

One copy, 3 months.....\$1.50  
One copy, 6 months.....2.00  
One copy, 12 months.....2.00  
Extra copy one year to person sending to  
names, new or old, and \$20.00.  
Write for specimen copies.

I KNOW THAT MY REDEEMER LIVETH.

I.  
Beyond the distant hills where linger yet  
The light and shadows of the dying day,  
Whose rugged grandeur in the calumnet  
Is softened by the waning shades of gray,  
Beyond those hills, whose hoary heads are  
bold  
Are crowned with radiant coronals of pure  
gold,  
Whose rocky sides are bathed in purple  
haze,  
Or wrapped in mists from the sun's dying  
rays,  
Beyond the lovely world that God the Father  
loves,  
Beyond it all—"I know that my Redeemer  
liveth."

II.  
Beyond the azure of the far-off sky,  
On whose broad bosom stately cloudlets  
go,  
Where lightly, when the world is hushed  
to rest,  
Life precious gems to deck its deep blue  
breast,  
The myriad stars appear, so pure and  
bright,  
To shine forth in the darkness of earth's  
night,  
Beyond the distant starry heavens, where  
soon  
Is seen the beauty of the Autumn moon;  
Beyond the calm fair sky that God the Father  
loves,  
Beyond it all—"I know that my Redeemer  
liveth."

III.  
Beyond this world's hard toil, its endless  
strife,  
The weary strivings that for all is life,  
The sad partings with the loved ones  
gone,  
To that far land, here never to return,  
Beyond the dark valley where all must go,  
And "Death's cold cover" with its cease-  
less flow,  
Or e'er the silver cord be loosed, the  
deep  
Calm peace, life giving his beloved sleep,  
There is a beautiful home that God the  
Father loves,  
And in that home—"I know that my Re-  
deemer liveth." [T. N. C.]

Pray, though the gift you ask  
May never comfort your fears,  
May never repay your pleading,  
Yet pray, and with hopeful tears;  
An answer, not that you long for,  
But cheer will come and day,  
Your eyes are too dim to see it,  
Yet strive, and wait, and pray.

A SERMON.

BY ELIZ. J. H. HENDON.

The Man Christ Jesus.—1 Tim. 2:6.

The union of the two natures, hu-  
man and divine, in the person of  
Christ, is a mystery which both de-  
fies our comprehension and com-  
mands our belief.

He was very God. But he was also  
very man. With his hand of omni-  
potence grasping the Father's hand and  
his hand of humanity clasping ours,  
he links us on to the Eternal One.

His divinity is not more clearly  
taught in his words and words than  
is his humanity. If we find him at  
one time with miraculous power feed-  
ing the hungry thousands with a few  
loaves and fishes, we see him at an-  
other eating with publicans and sin-  
ners. Do we find him commanding  
the storm and rebuking the wind and  
sea that they obey him? It is after his  
disciples had awakened him out of  
sleep, in which he sought that rest  
which his human, physical nature de-  
manded. If we behold him at one  
time casting out devils from their  
wretched victims, and driving them  
headlong into the sea, we find him at  
another violently assaulted and  
fiercely tempted by the very prince  
of devils. Do we hear him at the  
grave of Lazarus with God-like voice  
calling the dead to life again? At  
the same grave we see him shedding  
tears of human grief and weeping  
with the disconsolate sisters. Does  
he with authority announce the laws  
of his heavenly kingdom? He is at  
the same time subject to the laws of  
men and pays tribute to Caesar. If  
John writes his gospel that we "may  
believe that Jesus Christ is the Son  
of God," beginning with that sub-  
lime introduction, "In the beginning  
was the Word, and the Word was  
with God, and the Word was God,"  
Luke also writes his to portray to us  
the man Christ Jesus, a man of sor-  
rows and acquainted with grief. This  
is the central thought of his Gospel,  
about which all the others cluster,  
and which invests it with a beauty  
and tenderness peculiarly its own.  
Though he could assert to the aston-  
ished Jews, "I and my Father are  
one," he could also turn to his  
disciples and in loving accents say  
to them, "All ye are my brethren."  
He was a man. It is this that  
makes him a friend and brother to us  
all, and a great "High Priest who can  
be touched with a feeling of our in-  
firmities." It was this that gave him  
such ready access to the hearts of  
the people. He knew them, associ-  
ated with them, talked to them, loved  
them as his fellow-men. There was  
no phage of humanity with which he  
did not fully sympathize, no weak-  
ness of human character which he  
despised. Even the vilest ofcasts  
from society, the despised and re-  
jected of men, found in him a friend  
with tears and sympathy and help  
to give. No man that ever approach-  
ed him was met with a rebuff; no  
sufferer ever appealed to him for  
help in vain; no abandoned wretch  
ever came to him for succor in whom  
his quick discerning eye could not

