves sometimes in handling so
 much hot glass. The Superintendent
 smiled and shook his head when I
 asked him if they never suffered in
 this way. Our workman now waves
 the rod back and forth until the bub-
 ble sits straight and then passes the
 rod to another man.

Suppose them to be making a
 tumbler, this man rolls the now cool-
 ing bulb upon a wooden surface,
 giving it a shape that distantly ap-
 proximates that which it will have
 when finished. He then hands it to
 the next man who, by judicious use
 of blowing and of his tools, soon has
 the body of a tumbler projecting
 above the rod. Just then another man
 appears and drops upon the top of
 this some molten glass. This is
 soon fashioned into the leg; and by
 thrusting this leg into the pot the
 workman gathers enough material for
 the foot. When he has pressed the
 foot out he hands the now nearly
 completed piece to the "gaffer" who
 finishes it. The latter begins by
 passing a wet iron point around what
 is the top of the tumbler when fin-
 ished, but which is now the base.
 This water makes it to break very
 regularly. Taking it by the other
 end he holds it in the furnace for a
 short while, and when he takes it out
 he can trim its upper edge into regu-
 larity with a pair of scissors. While
 in this piable state, too, he presses,
 by means of a slender piece of iron,
 the interior of the goblet into shape.
 He now smooths any rough or irregu-
 lar places that may be seen, and the
 glass is finished. A boy takes it and
 puts it into an oven. If it were not
 baked the glass would shatter as it
 cooled. After staying in the oven for
 2 or 3 days you have a fine specimen

of cut glass. Cut glass is worth many
 times as much as that moulded.

The process of moulding is very
 simple. Suppose them to be making
 a pepper bottle. The workman
 catches up some molten glass on a
 hollow rod and on blowing through
 it he obtains a bulb. Just as the
 bulb is dropping the mould closes
 upon it and the workman blowing
 lustily makes the glass to press close-
 ly to the mould. The thin glass that
 protrudes just above the mould gives
 way under the pressure of air from
 above and explodes sharply like a
 pistol shot. You now have a pepper
 bottle. They can make several in a
 minute; but they are not so clear as
 the cut glass, and of course are less
 valuable.

It is not hard to conceive the
 moulding of a bottle, but I was puz-
 zled to imagine how they made tum-
 blers. The process is very simple,
 however, requiring in addition a
 "plunger." This is in the shape of
 the hollow containing part of the
 tumbler, and as the plunger descends
 from above it presses the glass close-
 ly to the sides, and when taken out
 the "body" is complete.

In a different room the cut glass
 was ornamented by grinding various
 patterns upon the surface. Revolv-
 ing iron wheels upon which sanded
 water was constantly dripping, served
 for this purpose. Little more than a
 touch and the sand had bitten down
 into the glass, and thus by means of
 variously shaped wheels a large vari-
 ety of figures are cut. On leaving
 the first workman these figures are
 very rough, and they have to be fin-
 ished and polished by the Binney
 stone. This stone is brought from
 Scotland. The next time you sit
 down to dinner you can see speci-
 mens of such work. Any identifi-
 cations on the glassware, unless mould-
 ed, were cut by these iron and stone
 wheels. It requires a steady and
 delicate handling to succeed with
 some of this ware.

One of the workmen grasped firmly
 a slight, fragile champagne glass that
 sparkled in the sun like a diamond
 under gaslight, and said the slightest
 pressure too much in any direction as
 he held it to the revolving wheel
 would shatter it to pieces.

We passed through the waterworks
 where there were many beautiful
 pieces of glassware, and a collection
 which many of your readers no doubt
 saw at the Centennial. In the next
 room we found workmen painting the
 ware. Using enamel, they made many
 pretty scenes, which become even
 prettier when the enamel has been
 burnt in. They painted upon various
 colored surfaces, these various colors
 being produced by the addition of
 some particular element in the origi-
 nal mixture.

To be amid so much beautiful
 glassware made one feel it would be
 dangerous to go into such a place
 with a wife. At least I imagine it
 would be; but as my companion
 had a home already and mine is yet
 to be established we were able to re-
 fuse the jocular offer of our attend-
 ant to sell us any amount at a fair
 price.

We left delighted with our visit
 and favorably impressed with the
 kindness and urbanity of the men in
 charge.

T. H. CLARK.

Cambridge, Mass.

John's Baptism,

And Christian Baptism.

"All power is given unto me, in
 heaven and in earth. Go ye therefore
 and teach all nations, baptizing them
 in the name of the Father and of the
 Son and of the Holy Spirit." Matt.
 28:18-19. This and this only is
 Christian Baptism. It was the last
 commission given by Christ to his
 apostles, after his resurrection and
 immediately before his ascension.

1st. It is predicated upon the au-
 thority of Christ.

2d. It must be preached to all na-
 tions.

3d. It must be administered in the
 name of the Father and of the Son
 and of the Holy Spirit.

The first case of Christian Baptism
 under this commission, occurred on
 the day of Pentecost, when the
 Church of Christ was first established
 and the Gospel first proclaimed to all
 nations. Luke 24:49; Acts 1:1-12;
 2:38-47.

That John's Baptism was not Chris-
 tian baptism is absolutely certain, be-
 cause:

1st. It was not predicated upon the
 authority of Christ. John 1:33. His
 commission was from the Father, and
 he baptized before he knew Christ.
 John 1:31. "A Christian ordinance
 not founded on the authority of
 Christ, not the effect, but the means
 of his manifestation, and first exe-
 cuted by one who knew him not, is an
 incomprehensible mystery." Carson

on Baptism, pp. 13, 83.

2d. It was not intended for all na-
 tions. John's mission was to Jews
 only. The mission of Jesus was to
 Jews only; the first commission of
 the Twelve was to Jews only, and the
 mission of the Seventy was to Jews
 only.

3d. It was not administered in the
 name of the Father and of the Son
 and of the Holy Spirit. John bap-
 tized in no name at all; nor was any
 baptism administered in the name of
 the Father, Son and Holy Spirit
 prior to the day of Pentecost. John
 7:39. Jesus baptized not, John 4:2.
 And some whom John baptized had
 not even heard whether there be any
 Holy Ghost. Acts 19:2.

4th. Certain of those who received
 John's Baptism were rebaptized by
 the apostles. Acts 19:5.

It is an axiomatic truth, that
 two things which are equal
 to the same thing are equal
 to each other; and the converse is
 equally true. It is therefore a matter
 of impossibility that two things which
 differ so essentially and widely as
 John's Baptism and Christian Bap-
 tism can be the same thing. That
 the two are not one and the same
 thing is therefore demonstrated.
 But let us notice one, (and the on-
 ly one we know of) plausible objec-
 tion:

It is argued that because John
 proclaimed the Gospel, therefore his
 baptism was a Christian ordinance.
 Mark calls it "the beginning of the
 Gospel." Now the beginning of a
 thing must be a part of that thing,
 and from this conclusion there is no
 escape.

Very true, we reply; we do not
 wish to escape it. John not only
 preached the beginning of the Gos-
 pel, but the Gospel itself. Luke 16:16.
 You are welcome to the whole of it.
 The Gospel was preached to Abra-
 ham also, Gal. 3:8; and it follows of
 course that circumcision was a Chris-
 tian ordinance, and that the Peda-
 baptists are right when they affirm
 that baptism came in the room of
 circumcision. Isaiah also preached
 the Gospel, Isa. 61:1. And so did
 the Angel to the shepherds. Luke
 2:10. The Gospel was also preached
 to the Israelites in the wilderness.
 Heb. 4:2. But were all these Gos-
 pels the same? No, verily!

The Gospel preached to Abraham
 was the good news, that "in thy seed
 shall all the nations of the earth be
 blessed." The Gospel by Isaiah was
 the good news of approaching deliv-
 erance to the captive Jews. The
 Gospel to the shepherds was the
 good news of the Saviour's birth.

The Gospel in the wilderness was the
 good news of rest in Canaan. The
 Gospel that John preached was the
 good news that the kingdom of heav-
 en was near at hand. Matt. 3:1.
 And the same Gospel was preached
 by Jesus, Mark 1:14-15; by the
 twelve, Matt. 10:5-7; and by the
 seventy, Luke 10:9-11. Gospel
 means good news, and all this good
 news was about the establishment
 of a kingdom which had not come,
 but was near at hand; John was
 not in this kingdom, because it was
 not till after he was cast into prison
 that Christ, the twelve and the sev-
 enty, began to proclaim it near at
 hand. Matt. 4:17. And into this
 kingdom Christ expressly declared
 that no man could enter unless he
 were born again—"of water and of
 the Spirit." John 3:5. Now at that
 time the Spirit was not given.
 John 7:39.

But there is yet another Gospel
 called by way of eminence, Acts 20:
 24; "The Gospel of the grace of
 God." This is the Gospel which is
 preached to all nations, which con-
 cerns you and me, and by which we
 are saved. Paul defines it, 1 Cor.
 15:1-4, as the death, burial and res-
 urrection of Christ. Not a prospec-
 tive Gospel, but a Gospel of accom-
 plished facts and upon the belief
 of which our salvation depends. It
 was this Gospel to which Christ re-
 ferred when he said, Matt. 11:11,
 "Verily I say unto you, there hath
 not risen a greater than John the
 Baptist, notwithstanding, the least in
 the kingdom of heaven is greater
 than he." The Gospel preached by
 John was, therefore, not the same
 Gospel preached by the apostles.
 Rom. 6:3-7. Hence the apparently
 plausible objection founded on a
 misapprehension of the term "Gos-
 pel," is completely disposed of, and
 vanishes into the air.

[We publish the above ingenious
 argument while disagreeing with the
 conclusion to which the author
 comes. That a baptism to which our
 Lord himself submitted and which he
 commended by his own example, was
 not Christian baptism seems to us an
 absurdity.—ALA. BAP.]

Conscience is a bosom friend or a
 bosom fury.

Accessions from Other Denominations

Dear Baptist: I have ever admired
 Rev. C. H. Spurgeon, the great Lon-
 don preacher. The sermons of this
 blessed man have cheered, and
 strengthened thousands of God's
 children, as they have marched
 through this wilderness of sin and
 sorrow, to that country where "God
 shall wipe away all tears from their
 eyes," and where there shall be
 "neither sorrow, nor crying, nor
 any more pain." He is admired for
 his intellectual greatness, his earnest
 piety, his implicit faith in God, and
 for his inflexibility in holding the
 great fundamental doctrines of our
 religion; yes, and for his undaunted
 bravery in defending those prin-
 ciples.