J. L. West, Publisher.

Vol. 5.

SELMA, ALABAMA, THURSDAY, MARCH 27, 1879.

Terms: \$2.00 a year.

[No. 49.]

Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch.	\$2.00	\$4.00	\$7.00	\$13.00
2 "	3.00	6.00	10.00	19.00
3 "	4.00	8.00	14.00	26.00
4 "	5.00	10.00	17.00	32.00
5 "	6.00	13.00	23.00	44.00
6 "	7.00	16.00	28.00	52.00
7 "	8.00	20.00	36.00	66.00

Publisher's Notice as per contract additional.

To-day and To-morrow.

We meet with enemies of some kind every day of our lives, spiritual ene-  
mies who cannot be evaded, and must  
be fought. And we may often think  
when we are gaining some unwanted  
victory over our enemies, that we are  
conquering the foes of to-morrow  
as well as those of to-day. We have  
dealt our blows so steadily, and with  
such glorious success, that we can  
hardly imagine how, at least for a  
time, they can possibly assail us  
again. In other words we have re-  
sisted temptation so successfully, that  
we fancy we shall surely be free from  
temptation for a very long time to  
come. To-morrow's enemies are  
not here to-day; or, if they are, they  
will use very different weapons when  
they come again. Every new circum-  
stance, new event, new feeling, either  
raises a new foe or furnishes a new  
weapon with which to fight. We may  
have conquered all the enemies that  
gather round, but we dare not there-  
fore lay our armor aside. Fresh ene-  
mies come with every day; and often  
we do not even hear the tramp of  
their footsteps or see the dust of their  
approaching march, till they are ready  
to open upon us. Successive victo-  
ries will make us strong; but never  
make us safe. The triumph is more  
easily gained, but the battle of the  
day must be fought on the day.  
We cannot fight to-morrow. "To-  
morrow never comes." The to-mor-  
row of our dreams, our hopes, or  
fears, our planning, our preparing,  
never really arrives. The day ex-  
pected is always different from the  
day itself. Some things expected may  
occur, but others are so different that  
the whole is changed. Let us do  
what we will, to think for to-morrow  
is out of our power. We can only do  
with to-day.

Isn't It True?

In its last issue *The Christian In-  
telligencer* gives the facts as to the  
growth of the Baptists, as shown by  
the figures in the new *Year Book*. It  
then goes on to say:  
"This large body of Christians,  
which puts great stress upon an ex-  
act obedience to the commands and  
an exact imitation of the example of  
our Lord Jesus Christ, and which ac-  
cuses other Christians of glaring de-  
fects in obedience, this large body  
does not average twenty-five cents to  
a member in its gifts in obedience to  
the Master's last command. If this  
is because it is Baptist the sooner it  
becomes something else the better."

That the good taste and courtesy  
of this remark are questionable is  
evident, but isn't it true? And  
isn't it true, just what gives it its  
sting? Are we, as Baptists, doing all  
that we ought to do and all that we  
are able to do to carry out the Great  
Commission? — *Examiner & Chron-  
icle*.

An Indian Gives Up All for Christ.

In a wild forest of North America  
a missionary was preaching to the Red  
Indians on "Christ Jesus and him cruci-  
fied." The motley group felt the  
power and influence of the truth, and  
they began to weep. Presently a tall  
son of the forest, with tears on his  
cheeks, asked, "Did Jesus die for me  
— die for poor Indian? Me have no  
lands to give Jesus, the white man  
take them away; me give him my dog  
and my rifle." He was told that the  
Lord Jesus could not accept these  
gifts. "Me give Jesus my dog, my  
rifle and my blanket; poor Indian, he  
give Jesus all." The Red Indian  
went to his head in sorrow, meditated,  
then raised his head once again and  
said, "Here is poor Indian, will Jesus  
have him?" A thrill of joy ran  
through the souls of the missionary  
and the people, as this fierce son of  
the wilderness now sat in his right  
mind at the feet of Jesus.

The *Scientific American* says:—  
"Lighting gas with the finger is a feat  
anybody may perform. Let a person,  
in his slippers, walk briskly over a  
woolen carpet, scuffing his feet there-  
on, or stand upon a wooden floor, with  
his legs upon a few tumbler, will in-  
evitably do it, and be there rubbed up  
on the body a few times with a  
muff, by a second individual, and he  
will light his gas by simply placing  
his fingers to the tube. It is only nec-  
essary to take the precaution not to  
touch anything, or be touched by  
anybody, during the trial of the ex-  
periment. The stock of electricity  
acquired by the process we have de-  
scribed is discharged by contact with  
another object. One person must  
turn on the gas while the other fires  
it."

There is a story told of a workman  
of the great chemist Faraday. One  
day he knocked into a jar of acid a  
little silver cup. It disappeared, was  
eaten up by the acid, and couldn't be  
found. The question came up whether  
it could ever be found. One said he  
could find it, another said it was  
held in solution and there was no pos-  
sibility of finding it. The great chem-  
ist came in and put some chemical  
into the jar, and in a moment every  
particle of the silver was precipitated  
to the bottom. He lifted it out a  
shapeless mass, sent it to the silver-  
smith, and the cup was restored. If  
Faraday could precipitate that silver  
and restore his cup, I believe God  
can restore my sleeping and scattered  
dust. — *Pentecost*.

He that dishonoreth his works dis-  
honoreth God, and hindereth his true  
love and praise.

If you would rise in life, you must  
not stop to kick at every cur who  
barks at you as you pass along.

"The Truth in Love."

Reflections.

BY VITUPHELATOR.

"Journalistic Raids" and "Neg-  
lected Ministers."

Dear Baptist: It seems to me that  
the editorial under the head of  
"Journalistic Raids," in the issue of  
the 6th inst., ought to be read and  
well considered by every Baptist in  
the State, and the one under the head  
of "Neglected Ministers," by every  
pastorless church. Now I wish to put  
up one section of the fence that ought  
to be built around our State to keep  
out intruders. I have seen some of  
the "specimen copies," the postal  
cards and the circulars, alluded to,  
but I gave them no attention except  
to look them over. Our State De-  
nominational paper is a necessity, and  
it ought to be supported and guarded  
by every Baptist in the State. This  
I intend to do as long as I live in  
Alabama. If I should go to  
Georgia I would then support the  
*Index*, if to Virginia, the *Religious  
Herald*, &c.

Those who conduct the denomi-  
national paper of any State,  
ought to labor first to build up the  
interest of the denomination in their  
own State, and then do what they can  
to help the other States, and the  
cause at large. Brethren editors and  
publishers of Baptist papers, one and  
all, let your motto be to build up our  
denominational interests everywhere,  
and let this be done by first cultivat-  
ing your own vineyard, and then help  
your neighbors all you can, leaving  
State lines and sectional interests and  
jealousies to be quarreled over by po-  
liticians and others if they will. Don't  
try to pull down in one place to build  
up in another. The cause is Christ's  
cause everywhere, and the way is too  
narrow to lug in any selfishness. Keep  
within due bounds, for when one's  
own territory is invaded, and his  
rights trampled upon, he has the  
right to protest. I know that the able  
editors of the ALABAMA BAPTIST  
don't need my help to defend their  
rights, but the paper is our paper, and  
I feel a State pride in its success.