But notwithstanding the greatness
 and goodness of this famous man of
 God, we think he is not infallible.
 In the opinion of one whose influence
 is limited to a small circle of this
 world's territory, Mr. Spurgeon has
 made mistakes, and faults are found
 in some of his utterances. Some of
 these may be found, according to the
 opinion of your humble correspondent,
 in a sermon which appears in the
Christian Herald, and *Signs of our
 Times*, on the "Second Birth." I
 will give to your readers a quotation
 from what he says; they can judge for
 themselves: "I am always afraid of
 those persons, who glory in being
 converted from one set of religious
 opinions to another. The best con-
 verts to a church are those who are
 brought into it from the world; those
 who migrate from other sections
 of Christianity are not often the
 most valuable acquisitions. Some-
 times, like the convicts who leave
 their country for their country's
 good, they benefit their parts best by
 leaving it, and do not come to the
 newly adapted section of the church
 as an unmixed gain."

1st. I have no objection to the first
 clause of this quotation. I never had
 much use for boasters myself. And
 those who would go about boasting
 of a matter so grave as the one we
 are considering I am disposed to
 think would be pretty empty both in
 head and heart, and would not be
 worth the trouble of changing.

2d. "The best converts to a church
 are those who are brought into it
 from the world." This is exceedingly
 doubtful, unless we consider all who are
 not in Baptist churches in "the
 world." Then, of course, what Mr.
 Spurgeon says would be true. It
 could not be otherwise. I am of the
 opinion that some as good men as we
 have ever had in our denomination
 have come to us from other sects.
 Who has surpassed that noble hearted
 Christian hero, Adoniram Judson, and
 his no less heroic and consecrated
 wife, Mrs. Ann Judson? And from
 what I know of Alexander Carson,
 (who was once a Presbyterian, and of
 whom it is said, "His disinterested
 love of truth, led him to inquiries re-
 specting the New Testament model
 of the Christian church, the result of
 which was his union with the Bap-
 tists") he has not been often surpass-
 ed as a good and great man. Those
 better posted in church history, no
 doubt, could give a lengthy catalogue
 of those who have enlisted in our
 ranks from other denominations, "of
 whom the world was not worthy."
 But see a quotation from our own
 "chief editor," which is to the point:

"We have now in Scotland some dis-
 tinguished divines and preachers,
 among whom are Rev. Jas. C. Brown,
 President of the Baptist Union of
 Scotland, Dr. Cullross, of Glasgow,
 and Dr. Anderson, of Aberdeen, all
 of whom were Presbyterians."
 As far as my limited observation
 reaches, those who come to us from
 other denominations make as good
 members of our churches as any we
 have. And I must confess that I am
 always glad to see them come; es-
 pecially when they come from honest
 and matured convictions of duty.
 I would be far from persuading any
 one to come to us contrary to his
 or her own belief of duty.

3d. Perhaps Mr. S. was led to say
 what he did (not denying his sincer-
 ity) in endeavoring to make all im-
 portant the necessity of the "new
 birth." That this necessity rises
 pre-eminently above all other things,
 no one will deny. It is certainly the
 "one thing" needed above all others;
 but in making prominent one vital
 principle of truth, we should not
 stretch a black veil over the "fair
 faces of some of her less important
 daughters."

4th. If one, who is by nature dead
 in trespasses and sin, is quickened
 and made alive in Christ Jesus, and
 finds himself in the pale of a de-
 nomination which he honestly be-
 lieves teaches for "doctrine the com-
 mandments of men," shall he, un-
 der the sound of his Master's words,
 "If any man will come after me, let
 him deny himself, take up his cross,
 and follow me," and His words,
 "Come out from among them,"
 shall he, I say, turn a listless ear to
 these, and all other like precepts of
 his Lord, and roll along in the ve-
 hicle of error, through his short
 course of life, holding forth, not a
 bright, but a dim light?

We must remember there are
 thousands, in the different Christian
 denominations, who had no volition,
 whatever, in the matter of church
 membership. Shall they, when the
 light of God's salvation shines
 into their understandings, consider
 themselves forever doomed to bear
 the yoke of some sect which laid that
 yoke upon them in their infancy?
 Shall they not "cast off" that yoke,
 and arise to, and stand fast in, the
 liberty wherewith Christ hath made
 them free?

I love and cherish our principles.
 They seem to me to be as far as I
 have yet been capable of judging, ac-
 cording to the oracles of truth; but
 if there is any man, or woman, who,
 after serious and prayerful investi-
 gation of God's revealed will, comes
 to a different conclusion, and thinks
 our cardinal doctrines are erroneous,
 and wishes to cast his lot among
 those whom he may think more in ac-
 cordance with Scripture teaching, my
 advice to him is not to remain with
 us.

I have never yet hesitated to urge
 my fellow-believers to a prayerful and
 careful study of God's word from
 fear they would not be Baptists. I
 have generally felt that if they
 would impartially investigate that
 word, and act upon a conviction of
 its teachings, our denomination would
 have nothing to fear.

G. D. BENTON.

Uchee, Ala., March 4th.

Bear Creek Church.

Dear Baptist: There may be some
 of your readers who would like to
 hear from this branch of the Vine.

I will first endeavor to give the lo-
 cality of this church. It is situated
 on a beautiful spot of land, 5 miles
 south of Allenton, and 7 miles west
 of Pine Apple. The house is very
 much in need of repairs, which we
 will try to attend to this year. We
 are all very poor, financially, and
 have not been able to do all the work
 needed on it as yet, but we will

Alabama Baptist.

SELMA, ALA., MARCH 20, 1879.

JOHN L. WEST, PUBLISHER.

EDITORS:
E. T. WINKLER AND 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.

UNSECTARIAN THEOLOGICAL SCHOOLS.

The current objection to Denominationalism was well answered by Coleridge when he pretended to agree with an ultra-liberal and opposed the cultivation of his garden as interfering with its natural products and "prejudicing the soil in favor of roses and strawberries." President Eliot, of Harvard, who, of course, has read Coleridge, has not taken to heart this lesson. For he gravely argues that the licentious who are studying for the ministry ought not to have in the beginning any definite religious views at all. He says: "The fact that most members of the clerical profession are committed to a particular creed or form of church organization in early youth, diminishes to an incalculable degree the influence of the profession in the modern world; for the modern world respects only the scientific method, which admits of no settled convictions except those which rest upon thorough previous investigation." What sort of divines and teachers may be expected to issue from a theological school which, like that of Harvard, boasts that it is "non-sectarian," and therefore must not teach any system of theology or of ecclesiastical polity, it needs no seer to predict. We may look out for radical disorganizers in the gradages of a school which is committed to the incultation of no truth whatever.

SCYTHIAN AND GREEK.

"Tis distance lends enchantment to the view." Many people who regarded the victorious advance of Russian arms in Turkey as the triumph of Christian principles have no doubt been deceived by the spirited exposures made by Capt. Burnaby in his Ride in Asia Minor. The Russian Government is a despotism smeared with a thin varnish of civilization and Christianity. And the Greek church is as remote from the knowledge and practice of the Gospel as the Roman Catholic is.

Even in little Greece, that church is displaying a narrow and disgraceful intolerance; as our Baptist missionaries know by unhappy experience. For three years a Baptist school for poor children has been closed by the public authorities, because Madame Sakalariu, the preceptor, wife of a Baptist missionary, refuses to teach the (heretical) Greek catechism in it. Now M. Angenios, Minister of Education at Athens, Greece, has offered Madame Sakalariu, the wife of a Baptist missionary, permission to re-open her school there on condition that either a picture of the Virgin is hung up in it, or that a Greek priest is permitted to teach the children the catechism daily. The offer was refused. It is a sad thing to know that the cause of true religion has not gained but rather lost by the triumph of professing Christian arms. The Protestant missionaries declare that there was more religious liberty when the country was under Turkish rule than there is at present. The most dangerous form of error is a false Christianity.

ASCETICISM.

In describing those who depart from the faith the Apostle Paul specially characterizes those who forbid to marry and command to abstain from meats. These prohibitions are supposed to refer immediately to the Ebionites of that day, who maintained that the mortification of the body is the way of perfection. It is strange that the Romanists who declare the apostolic warning to have been thus occasioned, fail to see that the principle underlying it does not belong to any one age, but is as unchangeable as the Gospel itself. The celibacy which Rome insists upon as characterizing a truly "religious state" is not insisted upon for its own sake, but to maintain the unity and greatness of that ecclesiastical hierarchy. And the fast which she enjoins is not fasting but a change in the bill of fare, from flesh to fish mainly. To people who live along the sea coast or the track of rivers, the change may add zest to the viands of the table.

The Reformed Episcopal church which is considering the propriety of giving up the Lenten observance is hypocritically reprimanded by the Catho-

lic Mirror in the following style: "As Protestantism is the religion of ease and self-indulgence, of course its followers can find reasons for not doing what is disagreeable to them, even when, as in the case of the fasting and other accompaniments of the Lenten season, many passages in the Bible are explicit against the champions of flesh and blood." It seems, in our poor judgment, to be a matter of trivial importance, whether one gets fat on mutton and beef or on fish and oysters. And so far as the Romish priests are concerned, really they look to us to be as well fed a body of men as any in the land. Their appearance is the manifest result of good living. Nor would we blame them if their pretensions and practices corresponded. A man may do a great many worse things than eat a good dinner. The apostle from whom we quoted in the beginning, teaches us that God hath created meats to be received with thanksgiving of them which believe and know the truth, i. e. Christians. Two distinctive principles of Romanism are condemned in a single verse of Scripture, 1 Tim. 4:3. Until the Mirror shows some Scriptural command for Lenten fasting, we shall hold that observance to be mere "will worship," which neither benefits man nor honors God.

THE CHINESE IN AMERICA.

We sincerely hope that the debates in Congress on the Chinese question will awaken Christians to more earnest efforts for the evangelization of this heathen people. While the Chinese are denounced by the Kearneys and other classes on the Pacific coast, some earnest Christians are laboring for them, and Southern Baptists should embrace the opportunity now offered them of engaging in this important and much needed work. It is stated that there are now in San Francisco, four separate missions to the Chinese, conducted by different denominations, who have eighteen homes with schools attached. These schools have an attendance of about 1,000 pupils, whose instruction is for the most part given in the English language. Mr. S. Brackett, who visited one of these schools, was interested in the exercises. The singing was led by a small organ played by one of the older Chinese scholars. The hymns were sung in English to American tunes. A chapter was read, the superintendent and scholars reading verses alternately. Some of the Chinese could read well, and seemed proud of their ability to do so. After the reading of the chapter, the scholars separated into small classes, and were taught by teachers as in an ordinary Sunday-school. Such manipulation of the Chinese difficulty will be more effective than all the devices of the politicians.

Since the above was written, the President has vetoed the proposed bill to restrict Chinese immigration. He points out the advantages given us by the Burlingame treaty in the protection of our citizens in the Celestial Empire, and in the opening of the Chinese ports to our commerce. He shows that the modification of the treaty is not constitutionally within the power of Congress, and that it would be a breach of faith toward the other contracting power. It is clear that if we abrogate, under these circumstances, any part of the treaty, we abrogate the whole; we relinquish the rights which our merchants and missionaries are now enjoying in China, and we surrender the gainful and growing commerce, which has been established with the East to our commercial rivals, England and France. The President does not dwell on the religious aspects of the case. These are of first importance to us; we have been sending missionaries to China in small numbers at great expense. Now China sends the Heathen whom we seek to evangelize, to our own shores. The men who need regenerating are brought within our reach. And we have no apprehension that the Gospel cannot convert pagans in America, and turn them here, as well as in their own land, from darkness to light and from the power of Satan to God.