Now as to  
NEGLECTED MINISTERS.  
I may be allowed to speak freely, as I  
am not one of them, having during  
the last four years in which I have  
been exclusively engaged in the mer-  
cantile business, declined good po-  
sitions which were offered me in sev-  
eral States, with a salary of \$1,000  
to \$1,200. I have been a member  
of the Baptist church forty  
years, and a minister 35 years, and I  
can truly say that a great change has  
come over our churches in regard to  
pastors, and also a great change has  
come over pastors. A preacher of the  
Gospel should plant himself upon  
"those higher qualities which consti-  
tute the crowning excellence of a  
minister of the Gospel," and not seek  
in the pulpit or out of it, to please  
church members who are at least in  
the outer circles of the maelstrom of  
the sensational follies of the day  
which, like the maelstrom on the  
coast of Norway, furnishes pleasant  
sailing in the beginning, but draws  
slowly but surely into the engulfing  
centre. A minister has no right to  
preach anything else but the Gospel,  
and he should, if necessary, "reprove  
and rebuke with authority," thus  
seeking to please him who has called  
him to be a leader of the host of God's  
elect. A church that wants a sen-  
sational and popular lecturer for a  
pastor, ought to drop the name "church,"  
and go to the world for a leader and  
teacher. There are too many preach-  
ers who seek popularity at the expense  
of duty. A popular pastor who has  
dancing members in his church, un-  
dertook to preach a sermon on dan-  
cing, and made a failure, because he  
was afraid of offending some of the  
members. On the next Sabbath while  
on the way home, one of his dancing  
members (a young lady) remarked,  
"Mr. — did better to-day than he  
did last Sunday." I said, Didn't he  
do well last Sabbath? She answered  
"No, he made a failure; he undertook  
to preach on dancing, and didn't  
know how to do it." I said, if so he  
hadn't studied the subject. She an-  
swered, "He was afraid of offending  
somebody. Bro. M. said he could  
have helped him." Now Bro. M. was  
another one of his dancing members.  
I felt that more courage and faith-  
fulness on the part of that pastor would  
have been the very thing for the oc-  
casion. Ministers should mould the  
church after the pattern given in the  
New Testament, and see to it that  
there is a line of demarcation drawn  
between the church of Christ and the  
world. Let those churches that are  
without pastors "keep themselves un-  
spotted from the world," and co-  
operate with such ministerial help  
they can get, and God will bless and  
prosper them.

A. B. COVEN.  
Mobile, March, 1879.

A little wrong done to another is a  
great wrong done to ourselves.

heat, he went through cities, villages  
and country, over mountains, plains  
and valleys, preaching the Gospel of  
the kingdom of heaven, and proclaim-  
ing the glad tidings of the acceptable  
year of the Lord, and doing won-  
derful works for the children of men.  
Surely no man ever exhibited a spirit  
of more intense earnestness in the  
performance of a great life-work than  
did he.

Let us imitate the example of our  
Master in this respect. We too have  
a work, a God-given work, to accom-  
plish; one which demands all the  
earnestness of our soul and is worth-  
y of the consecration of all the en-  
ergies of our being. But alas,  
with what half-hearted zeal do we  
prosecute the noblest work of our  
lives, the work to which the man  
Christ Jesus devoted all his powers,  
and which might well engage angel  
hearts and hands. Every other en-  
terprise we push with manly courage  
and heroic devotion; for other ob-  
jects we are willing to toil, sacrifice  
and suffer. But the Christ-imposed  
work of saving souls, how indiffer-  
ently do we perform it!