There is no doubt, however, that such an irruption brings immediate evils with it. Not a few kinds of honorable industry have ceased to be remunerative to those who have heretofore engaged in them, and who are driven out of the field by the cheap labor of China. And the social state of the Pacific communities is lowered by the infusion of this new element. The immigrants do not represent the best classes of their own country, but are coolies, the mere serfs of the companies that bring them over. It seems to us clear enough that the same sort of immigration should take place from China to America, as takes place from America to China. But some method more delicate than an act of Congress will be needed for the arrangement of the affair.

He that is much in prayer shall grow rich in grace. He shall thrive and increase most that is busiest in this, which is our very traffic with heaven, and fetches the most precious commodities thence.—Leighlin.

STAGE AND PULPIT.

The stage cannot be made the school for morals. And the reasons for this are patent. The stage is supported by those who are seeking for pleasurable excitement, and the lovers of pleasure will not tolerate shows and talks which are obviously intended to enforce moral truth and religious duty. Even Mcbeth, that wonderful discourse on conscience, would not retain its place on the stage, were it not for its legendary, supernatural and intensely sensational character, which appeals to the lower passions, and which permits the spectator to ignore its deeper lessons if he will. And the exposure of females, as actresses upon the boards, tends to demoralize those who take up the profession, notwithstanding the signal exceptions we recall in the case of Mrs. Siddons, Mrs. Kean, Miss Cushman and others. The pulpit is therefore justified in its warnings, as to the moral dangers connected with the habit of theatre going.

Recently, Dr. Agnew, a Presbyterian minister of Philadelphia, created a good deal of excitement by pronouncing an unsparing philippic upon the stage. The sermon having been advertised, a great many actors and actresses were present. The following is the report of a part of the exercises. In his prayer Dr. Agnew said: "O Lord, save any young man within reach of my voice from the blighting effects of the theatre! It leads the body to ruin, the mind to destruction, the soul to hell. Its influences are vicious, its locality is marked by dens of vice and the footprints of scarlet women." The sermon was in the same vein, the following being a passage: "Even the great and much lauded Shakespeare glories in bacchanalian revels and excuses the lack of virtue in men and women. Murder is made heroic. An actor—a Booth—has thought it heroic to put a pistol at the heart of a President. We don't want murders, even by illustration, in public. Some States have already moved in the direction of having their executions in private. Why should such murders as the stage depicts be tolerated?"

In dealing with this evil, the great trouble is that those who support the stage, and those who are supported by it, can scarcely be reached by the pulpit. They form, in a large measure, a class by themselves. The most the pulpit can do, is to exert a general restraining influence upon the kind of dramas that are tolerated, and upon the attendance of the young people of the church and congregation. Yet this is accomplishing something in the right direction. A fortress that resists the cannon ball may be breached by sapping and mining.

REMINISCENCES OF JOHN RANDOLPH.

No public man of his day drew to himself a larger share of general attention and interest than John Randolph. In a recent paper in the *Herold*, Dr. Jeter gives the following brief but interesting sketch of the Virginia orator. "Randolph was as singular in appearance as any man who could be found in a day's search. He was tall and slender; his body was short, and his legs were unusually long; his head was small, and seemed to be set on his shoulders; and his dress was unobtrusive. His presence, while it gave no promise of superior intelligence, would have attracted attention in any assembly. He was unquestionably the most perfect orator to whom, in the course of half a century, it has been my privilege to listen. I have heard many of the most eminent speakers of the present age, in this country, and some in Europe, in Legislative Halls and in pulpits, and I have not seen one who seemed so thoroughly to understand the art of public speaking as he did. I have probably heard speakers more profound in thought, more moving in appeal, but none so faultless in speaking as was the orator of Roanoke. His voice was sharp, and quite peculiar, but not unpleasant to the ear. His gestures were few, but all graceful and expressive. In the art of pausing, he was unrivalled. He would throw together the clauses of a sentence, exciting expectation, and before he would bring out its meaning, with his hand gracefully elevated, he would pause, as if some thought too large for utterance were struggling to find expression. There was no doubt but that the sentence would be gracefully and forcibly finished. The delay intensified the desire to hear the conclusion. Every head was pressed forward, and every eye was strained, nor was there any disappointment when it came. It went to the mark, with unerring precision, and with resistless force. His style was natural, clear and strong, adapted simply to convey and press his thoughts.

Of his remarks in general, I have no distinct remembrance; but I recollect one of his illustrations. He was discussing some matter before the Convention which he considered theoretical rather than practical. Jefferson, the orator said, constructed a

plow on philosophical principles, whose mould board presented the least possible resistance. He had tried it. All he could say of it was, that it was the hardest plow to draw that ever he had seen. The measure he was opposing seemed sound in theory, but it would, like Jefferson's plow, be difficult in practice.

FIELD NOTES.

A new Baptist church is to be built at Okark.—*So. Argus*.

A brother expresses his sympathy for Bro. Fortune. He hopes he was not badly hurt when he was recently pounded.

Rev. E. B. Teague filled his regular appointment in this place last Sabbath, preaching excellent sermons.—*Columbiana Sentinel*.

Dr. R. I. Draughton, of Perdue Hill, Monroe Co., is a contributor to the Baptist Reflector; also to Mrs. Mayfield's Happy Home.

Bro. J. Trappe promises to give us his observations and opinions on Poundings as soon as another article shall appear on that subject in the paper.

The Bethlehem Association can boast of having three of the *biggest* preachers in the state: Lambert, Curry and Duke. They weigh about six hundred and fifty pounds.

A number of brethren, interested in Bro. Lee's Reminiscences, would be glad to have him continue their publication. Will you please let us hear from you, Bro. Lee?

Elder P. Brown, of near Fackler, and one of our County Commissioners, preached an able sermon in the Baptist church in Scottsboro, last Monday night.—*Scottsboro Citizen*.

Doctor Marston calls Marion "the Baptist Jerusalem of the South." Somebody said, Selma is one of its suburbs. Jerusalem had better be careful of the suburb will absorb it.

Rev. Jno. L. West, editor of the *Alabama Baptist*, was in Evergreen this week, and preached to a large congregation at the Union church on Sunday night last.—*Evergreen Star*.

In the article headed "Severely and Repeatedly Pounded," in our last issue, occurs this sentence: "They brought bundles, boxes, fans, &c." The word *fan* should have been *pans*.

Judge J. W. Leslie, of Monroeville, is an active friend of the ALABAMA BAPTIST. He thinks it is the best paper published. He is also a warm friend of our State Mission work.

We have just returned from a ten-day's tour. We visited Evergreen, Bellville, Monroeville, Pineville and Pine Apple. We did something at each of these places for the BAPTIST.

While at Evergreen we called on Eld. W. C. Morrow. Bro. Morrow enjoys the reputation of having been, in his prime, one of the most eloquent and influential preachers in South Alabama.

Rev. J. E. Cox, of Jasper, Walker Co., has been appointed as an evangelist of the State Mission Board, to labor in the North River, Canaan, Warrior River and Sulphur Springs Associations.

Rev. J. S. Paulin has been appointed by the Superintendent of the county as trustee of free schools in Clayton township, our town having been made a separate school district.—*Clayton Courier*.

While at Evergreen recently we were the guest of Hon. F. M. Walker. Bro. Walker is Probate Judge of Conecuh county and is an active Baptist. We are indebted to him for several new names.

By the assistance of the U. S. Consul in Laos, the American Missionaries have secured a proclamation from the King of Siam granting full religious liberty in North Laos, and recognizing the Christian Sabbath.

I thank you for notifying me that my time was about to expire. I dearly love my old state paper, the ALA. BAPTIST, and think that every Baptist family in the state should subscribe for it.—*J. H. Rowell, Jefferson, Tex.*

We spent a night with Hon. J. W. Leslie, at Monroeville, last week. Bro. Leslie was formerly Probate Judge of Monroe county. He is said to have been one of the best Probate Judges that the county ever had.

The *Standard* says that the latest statistics show that the debt of Alabama exceeds \$50,000,000. We may be grossly ignorant of State matters, but if we have been correctly informed our State debt doesn't much exceed \$10,000,000.

I reached home day before yesterday—sick, violent cold, and now confined to my room. There is much sickness throughout the country from colds—some pneumonia.—*P. E. Kirven, Hoboken, March 6*. We trust that Bro. Kirven has recovered ere this.

The good people of Perdue Hill have requested Rev. L. W. Duke to give them a regular appointment during the year. He agrees to do so. He has entered upon his seventh year as pastor of the Baptist church in the same community.—*R. A. L.*

Rev. Dr. Renfro has been quite sick for the past week—he was too sick to hold religious service in his church last Sabbath. We are pleased to state he is much improved now, and we trust will be entirely recovered in a very short while.—*Talladega Mt. Home*.

I have read with interest the editorial, "Journalistic Raids," and your discreet reply to Dr. Henderson. In defending the ALABAMA BAPTIST you are battling for an enterprise indispensable to the interests of the Baptists of Alabama.—*P. E. Drew, Oak Grove*.

On Sunday, the 9th inst., we visited Bro. Y. M. Rabb's Sunday-school at Evergreen. For the size of the place, this is one of the largest

and best schools in the State. Sunday evening we preached at the Union church, where the Baptists of Evergreen worship, to a large and attentive congregation.

The Selma church at its last conference made a contribution of \$50 to the State Mission work. This, in addition to its pledges and former contributions, makes about \$200 given to the work during the year.

We direct the attention of our readers to the advertisement of Bro. Bertrand Zachary of Opelika. We know him to be an excellent man and perfectly reliable, and we bespeak for him the patronage of the public. If you have furs of any kind, ship them to him.

An Institute for the benefit of colored ministers has recently been held in Marion under the direction of Dr. Marston. Lectures were delivered by brethren Winkler, Bailey, Vaiden, McInosh and Marston. A more extended notice will be published in our next issue.

Salem Association, which has been visited recently by the Cor. Sec. of the State Mission Board, has manifested a praiseworthy interest in State Missions. About \$160 in cash and pledges were secured for the support of Rev. J. S. Marbrough, missionary in S. E. Ala.

We have received a club of 22 names from Pine Apple, through Bro. J. E. Cogburn. We feel grateful to the good-brethren and sisters in Pine Apple for their timely assistance. Why can not every community in the state do likewise, and thus help to advance the interests of our denomination?

The drift in Europe is toward religious liberty. Year by year one bond after another upon conscience is relaxed. Recently the Saxo-Meiningen legislature has legalized the leaving of the State Church, on going through certain formalities, by persons desiring it—who are of full age.

I trust that every one who reads the editorial on "Journalistic Raids" will start afresh with renewed energy and determination, to give our paper such support as is necessary. In the language of another Bro., "I may be too poor to pay for the paper, but I never expect to be too poor to love it and to work for it."—*F. A. Flowers, Belling*.

We have received the following: "An old pastor was required to preach, answering the question, Who was Melchisedec? He preached six sermons in answer to this question. Concluding the last sermon he gravely said, 'My brethren, you see we don't know anything about who Melchisedec was, and it don't make any difference whether we do or not.' Were the 12 disciples at Ephesus baptized? Was John's Baptism Christian Baptism?"

We shall have next Autumn a new batch of letters describing the gloom of Switzerland. For now it is definitely settled as the council of the Evangelical Alliance announces, that the winter, which will be the 7th, General Conference of Christians of all nations will be held during the present year at Basle, Switzerland, beginning on August 31 and continuing until Sept. 7.

I expect to keep the ALA. BAPTIST in one shape or other, constantly before my members, realizing, as I do, the great advantage to the cause gained by religious newspaper reading. Of course the paper to be especially pressed upon the people is our state organ. I was gratified to see the position taken by our paper, with reference to newspaper raids in our state.—*N. B. Williams, Gadsden*.

The *Evangelical Times & News* says: At the First Baptist church, Monday night, the congregation agreed by a unanimous vote to call the Rev. Dr. Wamboldt to take charge of that church in this city. Dr. Wamboldt preached two sermons Sunday morning and evening at the Baptist church, and all who heard him expressed themselves much pleased. He has been recently in charge of the Baptist church at Jacksonville, Florida.

The Southern Baptist Convention convenes in Atlanta on the 8th of May. W. G. Whidby, R. R. Secretary of the Convention, reports, through the *Index*, that the Ala. Central will pass delegates for one fare; A. G. S., 6 cents per mile one way and return free; M. & M., round trip tickets at 6 cents per mile; New Orleans & Mobile, round trip from N. O. to Atlanta, \$29.75 to delegates who identify themselves; Western R. R. of Ala., round trip tickets at 3 cents per mile each way; M. & E., round trip tickets at 6 cents per mile; S. R. & D., 6 cents per mile one way.

A new Baptist Quarterly is to be started by Rev. Dr. Baumes, of Cincinnati. We wish well to the enterprise, to which indeed we have contributed an article on the Missionary Career of Jesus Christ. We do not see why such an undertaking may not prove a success. The Quarterly ought to differ in some respects from any we have yet had. It ought to be more popular in its character. It ought to give the results of labors by which those results are reached. It ought to have a variety of short articles upon interesting subjects. We think it likely from the announcement that the Quarterly will have a more popular tone than its predecessor.

In answer to a call, made by the church at Shiloh, Marengo Co., the writer and Eld. Nathan Thomas met the church Saturday, March 1, for the purpose of ordaining W. B. Williams to the Gospel ministry. After a sermon by the writer we proceeded as follows: Bro. Thomas questioned the candidate in regard to his Christianity; also his belief concerning the doctrines of the Bible. After which, Bro. Thomas made the ordination prayer.

The writer delivered the charge and blessed the Bible. Benediction by Bro. Williams. We trust that God's blessings may attend his ministry, and make him a useful dispenser of the words of eternal life.

—*W. H. DeWitt*.

We met Eld. T. L. Houck, the blind preacher, at Pine Apple last week, and heard him preach a very good sermon on the Atonement.

While on our recent tour we spent a day and night very pleasantly with Bro. B. J. Skinner, at Pineville. He is a growing man, and is held in high esteem by the people of his charge.

We rode from Monroeville to Pineville, with Braxton Bragg, a relative and namesake of Gen. Bragg. We are greatly obliged to Braxton for his kindness, and tender him our best wishes for his success.

A young lady 16 years old, in Pine Apple, earned the money to pay a year's subscription to the ALABAMA BAPTIST with her needle. We commend her example, and refer to it as proof, that "where there is a will there is a way."

Our absence during the whole of last week, will explain to brethren whose correspondence demanded our personal attention why a prompt reply to their favors was not received. Please bear with us, brethren. You shall have an answer as soon as possible.

Eld. L. W. Duke, of Kempville, is a warm friend of our paper. He is one of the *biggest* preachers in South Alabama, and one of the most genial of men. In passing his house last week we stopped just long enough to shake hands with him. It always does us good to meet such men.

We preached at Pine Apple last Saturday, Sunday and Sunday evening. The congregations were good and unusually decorous and attentive. There is a large church at this place and its membership includes some most excellent brethren and sisters. We have rarely spent three days more pleasantly than we spent in their midst.

We had the pleasure of meeting Bro. W. G. Curry, evangelist of the State Board, at one of his appointments, near Pineville, last week. He is vigorously prosecuting the work. He ought to be well supported by his district. He deserves to be. He pledges himself to work more earnestly for the ALABAMA BAPTIST than ever before.

On our way from Monroeville to Pineville last week, we arrived at the residence of Bro. W. B. Kemp, two miles south of Pineville; after dark, and were taken by Sister Kemp for an Irish peddler. We did not complain, for never, we imagine, was an Irish peddler more kindly cared for. We hoped to hear next session that Bro. Kemp's only son Willie had entered the Howard.

We spent a day and two nights last week with Bro. B. F. Riley at the home of his father-in-law, Dr. J. L. Shaw, in Bellville. His health is greatly improved since his return to Alabama, and he is now looking quite well enough, we think, to go to work. He is one of our most promising young ministers, and we trust that a suitable field will soon be opened for him in our State.

We regretted that Bro. G. R. Farnham was absent from Evergreen on Sunday during our visit to that place, and we regret much more the occasion of his absence. He and his wife were at Bellville by the sick-bed of his mother, a most excellent Christian lady, whose death was daily expected. We met him in Evergreen, however, on Monday, and rode out with him that afternoon to Bellville. Bro. Farnham, though under 35 years of age, is by far the best lawyer in his town. In his life and health he is spared, his influence will not be felt in our Denomination, and in the affairs of our State as well.

I left Alabama, March 4th, in quest of health. I am now here en route for San Antonio. I stopped over 3 days in Galveston, where I preached two sermons in the second Baptist church, to which Dr. Wm. A. Dunklin, formerly of Alabama, belongs. His friends will be glad to learn that he is well, and his church is doing well—now have a nice, new house of worship in progress. They have no pastor, but will procure one so soon as they complete their house. I stopped in Houston, and spent some precious moments with Bro. Tope and Bro. Johnson of the *Herald*. This point is between Houston and San Antonio—no pastor, but a good house. I leave in a few minutes for the latter place. I have been sick so long and suffered a good deal since I left home, but for two days have been improving, and feel that I shall entirely recover shortly. Have seen nothing yet to induce me to write to Alabamians to come to this country, though this country is the finest body of land I ever saw. I will write you more at length when I get to San Antonio. I hope you are getting along well with our dear paper.—*B. H. Crompton, Columbus, Texas, March 13th*.

We were gratified to learn from Bro. W. P. Jordan, that the members of Pilgrims Rest church, Henry Co., have nearly completed their house of worship. The house is 36x46; celled, but not yet painted. I remember with deep interest when, years ago, I settled as pastor of Pilgrims Rest and Friendship churches, and found them as sheep without a shepherd; then the arduous labor of months and years, the precious seasons of revivals, the baptismal scenes, the old log churches filled, and many times anxious hearers standing round the doors; and I raised the brethren at Friendship and raised their frame work, and those at P. had a building committee appointed, with broken down health, had to seek a region where we hoped to improve our health, and leave behind us many very dear to our heart, and the grave of one whose memory will ever be fresh and sacred. Of we have been said, when we received news from those churches, we now we rejoice that they have faithful pastors. Bro. Thos. Langley is pastor of Pilgrims Rest. He is an able, eloquent, faithful and sound minister. May God continue the good health he now has, bless his ministry, and send more laborers into that broad field.—*D. Rogers, Barker's Hill, March 8*.

Of Various Things.

Revs. J. H. R. Carden and J. G. Sayres constituted a church, March 7, 4 miles north of Columbiana, Shelby Co. Number of members, 17, one ordinarily baptized the following day. There has been an arm of the Liberty church at that place for some time, known as Davis's school house.

The little church at Columbiana has suffered seriously from the death of Judge Sterrett; the removal, some two years since, of D. T. Castlebury and family, (an influential lawyer); the decease, last summer, of W. M. McMath, also a prominent lawyer, and now the removal of Col. J. M. Kidd and family, who return to the Harpersville neighborhood. This church has averaged about twenty or twenty-five members for, as many years. It has had the transient services of Jesse Collins, Dr. Henderson, W. Wilkes, Bro. Wright, and others, but never grown into numerical importance. Its losses, for the last few years, have been strange indeed. The writer spends one Sunday in each month there at the instance as much of the community at large, as the few Baptists. There have always been a good many Baptists not far out in the country, but they have never shown a disposition to come into town. We doubt this policy. Apropos of this subject in general, it has often been remarked that our denomination rarely ever makes an effort to preoccupy any centre of population or influence. No body preached at Columbiana during the first several years of its existence. After a while the Methodist brethren took a school house in the outskirts into the circuit, then they built a house in town; then the Baptists, or rather Judge Sterrett, built a house, aided by the community. Of late years the Presbyterians have built, having worshipped for a good while in the Methodist church. Had the Baptists in this region been of the same mind as Judge Sterrett, we might, long since, have been well established at this intelligent and influential point. Tuscaloosa, Marion, Montgomery—every place whose early history I recall in the state—has had a similar history.

"Bro. De Votie" was the first pastor ever sustained at Marion. Not long before that the idea of building a Baptist church there was matter of astonishment. Gen. King, not then a church member, said, "the Baptists shall have a church," and, of course, it was done. Dr. De Votie, in extreme youth, was the first pastor supported by the first church of Montgomery, very inadequately I think. He soon went to Tuscaloosa, and the church there was scarcely able at first to provide for him—had not provided for any predecessor. Bro. De Votie is not old, to hurt yet. Now, why will Baptists do these things? Why not, some times at least, take time by the forelock? What profit in waiting till every body else is before them? and the mind of every body biased? Why repeat a thousand times the struggle at Huntsville, at Birmingham, at Decatur, and one knows not at how many other places? Our Evangelists, perhaps, could do a service on this subject—it is presumed they are doing so.

The writer also preaches at the village or depot of Wilsonville. There is no church there. It is at the request of the community, who have liberal notions of such matters. A neat house of worship will, however, soon be ready for occupancy, and, most likely, a church will be constituted. It is a very improving community. The gentleman who led off in applying for my services, is not in any church, of any denomination—I do not even know of his denominational tendencies, if he has any.

We are deeply grateful for expressions of sympathy in many papers, of late and in former years, though we have scarcely, in the whole history of life, alluded to any affliction, outside the home circle. "I was dumb with silence; I opened not my mouth; because Thou didst it."