The nations are perishing, and we  
have the bread to give them. Let us  
arouse from our slumber, shake off  
the lethargy which encumbers us,  
and, catching the spirit of the man  
Christ Jesus, apply ourselves to the  
duties which lie before us with a de-  
termination and fortitude that laugh  
at difficulties and defy all opposition.  
Thus may we lengthen our hours  
into days and our days into years;  
for

"He liveth long who liveth well;  
All else is being flung away.  
He liveth longest who can tell  
Of true things truly done each day."  
"He liveth long who liveth well;  
All other life is short and vain.  
He liveth longest who can tell  
Of living most for heavenly gain."

COMMUNICATIONS.

REMINISCENCES.

BY DAVID LEE.

NUMBER XX.

Church Comity and Christian Union.

At the annual meeting of the Ala.  
Association, 1865, one of the churches  
which withdrew in 1838 returned, and  
reunited with the Association. That  
church rescinded the non-fellowship  
declarations against missions, &c.,  
which she had previously adopted,  
thus removing the only barrier to  
comity with the other churches of  
the Association. About the same  
date there was a church, connected  
with the Pine Barren Association,  
which in a body united with another,  
which was, or had been, a member  
of the Ebenezer Association, an anti-  
missionary organization. They adopt-  
ed the name of the "hard-shell"  
church, and then joined the Pine  
Barren Association, which is a mis-  
sionary body. Rev. B. H. Crumpton,  
I believe, was mainly instrumental  
in bringing about these results.  
The thing which prevents church  
comity between missionary and anti-  
missionary churches is the non-fel-  
lowship declarations of the latter. If  
they would open their doors to intel-  
ligent missionary preachers, as the  
two churches spoken of did to Eld.  
Crumpton, the barrier would soon be  
removed.

At the same session (1865) corre-  
spondence was received from the  
Central Baptist Association. That  
Association requested the "Alabama"  
to unite with her in an effort to  
bring about an union between all  
churches which practiced immersion  
as the only mode of baptism. The  
object, as explained by one of the  
messengers from the "Central," was  
to pave the way for the more intel-  
ligent members of the anti-churches  
to unite with the missionaries. (I  
have not a copy of the minutes of  
1865 before me, and consequently have  
to depend on memory, which may  
be at fault.) A special committee  
was appointed to report on the  
correspondence. The committee rec-  
ommended the Association to request  
the Hon. W. P. Chilton, and the Hon.  
T. H. Watts, to correspond with lead-  
ing ministers, who held that im-  
mersion is the only mode of baptism, and  
ascertain whether a better state of  
Christian union could be brought  
about.

Nothing was accomplished, unless  
it was to drive the "anti's" a little  
further off. They laughed the Asso-  
ciation to scorn. Some of them  
said, The Jordan is too wide to walk  
over on a log; that if the mission-  
aries joined them, they would have to  
come through the water, &c. The  
language of the minutes included all  
who held that immersion is the only  
mode of baptism. Observing this,

THE CAMPBELLITES  
proposed an union with the mission-  
ary Baptists.  
Not long after the minutes were

published, Eld. J. M. Barnes called  
on the writer. He said that he had  
read the minutes of the Association  
with much interest; that he had writ-  
ten a letter to Gov. Watts, covering  
12 or 13 pages, on Christian union;  
and that he had called to see me,  
that inasmuch as I was the moderator  
of the Association, the position that  
I took would have its influence, &c.  
I replied to Mr. Barnes, that I could  
not see how we could unite with each  
other, that on the cardinal principles  
of the doctrine of Christ we  
were at antipodes, that if they were  
right we were all wrong; and *vice  
versa*, if we were right they were  
wrong, that we could not compro-  
mise the differences between us, &c.  
As an illustration of the difference  
between us, I remarked that I had  
been informed that he said if he were  
to hear a man cursing and swearing in  
the meetinghouse yard, and if that man  
were to come into the house, give his  
hand and say that he believed that  
Jesus Christ is the Son of God, that  
he would baptize him! Mr. Barnes  
replied; "Well, I would." I replied,  
"Well, I would not!"