E. B. T.
Red Larch, March, 1879.

District Meeting.

The meeting of the 1st District of Canaan Association comes off at Salem church, Saturday and Sunday, April 12, 13, 1879.

PROGRAMME.

1.—Witnessing for Jesus. Essay, by H. F. Wood and W. J. Eubanks. Speeches, by Robert Timms, James Watson and others.

2.—Christian Experience. Essay, by M. K. Vann and R. K. Vann. Speeches, by Vann McCombs, B. Praytor and others.

3.—Prosperity Restored. (Lesson for that day.) A Model S. S. conducted by J. M. Franklin and others.

4.—The influence of a Sunday School. Essay, by Wm. H. Wood and J. T. Hoad. Speeches, by S. T. Vann, D. H. Vann and others.

Committee on Singing:—A. J. Nunnelley, chairman; Dorcas Sans, Harvey and Russ Wood, and William Franklin.

We earnestly request the lovers of music, both male and female, to attend and assist in adding that sacred tone and life to the meeting which

only spiritual songs can give. Rev. J. E. Cox, District Evangelist, expects to attend, and we cordially invite Bro. T. M. Bailey to be present also.

R. J. WALDROP,
D. N. TALLEY,
T. V. E. MOORE,
Committee.

LITERARY NOTICES.

MILLINER AND DRESSMAKER for March, Sharp's Pub. Co., Corner Franklin and Hudson Sts., New York.

The spring styles are represented in a variety of illustrations. We are sorry to see that those devices of hair which obscure the forehead are still to be maintained. The literature is pleasant.

THE BIBLE LESSON QUARTERLY for Sunday-School Scholars, published by the American Baptist Publication Society, Philadelphia, Second Quarter, contains, in addition to the regular lessons, a Dictionary of the Persons and Places in the Lessons; Practical Hints; choice and beautiful Music; and a special Missionary Lesson for those who may prefer it to the regular Review, etc. This new Quarterly, for the First Quarter, was lately had a circulation of 40,000 copies in less than one month. Price, single copy, 5c; five copies and over, 3c.

LITTLE'S LIVING AGE. Little & Gay, Boston.

We have received the numbers of this excellent magazine covering the months of January and February. The Living Age reproduces articles from the best current literature, publishing the deliverances of the most eminent living authors. It has now entered upon its 36th year. The matter it contains will make a double columned octavo book each year. The advantage of getting such a publication as this every week is manifest. The amount of reading is not too great to be commanded in the odds and ends of time, and the notices are fresh. The Living Age is published at \$8 a year and sent free of postage.

CHURCH'S MUSICAL VISITOR. The March number of this popular journal of music contains some valuable articles for singers, piano-players, music-teachers, and for all musical people. Prof. Howard's Vocal Process is the first paper; Desultory Musical Chats follows; then Eben E. Rexford has an article on a Music-Teacher's Trials; the editorial departments are full and the news of the month is complete. There are also, letters from London; Boston, Chicago, and other cities, together with particulars of the musical conventions throughout the country; several pages of short articles, poems, etc. Dr. Geo. F. Root's Normal Corner, in which all the new methods and improvements in teaching are discussed, is an important feature of the *Visitor*. The music in this

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

INTERNATIONAL SERIES.

Prepared Expressly For This Paper.

REVIEW OF FIRST QUARTER.
For March 30.

LESSON 1.—THE SECOND TEMPLE.
B. C. 536. Ezra 3:1-13.

And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. Ezra 3:11.

2.—THE DEDICATION. B. C. 515.
Ezra 6:14-22.

The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts. Hagai 2:9.

3.—THE MISSION OF NEHEMIAH.
B. C. 445. Neh. 2:1-8.

Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we will prosper, and we will build, but we have no portion, nor right, nor memorial, in Jerusalem, Neh. 2:20.

4.—THE BUILDERS INTERRUPTED.
B. C. 445.

Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. Neh. 4:9.

5.—THE REPEALING OF THE LAW.
B. C. 444.

The entrance of thy word giveth light; it giveth understanding unto the simple. Psa. 119:130.

6.—THE KEEPING OF THE SABBATH.
B. C. 443.

Remember the Sabbath day to keep it holy. Ex. 20:8.

7.—THE WAY OF THE RIGHTEOUS.
Date, probably in David's reign. Psa. 1:1-6.

But the path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. 4:18.

8.—THE KING OF ZION. Date unknown. Psa. 2:1-12.

God hath made that same Jesus, whom we have crucified, both Lord and Christ. Acts 2:36.

9.—THE PRAYER OF THE PENITENT.
B. C. 1034. Psa. 51:1-13.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. Psa. 51:2.

10.—THE JOY OF FORGIVENESS.
B. C. 1034. Psa. 32:1-11.

Blessed is he whose transgression is forgiven, whose sin is covered. Psa. 32:1.

11.—DELIGHT IN GOD'S HOUSE.
Date unknown. Psa. 84:1-12.

Blessed are they that dwell in thy house: they will still praise thee. Psa. 84:4.

12.—THE ALL-SEEING GOD. Date unknown. Psa. 139:1-12.

Thou God seest me. Gen. 16:13.

LESSON 1. What Children of Israel—priests. Where? Jerusalem. What? Altar built—people gathered—sacrifice offered—feast of tabernacles—foundation laid—shouting—weeping.

LESSON 2. What? Elders, Hagai, Zechariah, people. Where? Jerusalem. What? Elders build—prospered through Hagai and Zechariah—finished—dedicated—Passover kept.

LESSON 3. What? Nehemiah, Artaxerxes, Queen, Nehemiah Shushan. What? Nehemiah said—questioned—explains—petition—is sent to Jerusalem.

LESSON 4. What? Sanballat, &c., Nehemiah and people. Where? Jerusalem. What? The plot devised—detected—defeated.

LESSON 5. What? Ezra and priests. Where? Jerusalem. What? Prayer for mercy—confession—prayer for a new heart and restoration.

LESSON 6. What? Nehemiah, people, nobles, merchants of Tyre. What? The day disregarded—the nobles rebuked—the Sabbath sanctified—detected—defeated.

LESSON 7. What? Impersonal. Where? Jerusalem. What? The blessed man—what he is like—his destiny—destiny of the ungodly.

LESSON 8. What? David. Where? Jerusalem. What? Raging of the nations—God's answer—the Messiah's claim—the Kings warned.

LESSON 9. What? God and David. Where? Jerusalem. What? Prayer for mercy—confession—prayer for a new heart and restoration.

LESSON 10. What? David and God. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

LESSON 11. What? God and David. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

LESSON 12. What? David. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

LESSON 13. What? David. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

LESSON 14. What? David. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

LESSON 15. What? David. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

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LESSON 19. What? David. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

LESSON 20. What? David. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

LESSON 21. What? David. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

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LESSON 24. What? David. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

LESSON 25. What? David. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

LESSON 26. What? David. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

LESSON 27. What? David. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

LESSON 28. What? David. Where? Jerusalem. What? David forgiven—makes God his refuge—his joy.

the Teaching of the Law restored? When, and under what circumstances, was the keeping of the Sabbath restored?

2. Restoration of fallen man. (Lessons 7-12.)

How does the seventh lesson show that man is in need of restoration?

How does the eighth lesson show the plan of restoration?

How does the ninth lesson show the means of restoration?

How does the tenth lesson show the joy of restoration?

How does the eleventh lesson show the result of restoration?

How does the twelfth lesson show the comfort of restoration?

GENERAL INTELLIGENCE.

Gen. Grant and party arrived in Calcutta March 10.

Two ice factories are in course of erection in Atlanta.

The widow of Bayard Taylor arrived in N.Y. March 6.

The Manhattan Savings Bank resumed business March 12.

Signor Fauani, the most eminent of Italian Lexicographers, is dead.

Chas. H. Seward, Independent, was elected mayor of Galveston March 3.

At least 3,000 iron workers at Bradford, England, have resolved to strike.

The Bonnie Lee, with 1,100 bales of cotton, sank in the Red River on the 12th.

Leon Hymen, a veteran mason, author and editor, died in N.Y. March 5.

The Imperial publishes a report that Gen. Blanco will become Governor of Cuba.

Extensive preparations for Gen. Grant's reception are being made in Yokohama.

The Hon. Elihu Burritt, the philanthropist, reformer and philologist, died recently.

A reservoir, with 100,000,000 gallons of water broke, March 6, flooding Los Angeles, Cal.

A majority of the sailors who went on the strike at Liverpool still hold out for higher wages.

An investigation in N.Y. has revealed an organized system for robbing private letter boxes.

It was rumored the 5th inst. that 4,000 Chinese pirates contemplated a raid on Hong Kong.

There is a probability that the Government will establish a branch U.S. Mint at Atlanta.

A notice, signed by Bismarck, announces that the German Empire is free from the cattle plague.

The number of Greeks in all Turkey is 2,500,000, while the number in Greece is only 1,400,000.

The official list of Cardinals to be created at the next consistory includes the name of Dr. Newman.

The Reichstag has rejected the motion in favor of a European Congress to arrange a general disarmament.

About 1,000 tin-plate workers at Cardiff have resumed work on the master's term—a reduction of 10 per cent.

The Chamber of Deputies, France, voted 225,000 francs for participation in the Austrian international exhibition.

The Chinese Government will establish postoffices at all the treaty ports before the close of the present year.

Senator Bayard, of Delaware, has 9 children. The oldest son is a student at the University of Virginia.

The Francoise has been fined 3,000 francs for publishing articles written by Valles and other condemned communists.

The Star Queen was totally wrecked on the South Grotto, Jan. 27. The captain and 21 of the crew were drowned.

In the House of Commons, Eng., March 7, a motion in favor of female suffrage was rejected by a vote of 217 to 103.

Queen Victoria will embark at Portsmouth, March 25, aboard the royal yacht Victoria and Albert, for Cherbourg.

There is still great commercial depression throughout the Island of Jamaica, with little or no money in circulation.

The new French-American cable is in course of construction, and is expected to be laid during the coming summer.

The English bond holders have refused their sanction to the contract for the construction of the Mexican Inter-Oceanic railway.

At a meeting of the Philadelphia Iron Merchants Association, prices of all description of merchant iron were advanced fully 5 per cent.

There will be a considerable increase in the production of coffee, sugar and cotton, in Mexico, particularly on the Gulf slope.

Small pox has broken out in St. Jago de Cuba, and all vessels going from the Southern ports of Cuba are quarantined at all Jamaica ports.

The inauguration of the international exhibition at Mexico will take place in January next. A large list of American exhibits is expected.

The Spotted Tail Indians are very much dissatisfied at their isolation and want to get back to the Missouri River, where supplies are cheaper.

The Crown Prince of Germany arrived in England, March 5, en route to Windsor Castle to attend the marriage of Louisa Margaret of Prussia.

In St. Petersburg, the typhus has increased in virulence; spotted typhus is also prevalent and two fatal cases of Siberian plague have occurred.

In a difficulty between Col. R. A. Alston, member of the Georgia Legislature, and Capt. E. S. Cox, in Atlanta, the former was killed and the latter seriously wounded.

It is reported that the people of Cashmere are dying of famine, and that at the present rate of mortality the province will be nearly depopulated by the end of the year.

A terrible scene is being enacted in the city of Segeidun. The water which broke loose March 12, is sweeping everything before it, and the inhabitants are in danger of starvation.

No tidings have been received of the 14 fishing vessels which went out from Gloucester, England, to the Georges Banks, and it is believed that the entire number went down with all their crews in the severe gales of February.

Secretary Sherman has presented to the Cabinet estimates of the probable receipts and expenditures of the Government for the next fiscal year, and calculates that there would be a deficit of about \$8,000,000.

ALABAMA NEWS.

Talladega Co. is out of debt. Corn is scarce and high in Cherokee Co.

Eggs are selling at 85c. per peck in Troy.

Coughs and colds are prevalent in Lowndes.

An archery club has been formed in Marion.

The population of Evergreen is about 800.

The public debt of Macon Co. is \$1,725.20.

The health of Dadeville is exceedingly good.

There are only 5 prisoners in the Barbour Co. jail.

Measles are prevalent among the children in Eufaula.

A commercial college has been opened in Northport.

A negro man was shot and killed near Bladen Springs.

Alec Hall's house, in Jonesboro, was robbed last week.

Hon. W. A. Handy has withdrawn from the *Keokuk News*.

In Vernon, 320 acres of land sold for \$3 at the sheriff's sale.

Henry Co. has 4,028 white children within the school age.

A portion of the Mobile Cotton Mills was burned recently.

The residence of Butler Camp, near Talladega, was burned.

The railroad depot at Linwood was robbed by burglars recently.

A man in Lowndes killed and gathered up 35 doves at two shots.

The residence of Geo. Bowen, near Gadsden, was burned recently.

Favorable weather and active work is reported throughout the State.

J. H. Harris, of Lee Co., lost his blacksmith shop by fire recently.

The Medical Association of Alabama will meet in Selma, April 8.

There has not been a prisoner in the Pike Co. jail for over 4 weeks.

A "deaf and dumb boy" has been victimizing Opelika and Lafayette.

In some portions of Lee Co. the crop of small grain will be a failure.

Maj. J. P. Glover, of Dayton, had a leg broken from the kick of a horse.

A select party of 20 or 25 intend leaving Eufaula for the Bay on the 19th.

It is thought that corn will be in great demand in Randolph Co., ere long.

The steamer "Laura Davis" has been withdrawn from the Tenn. River trade.

A negro boy in Lowndes Co. was instantly killed by carelessly handling a pistol.

The kitchen and its furniture, of H. M. Waldron, of Perry Co., was burned.

The Hepzibah church, and school house, near Greenwood, were burned March 4.

The residence and kitchen of Jno. Townsend, in Pike Co., were destroyed by fire.

Five business houses and one dwelling were burned in Rock Mills the 28th ult.

Forty-five school teachers were examined and licensed in Tallapoosa Co. recently.

Farmers in Pike Co. are planting larger crops of sugar cane than for several years.

The name of the "Dadeville Herald" has been changed to the *Tallapoosa Gazette*.

The miners at Warrior have been on a strike since Feb. 28. They refuse 80c. per ton.

The physicians of Conecuh Co. will organize a Medical Society in Evergreen March 31.

A little son of Jack Crawford, of Auburn, was badly hurt by being thrown from a buggy.

Capt. Norman Webb has been appointed permanent Superintendent of the S. R. & D. R. R.

Col. W. H. Chambers has taken charge of the Agricultural Class in the A. and M. College.

In a difficulty in Mobile between Daniel Crawford and Christopher Costello, the latter was killed.

The residence, with all its contents, of Dr. H. A. McDaniell, near Birmingham, was burned recently.

Miss Emma Lewis, of Rome, Ala., who is 12 years of age, has finished a quilt containing 4,747 pieces.

Jno. S. Collins, late Superintendent of Education in Jackson Co., has been indicted for embezzlement.

William Alexander, near Ailsboro, while blowing his nose, had an eye pop out. A physician replaced it.

The young men of Uniontown and vicinity are making preparations for a grand tournament, to come off in May.

The report of the grand jury shows a marked decrease of crime in Macon Co. as compared to several years since.

Thad. McGowan, on his way home from Union Springs, Feb. 28, fell from his mule and was fatally injured.

In a difficulty between T. L. Turner and James Richard, in Talladega, both received several wounds with knives.

In a difficulty in Tusculum, between Geo. Pankey and A. W. Moran, the former was shot and instantly killed.

A wagon of goods, drawn by a team of mules, while crossing the Sipey turnpike bridge, near Northport, fell in.

A farmer near Troy made enough syrup from one acre to supply his family for a year and buy a horse with the surplus.

The gin house, with 7 bales of cotton and 500 bushels of cotton seed, of T. A. Seales, of Sumter Co., was burned recently.

In a difficulty near Eufaula, Harry Thomas, a notorious negro, was severely and perhaps dangerously cut by Mr. Geo. Vaughn.

George Harper, of Rock Springs, while topping a pine sappling, gave himself a severe stroke on the knee, disabling him for life.

J. C. Spears, who lived near Cusseta, left for Atlanta, Ga., in Dec. last, and has not been heard of since—supposed that he is dead.

Capt. J. R. Chaney, of New Roe, Ky., intends bringing a colony of emigrants to one of the lower counties of this State, to engage in sheep raising.

Corporal J. T. Letcher, of the A. & M. College, in jumping from a moving train recently, had an arm crushed so badly that it was amputated.

An enthusiastic railroad meeting was held in Huntsville, March 8, and a company organized to build a road from Huntsville to Rock Springs, Tenn. Capital stock \$100,000.

In Butler Co., Feb. 9, there were 3 fires; the residence of Judge Henry, near Greenville, the store house of J. M. Donald, in Monterey, and the residence of J. S. Farrior, on Long Creek.

MARRIED.

At the residence of the bride's father, Oak Grove, Ala., March 11th, 1879, by Rev. P. C. Drew, Mr. A. J. Ivie and Miss Mary G. Perry; all of Perry Co.

DIED.

In Autauga county, Feb. 28, Mrs. A. L. Haralson, wife of A. L. Haralson, Esq. She had been a consistent member of the Baptist church for 30 years. A few days before her death, she manifested a perfect willingness to go and be with her God.

Suffering for a Life Time.

Persons afflicted with rheumatism often suffer for a life time, their tortures being almost without remission. The joints and muscles of the body are in constant pain, and the patient is unable to perform any of his duties. To afford them even temporary relief, the ordinary remedies often prove utterly useless. Hostetter's Stomach Bitters, on the other hand, is avouched by persons who have used it, to be a genuine source of relief. It keeps the blood cool by promoting a regular habit of body, and removes from it impurities which, in the opinion of all rational pathologists, originate this agonizing complaint and its kindred maladies, the gout, rheumatism, and the various diseases of the stomach, liver and nerves, prevent and eradicate intermittent and remittent fevers, promote appetite and sleep, and are highly recommended by physicians as a desirable medicinal stimulant and tonic.

The following testimonial is signed by the leading physicians of St. Louis: "Golden's Liebig's Liquid Extract of Beef and Tonic is a very agreeable article of diet, and particularly useful in Diphtheria, Fever, and every depressing disease. We cheerfully recommend it. Every family should have a few bottles." Galt & Co., Selma, Ala., Agents.

We publish the announcements in our advertising columns FOR PAY, and seldom trouble ourselves to enquire as to the quality or merits of the wares advertised, further than to assure ourselves that they are legitimate and respectable. But when an article performs miracles in our midst, transforming the old to the young, in appearance at least, we cannot pass it by unnoticed. We know of people who, years ago, were gray-headed and who now wear dark and glossy hair. How is this? It is evidently not colored, for it has a perfectly natural appearance instead of the harsh, dry, staring look of hair "stained" with nitrate of silver or other common hair dyes. Not it has been restored to its youthful color, lustre and vitality by the use of that wonder of wonders, Hall's Vegetable Sulfur Hair Renewer. It has many imitators, but there is nothing like it. The test of years only increases its fame, while its imitators die and are forgotten.—Boston Daily Globe.

An Age of Surprises.

We are constantly hearing of some new and wonderful invention or discovery, such as the Telephone, Phonograph, Electric Light, &c., which tends to revolutionize all the old-fashioned ideas of what is what. The principal drawback to the use of these new appliances has been the considerable outlay necessary for their introduction; but this difficulty as regards the Telephone has been satisfactorily overcome. A Boston firm has succeeded in producing an instrument that works one mile, which they are able to sell for \$3 complete. A description of the invention will be found in our advertising columns.

For particulars regarding Electric Belts, address PULVERMACH'S GALVANIC COMPANY, Cincinnati, Ohio.

Chew Jackson's Best Sweet Navy Tobacco.

We direct attention to the advertisement of Turner & Dinmore. They are both reliable men, and excellent photographers, as we know by experience. It is generally conceded that their pictures are the best ever made in this city. Given them a call when you are in Selma.

We know J. Dudley Coleman & Bro., of New Orleans, to be excellent and perfectly reliable business men, eminently worthy of public confidence and patronage. The articles manufactured and sold by them are the best of their kind. Jos. Harlin & Co., Selma, James S. Manly, Marion, and G. W. West, Mobile, are their agents in this State.

The Mexican Dollar.

What is the difference between the Mexican dollar and the Buckeye? The question? One does what it promises and the other doesn't. The Mexican dollar says, "I will cure you of Piles," but when you come to use it, you find it is only eighty-five cents. The Buckeye says, "I will cure you of Piles," and upon trial it is found to do so in every case. It makes but one promise, and does it. It costs 50 cents a bottle. For sale by Druggists.

COUSSENS' Compound Honey of Tar has been so long and favorably known that it needs no encomium. For coughs, colds, sore throat, hoarseness, etc., it affords speedy relief, and is a most pleasant and efficacious remedy, honey and tar being two of its ingredients. The skill of the chemist, and the knowledge of a physician, are united in its preparation, the result being a compound which is the favorite remedy in this severe climate, and has no equal as a cure for colds, hoarseness, bronchitis, croup, etc. Use CousSENS' Honey of Tar. Price 50 cents. For sale by Druggists.

Musical Homes are always Happy Homes.

There are thousands of homes to-day in our sunny Southland that would be rendered happier by the presence of a fine new Piano or Organ. We want to fill such homes with instruments, and we mean to do it if we live long enough.

One of the methods by which we shall in due time be represented (by our instruments) in every Southern home of culture is through our Grand Introduction Sale of Pianos and Organs, which we inaugurated in November last and which is so far a magnificent success.

Ten of the largest Manufacturers in America have authorized us to place from one to five thousand of their instruments for introduction and advertisement

THE FAMILY CIRCLE.