A real Christian union is devoutly  
to be desired by all Christians. And  
to "keep the unity of the Spirit in the  
bond of peace" is the duty of all who  
have "passed from death unto life."  
But to sacrifice truth for the sake of an  
unreal union is wicked. "Let God be  
true, but every man a liar." "Can two  
walk together except they be agreed?"  
Amos 3:3. It is only in the truth as  
it is in Christ Jesus that Christians  
ought to unite, or can unite and be  
innocent. To unite in falsehood—  
in false doctrine calculated to de-  
ceive immortal souls and lead them  
to destruction, ought never to be at-  
tempted.

I believe that it was in Nov., 1838,  
that Mr. A. Campbell, while on a tour  
through Alabama, preached in my  
pulpit. In his sermon he remarked:  
"As to the Roman Catholics, Quakers,  
Methodists, Presbyterians, and Bap-  
tists, they are all alike to me. They  
are all hypocrites. They will preach  
together but will not commune to-  
gether."

I cannot say that much for those  
who call their denomination the  
"Christian church." Nor yet of any  
other denomination. Because I be-  
lieve there are honest men amongst  
them all. An honest man is not a  
hypocrite. Nay more, I believe there  
are many who have looked above and  
beyond their errors, and through  
faith in Christ have received the re-  
mission of sin. But I also firmly be-  
lieve, that all those who depend upon  
baptism as the only medium through  
which the efficacy of the blood of  
Christ is communicated to their con-  
science and their sins remitted, are  
deceived. Because that doctrine con-  
tradicts the apostles, all the prophets,  
and Christ himself in divers places.  
Can a sinner believe before he is bap-  
tized? All without an exception, an-  
swer, yes. St. John says, "Whoso-  
ever believeth that Jesus is the Christ  
is born of God." 1 John 5:1.

But the advocates of that doctrine  
say no, not until he is immersed;  
and thus contradict St. John. St. Pe-  
ter says, "To him give all the proph-  
etic witness, that through his name  
whosoever believeth in him shall re-  
ceive the remission of sins." Acts 10:  
43.

Our blessed Savior, who spake as  
never man spake, says, "Verily, verily,  
I say unto you, he that heareth my  
word, and believeth on him that sent  
me, hath everlasting life, and shall not  
come into condemnation, but is pass-  
ed from death unto life." John 5:24.  
Many more quotations can be given  
to the same effect. But to all this the  
advocates of baptismal regeneration  
and baptism "in order to the remis-  
sion of sins" answer, No! Who is  
right? And whom shall we believe?  
Christ and his apostles and the proph-  
ets? Or the advocates of the above  
dogma?

And can we unite with those who  
teach that "baptism is the first act of  
the Christian's life, or rather, the re-  
generating act itself? And without  
knowing and believing this, immersion  
is as empty as a blasted nut. The  
shell is there, but the kernel is want-  
ing."

"Though we, or an angel from  
heaven, preach any other Gospel  
unto you than that which we have  
preached unto you, let him be ac-  
cursed." Gal. 1:8.

Upon another occasion I asked my  
friend, Mr. Barnes, "Can a man love  
God before he is baptized?"  
He replied, "No!"  
I have written this in order that  
the reader who has not informed  
himself may not be deceived.  
It is not close baptism, as some  
suppose, but close doctrine, that  
makes the Baptists close commun-  
ionists.

The virtue which parleys is near to  
sunder.



## Alabama Baptist.

SELMA, ALA., MARCH 27, 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.

## PRODUCTIVE MISSIONS.

Those who undertake missionary enterprises should always contemplate and provide for self-supporting churches. Hence centres of population should as far as practicable, be selected—rising towns, growing communities. And those who are helped should be encouraged to help themselves, and then when they can stand alone, to extend help to others. Such has been the policy of those who have had charge of the Karen missions in Farther India. Under the admirable instruction given to the converts of this race, they are now bearing largely the expense of supporting their own pastors. In some localities, as in Bossen, they have now for twenty-five years not only done this, but sustained their own schools, and also given generously to support missionaries among the surrounding heathen. And the account before us adds that there have been no fairs, grab-bags or other ingenious devices for raising money without feeling it. In fact this work among the Karens of Burma is the gem of Baptist missions. The mission was begun just half a century ago, and now there are 394 churches, nine-tenths of them self-supporting, and 19,915 living members. A mission of this sort is truly evangelical; and its success, helps and encourages the friends of foreign missions everywhere.