The Dying Indian Boy.

FARM AND HOUSEHOLD.

SELECTED RECIPES.

VEGETINE

CHANGE OF SCHEDULE.

Special Announcement to WHEAT GROWERS!!

TWO KITTIES.

Two little kitties
Wandered away
Into the prairie
One summer day.
One on two feet,
Rosy and red,
Almost a baby—
"Golden Hair."

Four feet—no less,
Eyes fast-closed,
Borne in a basket,
The other stood,
Searching in terror
Far and wide,
"Golden Hair's" mother
Moaned and cried.

THE SLEEPY BOY.

I know a little boy,
And I've often heard it said
That he never would be tired
When he wished to go to bed.

His head he could hold up
Through his drowsy little head;
Yet this foolish boy
"Cannot bear to go to bed."

When the big golden sun
Has lain down to sleep;
When the lambs are all
Are lying by the sheep;
When underneath its wing
Every chick tucks its head,
Still this little boy
Does not like to go to bed!

Primroses and daisies
Have said their bright eyes;
Grasshoppers and crickets
Are singing lullabies;
The fireflies have lighted
Their lamps bright and yellow,
And I'm sure this little boy
For this sleepy little fellow.

The headless little child
Who has no place to sleep;
Who on the ground must lie,
Or in some doorway creep;
O'er whom no clean, white sheet,
No blanket, or no bed,
How happy he would be
If he could "go to bed!"

Reform in Mourning Observances.

Rev. Mr. MacLeod, of Philadelphia, contends that there is neither health, sense, nor religion in full mourning. He tells his congregation that a bit of black ribbon, worn in some way, will indicate bereavement just as well as a complete mourning suit. A bit of crape on the left shoulder gives the hint to those who pass by, and it is not considered necessary to cover the whole front with black drapery. Why, then, will not a bit of ribbon or cloak or coat answer the purpose and at a weight of useless expense, and a costume that is always gloomy and in warm weather very uncomfortable, be taken from the shoulders of bereaved mourners. Christians, he is convinced, ought not to take a gloomy view of death. There are glorious hopes linked with the sorrows, and the hopes of those who are gone before should be symbolized rather than the sorrows of those who are left behind. He would have cheerful garments worn by mourners in token of the triumph of the glorified ones, and a bit of ribbon or crape as a simple memorial of their own sense of bereavement. The rest of the full mourning he would send to the "Heaven, who in their sorrow at the grave have no hope." The Rev. Dr. Bartol, of Boston, referred recently to the same subject in his Sunday sermon. He said our funerals are too sad. With unceasing tears we should disrobe the black apparel and the crape at the door, for those whose reappearance we figure with psalm and hymns, and harps and white robes. Our gloom accuses our faith; we shall cease to close the shutters and blinds, and exclude the sun, as if there could be a condition in God's providence when the sun is unwelecome, when we come to feel death is as good as life and as natural as birth. Our machinery of the event will be no longer a deed of darkness from which the children of the house must be kept away, in a terror of imagination exceeding all that presence would bring. They can not construe the secret and mystery which we make in our parlor as respect; but we shall have a cheerful and expectant parting with the one taken, whom the young may miss as well as the old.—*Home Journal.*

"Say It."

The Duke of Wellington often remarked that those gentlemen who had been trained in the business correspondence of the East India Company made the best diplomatic writers in the English service. They wrote clearly and precisely what needed to be said, and nothing more.

Dr. Nicholas Murray, famous twenty years ago for his pithy and effective style, used to tell with great grace how he aspired to it. When he was a student in Williams College, he thought he could write well, and took a composition to Dr. Griffin, the President, expecting commendation for its eloquence.

President Griffin glanced through the first sentence, and said, "Murray, what do you mean by this sentence?" He answered modestly, "I mean so and so, sir."

"I found him," says the missionary, "dying of consumption, and in a state of the most awful poverty and destitution, in a small birch-rind covered hut, with nothing but a few fern leaves under him and an old blanket over him. After recovering from my surprise I said, 'My poor boy, I am very sorry to see you in this state; had you let me know you should not have been lying here.' He replied, 'It is very little I want now, and these poor people get it for me; but I should like something softer to lie upon, as my bones are very sore.' I then asked him concerning the state of his mind, when he replied that he was very happy; that Jesus Christ, the Lord of glory, had died to save him, and that he had the most perfect confidence in him. Observing a small Bible under the corner of his blanket, I said, 'Jack, you have a friend there; I am glad to see that. I hope you find something good there.' Weak as he was, he raised himself on his elbow, held it in his attenuated hand, while a smile played on his countenance, and slowly spoke in precisely the following words: 'This, sir, is my dear friend. You give it me. For a long time I read it much, and often thought of what it told. Last year I went to see my sister at Lake Winnipeg (about two hundred miles off), where I remained about two months. When I was half-way back through the lake, I remembered that I had left my Bible behind me. I directly turned round, and was nine days by myself, tossing to and fro, before I could reach the house; but I found my friend, and determined I would not part with it again; and ever since it has been near my breast, and I thought I should have it buried with me; but have thought since I had better give it to you when I am gone, and it may do some one else good.'—*Rainbow of the North.*

Christian "Giving Up."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him give him the same impression of Christian discipleship—that it consists chiefly of giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk about what he must "give up" if he is pardoned out of prison, or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters, and the invalid his pains and his weakness—these are the main things to be sacrificed. It is true that the one has the privilege of living without work, and the other the privilege of lying abed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life, but they are "not worthy to be compared" with the liberty and dignity and joy into which the Christian life introduces us; and to put the emphasis upon this negative side of the Christian experience, is so many are inclined to do, is a great mistake.—*Sunday Afternoon for February.*

Patty, the Plough-Horse.

Patty was a good horse at the plow. It was hard work, but she did it well. One day when she was to her master, and said, "Dear Patty, I have had my eye upon you for a good while. I should like to be your companion, and share the plow with you. I am as strong as a lion. I am as strong as you are. I must share with you. And so the monkey was yoked with Patty. But no good came of it. The plow was twisted this way and that, and no single straight furrow was drawn. Then the enraged monkey flew at the face of poor Patty, and scratched until the blood dropped to the earth. At last the plowman had to call out the farmer, who said, "What is all this noise about?" "Why, it is all that stupid Patty," said the monkey. "And the poor, wounded Patty could only say, 'Neigh-neigh!'" The vexed farmer said, "They must be parted. Send that monkey away." So he was yoked, and off he went.

Patty felt it much. After a while a peacock came to her and said, "Good Patty! I wish to share your plow. I am of a distinguished family, and you are not. But you are honest, and you must let the confederate of the honor of being your yoked-fellow. And Patty was overpowered by the beauty of the peacock's tail, which he displayed full before her dazzled eyes. She was glad to consent. So they were yoked together. But the peacock thought only of his beauty, and did nothing to draw the plow. He was always admiring himself, or picking up the worms in the way, or getting under Patty's hoofs. She had to do double duty. It was hard work. At last the peacock said, "It is shameful of you, Patty! You leave all the work to me, and besides you are spoiling all my feathers! We must part! Not a word! I wish you well, though I might have dragged you before the magistrate." And the peacock, with his mingled pride and disdain, tore away from the yoke and was off.

Patty, left to herself, thought over her folly, and said, "I have been over a fool! How could a monkey work well with me? How could I work well with a peacock? If I have a helper at all, it must be a plain hard-working horse."

What is it that is most beautiful? The universe; for it is the work of God. What most impressive? Space; for it contains everything. What most powerful? Necessity; because it triumphs over all things. What most difficult? To know one's self. What most easy? To give advice. What most rare? A tyrant who arrives at old age. What method must we take to lead an irreproachable life? Do nothing which we would condemn in others.—*Thales of Miletus, one of the seven sages of Greece.*

Practical Suggestions on the Farm.

Farming as a Business.

Brief answers to the following queries embody some idea of the farmer's occupation as a business.

Is it Healthy?—If exercise in the open air, a good appetite, good digestion, and sound sleep promote health, then most assuredly farming is a healthy occupation.

Does it Conduce to Honesty?—Since the farmer does not buy on a margin, as the speculator; has not to work off stocks of inferior or damaged goods as the merchant; has not to do the best possible with weak or bad cases, as the lawyer; or experiment with human life, as the physician, the farmer's temptation to dishonesty is perhaps less than that of any other secular occupation.

Does it Conduce to Spirituality?—If contact with plants, flowers, grasses and trees, the blooming orchard, the verdant meadow, the towering forest; if constant and direct dependence on the power and goodness of God to make of any value the labor of head or hand, tends to develop the spirit and in man, then surely farming conduces to spirituality.

Does it Conduce to Happiness?—If abundant surroundings, exemption from much of the anxiety incident to most other occupations, the opportunity to enjoy leisure hours with the family, the grandeur of nature, and the feeling of domestic animals; if these promote happiness then the farmer is not behind others in his opportunity to possess it.

Is it a Good Place to Re-arrange a Family?—If comparative exemption for the young from evil associates and surrounding, plenty of useful and healthful employment, and in most sections, convenience to schools and churches constitute superior facilities for re-arranging a family, the farmer possesses them.

Does it Afford Opportunity for Intellectual Improvement?—The long evenings of autumn and winter, stormy days, and many hours during the busy summer when seeking rest from manual toil, these may and should be devoted to intellectual improvement.

Is it Respectable? Why not? If the manly virtues, such as honesty, independence, courage and intelligence command respect, then farming is respectable, and the day hastens on when it will be universally so regarded.

Does it Pay? There are times when it does not; but take the last quarter of a century—a whole—and it has paid. The farmer cannot grow stupid; he is rich, not in dollars, but in the things that are most valuable, managing a farm that gives his farm his undivided attention will surely be blessed by a gradual improvement in his financial condition.

Is it Hard Work? Yes. Much hard work has to be done; yet very much of the harvest is now done by machinery, and the farmer will generally find quite enough to do to superintend his labor, doing himself the lighter work.—*R. L. W. P. in Nat. Baptist.*

A Good Cup of Coffee.

The needful appliances consist of a mill that will grind fine—nearly as fine as flour; a plain pot of any desired material; and a bag made of substantial Shaker flannel. The coffee must be finely ground in order to get the strength out of it. The bag must be soaked for a day or two in coffee, to give it a coffee flavor, or the coffee will have at first a flannel flavor. The bags made like a pocket, with about two inches left unsewed at the top, so that the upper edge of the pot to prevent its slipping down.

Place the finely ground coffee in the bag, as much as "judgment" finds necessary for the family wants, suspend the bag in the pot, pour boiling water upon the coffee, and let it filter through. A little coffee will show the proper proportions of water and coffee, which will vary somewhat according to taste. Let the pot stand a moment on the stove, and the coffee is done. It should not boil at all. The result will not be "clear" coffee, in the ordinary sense; but it will not be "muddy," and with the addition of boiled milk or cream, if that luxury may be attainable, will be found a rich, aromatic, delicious beverage, containing all the good qualities of the fragrant berry, without the astringent tang which boiling gives to the best coffee.—*Jana.*

Ashes.

We are frequently asked if ashes are good for light soils, and we as often answer yes, without hesitation. We think ashes can hardly be misapplied, but we believe in applying them to high, dry lands. We do not use them enough, or think enough of them. It will be said in reply that they cannot be obtained as freely as formerly; and that is true; but it is equally true that they can be obtained in considerable quantities by those who seek them.

We refer to wood ashes; for we do not value coal ashes, except for use as an absorbent or for their mechanical effect upon soils. Many soils lack just what is so freely supplied in wood ashes, potash; and if it is not furnished certain crops cannot be obtained. We have seen most surprising results in some cases from a free use of ashes. Should use it for almost any crop. Have had the best success when applied to grass, under cabbage, corn, spread broadcast on fields where potatoes were grown, in the vineyard, under roots, etc. Let every farmer use all he can get of this excellent fertilizer.—*Congregationalist.*

Wakefulness.—Take a walk every evening just before retiring, and endeavor to keep your mind from recurring to the occupation of the day. If you are in the habit of taking tea with your evening meal, abstain from it for a while. Strong tea has much to do with the wakefulness of a great many people. A bath is sometimes a good promoter to sleep. If you have no bathing conveniences, wash all over with a sponge or towel.

To Cure Warts.—Cut a slice from a raw potato and rub the hand. Let the water dry on the hand. It will need but few applications.

Remedy for Rheumatism.—Just before retiring, bathe the parts affected with water, as hot as can be borne, in which potatoes have been boiled. This remedy, simple as it seems, has been known to relieve the most obstinate rheumatic pains.

Favorite Meat Pie.—Take cold roast beef of any kind, slice it thin, cut it rather small, and lay it, wet with gravy and sufficiently peppered and salted, in a meat pie-dish. If liked, a small onion may be chopped fine and sprinkled over it. Over the meat pour a couple of stewed tomatoes, a little pepper, and a thick layer of mashed potatoes. Bake slowly in a moderate oven till the top is a light brown.

To Cleanse Carpets.—A nice way to cleanse and brighten Brussels, velvet or rag carpets, is the following: First have the carpet thoroughly beaten, then when the surface is dry, make a strong solution of white castile soap, adding a little borax; use very hot water. Use a good scrubbing brush, dip into the suds, shake the water off a little, and scrub lightly about a half yard square at a time. Have at hand another vessel with clear water, and a clean cloth, wrung out dry, with which to wipe off the suds; then rub dry with a clean dry cloth. An ingrain or rag carpet may be brightened very much by wiping over with a damp cloth after a thorough sweeping.

The *Scientific American* says an old fruit-cane may be pierced with one or more pin-holes, and then sunk in the earth near the roots of the strawberry or tomato or other plants, the pin-holes to be of such size that when the cane is filled with water the fluid can only escape into the ground very slowly. Practical trials of this method of irrigation leave no doubt of its success. Plants thus watered yield bounteous returns throughout the longest droughts.

HUMOR.

The reason why the young ladies like naval officers is because they belong to the marry-time service.

It frequently happens that men have a party when they reach their twenty-first birthday. Women never do.

There is lots of polks in this world whose only importance consists in their being exclusive.—*Josh Billings.*

"I wonder what makes my eyes so weak!" said a top to a lady. "Perhaps they are in a weak place," she kindly suggested.

A Wisconsin church has been aided by a "grand religious horse-trot." This is an improvement on the grab-bag and lottery business.

An Iowa clergyman boasts that he can marry twenty couples in an hour. Twenty knots an hour is pretty good speed for a clergyman to make.

"The class in grammar will please stand up and answer this question: How do you parse the word 'dollar'?" "Please, sir, if it is a trade dollar, you parse it for ninety cents."

A youngster, who had several teeth extracted, was comforted by the dentist with the assurance that they would come again. With an eye to the immediate future, little Johnny inquired, "Will they come before dinner?"

"A Chicago paper says: 'Within five minutes after the alarm of fire was given, our reporter was on the ground.' A rival paper observes: 'We have little doubt of it, if he gave the slightest provocation to the foreman of the engine company.'"

Helping Her Out with a Vengeance.—Mike McKeen, Oldlag: Yes, I love the old oak; it is associated with so many happy hours spent beneath its shade. It carries me back to my childhood, when—when—Young Foodie! When you—er—planted it?

The Boston *Transcript* gives the following account of the origin of a word: A great many years ago a poor beggar explained his ragged appearance by observing: "I have no money to buy new clothing, and mend I can't." And his class have been called mendicants ever since.

May it please your honor," said a lawyer, addressing one of the judges, "I brought the prisoner from the jail on a *Rubens corpus*." "Well," said a famous one in undertone, who stood at the back of the court, "these lawyers will say anything I saw the man get out of a cab at the court door."

The following incident happened in one of the public schools in this city: Teacher—"Define the word 'excavate.'" Scholar—"It means to hollow out." Teacher—"Construct a sentence in which the word is properly used." Scholar—"The baby excavates when it gets hurt."—*Philadelphia Bulletin.*

Two Hibernians were passing a stable which had a rooster on it for a weather vane, when one addressed the other thus: "Pat, what's the reason they didn't put a hip up there instead of a rooster?" "An sure," replied Pat, "that's as easy enough; don't ye see it would be inconvenient to go for the eggs?"

A farmer wrote as follows to a distinguished scientific agriculturist, to whom he felt under obligations for introducing a variety of swine:—"Respected sir, I went yesterday to the cattle show. I found several pigs of your species. There was a great variety of hogs, and I was astonished at not seeing you there."

The Connubial Conundrum.—"Why are you like a crazy man, my dear?" asked a wife, seating herself beside her husband, scratching his head; "I give you up." "Why?" replied the wife, hitching up close to him, and putting on one of her sweetest smiles, "I am your other self, and you are beside yourself."

Purifies the Blood, Renovates and Invigorates the Whole System.

Its medical properties are—

Alternative, Tonic, Solvent, and Diuretic.

RELIABLE EVIDENCE.

Mr. H. R. STEVENS:—Dear Sir:—I will most cheerfully and unreservedly testify to the great number you have already received in favor of your great and good medicine, VEGETINE, for I have said in its praise: for I was troubled over thirty years with that dreadful disease, Catarrh, and had such bad coughing, and such a bad taste in my mouth, as though I never could breathe any more, and VEGETINE has cured me, and I feel to thank God all the time that there is so good a medicine as VEGETINE, and I also think it one of the best medicines for coughs, and weak sinning feelings at the stomach, and indigestion, and to take the VEGETINE, for I can assure them it is one of the best medicines that ever was.

My daughter has received great benefit from the use of VEGETINE. Her declining health was a source of great anxiety to me, and I have used her health, strength, and appetite.

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

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S. R. & D. RAILROAD.

Taking effect Sunday, Nov. 17, 1878.

MAIL TRAINS DAILY.

No. 1, North. Stations. No. 2, South.
4:00 a.m. Selma, Ala. 7:30 p.m.
7:30 a.m. Selma, Ala. 4:00 p.m.
8:15 a.m. Montgomery, Ala. 6:30 p.m.
9:00 a.m. Selma, Ala. 6:10 p.m.
10:57 a.m. Talladega, Ala. 5:05 p.m.
11:49 a.m. Oxford, Ala. 4:08 p.m.
12:21 p.m. Jacksonville, Ala. 3:31 p.m.
3:15 p.m. Hattiesburg, Ala. 1:10 a.m.
5:30 p.m. Selma, Ala. 1:00 a.m.

ACCOMMODATION TRAINS.

(Daily—Sundays excepted.)

No. 3, North. Stations. No. 4, South.
4:00 a.m. Selma, Ala. 7:30 p.m.
7:30 a.m. Selma, Ala. 4:00 p.m.
8:15 a.m. Montgomery, Ala. 6:30 p.m.
9:00 a.m. Selma, Ala. 6:10 p.m.
10:57 a.m. Talladega, Ala. 5:05 p.m.
11:49 a.m. Oxford, Ala. 4:08 p.m.
12:21 p.m. Jacksonville, Ala. 3:31 p.m.
3:15 p.m. Hattiesburg, Ala. 1:10 a.m.
5:30 p.m. Selma, Ala. 1:00 a.m.

No. 1 connects closely with L. & N. & Gt. So. R. R. at Selma, for all points West, with East Tenn. Va. & Ga. R. R. at Dalton, for 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 connects closely, at Selma, with trains of Ala. Central R. R. for Montgomery, Mobile and New Orleans; and all points in La. and Texas.

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

M. STANTON, Gen. Superintendent, G. P. A.

Alabama Central R. R.

Time Card, No. 41.

Taking effect March 1, 1879.

MAIL TRAINS.

No. 1, West. Stations. No. 2, East.
2:20 p.m. Selma, Ala. 10:10 a.m.
2:35 p.m. Broad St. Depot. 9:50 a.m.
3:00 p.m. Logan, Ala. 9:25 a.m.
3:30 p.m. Junction. 9:00 a.m.
3:45 p.m. York, Ala. 8:45 a.m.
4:10 p.m. Brown's. 8:20 a.m.
4:25 p.m. Taylor's. 8:05 a.m.
4:51 p.m. Uniontown. 7:30 a.m.
5:51 p.m. Mercon. 6:48 a.m.
6:10 p.m. Van Horn. 6:18 a.m.
6:44 p.m. Demopolis. 5:50 a.m.
7:14 p.m. McDowell. 5:10 a.m.
8:03 p.m. Coatsville. 4:27 a.m.
8:34 p.m. Cent. 3:46 a.m.
9:04 p.m. York. 3:25 a.m.
9:34 p.m. Bell's. 3:07 a.m.

No. 2 connects closely, at Selma, with trains of Ala. Central R. R. for Montgomery, Mobile and New Orleans; and all points in La. and Texas.

No. 3 connects closely, at Selma, with trains of Ala. Central R. R. for Montgomery, Mobile and New Orleans; and all points in La. and Texas.

No. 4 connects closely, at Selma, with trains of Ala. Central R. R. for Montgomery, Mobile and New Orleans; and all points in La. and Texas.

No. 1 and 2 run daily; Sundays excepted.

JNO. M. BRIDGES, Sept.

VEGETINE

Prepared by

H. R. STEVENS, Boston, Mass.

Vegetine is Sold by All Druggists.

45 Years Before the Public.

THE GENUINE

DR. C. MCLEANE'S

CELEBRATED

LIVER PILLS,

FOR THE CURE OF

Hepatitis, or Liver Complaint,

DYSPEPSIA AND BILIOUS HEADACHE.

Symptoms of a Diseased Liver.

PAIN 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

felt under the shoulder blade, and it

frequently extends to the top of the

shoulder, and is sometimes mistaken

for rheumatism in