## MOBILE.

We have enjoyed greatly a little visit to Mobile, where we preached a series of sermons for the St. Francis Street church, from Sunday morning to Friday night. On Sunday night we had the privilege of presenting the Bible cause, under the auspices of the Mobile Bible Society. A large congregation, and nearly all the evangelical ministers of the city attended the latter service. The Mobile people are very busy just at this time; yet they gave a fair attendance to the night meetings in Bro. Lowry's lecture room. We are glad to find that the fine qualifications and accomplishments of their pastor are appreciated by the St. Francis St. church. Bro. Lowry is popular with the community also, as well as with his own people, and we trust will be able to accomplish much for the spread of the Gospel and the edification of the church of Christ, in this important Gulf City. Bro. Owens, pastor of the Palmetto church, is also laboring, with great earnestness, and is doing excellent work. The brethren throughout the State will be glad to hear frequently from the cultivated and pious pastors of Mobile through the columns of the ALABAMA BAPTIST. They occupy a position which is in some respects a citadel, in others an outpost; and the work they are doing tells upon every evangelical interest in our State.

We were cheered by the interest manifested by the excellent Mobile brethren in the success of our State paper. Bro. Knight proposed to encourage an excellent young lady to canvass for subscribers, and to pay out of his own pocket fifty cents for each subscriber secured, until he shall have contributed \$5 to this object. And Bro. Owens consents to be our Mobile correspondent. These voluntary labors in our behalf are gratefully appreciated.

## HIGHER EDUCATION.

What is a complete college education? This question Mr. Cook undertakes to answer in a recent prelude. He thinks that the following subjects should be embraced by it: The Christian Evidences, Ethics, Metaphysics, Gymnastics, Music, the Fine Arts, Natural History, Chemistry, Physics, History, Political Economy, Languages, Rhetoric, Logic, Mathematics. None of these should be ignored. He thinks that information and training in regard to all these subjects is necessary to a full-orbed manhood. Unfortunately the demands of practical life are so urgent that some sort of natural selection will be necessary, or we shall never get our boys educated until they fall into grey hairs.

Much more impressive than Mr. Cook's conclusions are those of President Chadbourne, who insists upon

introducing into education a larger infusion of morals and religion. He predicts that if all moral and religious education is neglected, we shall some day be "swallowed up by corruption." He says: "We want the same deep sense of responsibility and moral honesty that the Puritans possessed, though we want by no means to go back to those days. Enforcement of the principles of honesty, love of law, respect of labor, should never be forgotten, and we should ever aim to develop honest manhood and womanhood. Education does not consist in mastering languages, but is found in that moral training which extends beyond the school room to the play ground and street, and which teaches that a meaner thing can be done than to fail in a recitation." We confess that we are more than doubtful about the last point urged by Mr. Chadbourne; but the general principle he advocates is worthy of the gravest consideration. Let us strive to make our boys virtuous and Christian men!

## WILL WORSHIP.

We find something very curious in the rules about church festivals and fast days. Such seasons ought to have a reason for their observance, if they are to be observed at all. Thus the Lord's day has its reason. Like Baptism, it keeps the world ever in mind of that great wonder upon which the church of Christ is founded—the resurrection of the Lord. And one day of rest in seven is also a physical necessity. This weekly relief from secular cares and labors, this consecration to the spiritual and divine, is demanded by the laws that govern the world. But the Lenten season through which we are now passing is a purely arbitrary appointment—demanded by certain churches without the warrant of any law impressed upon the earth, or culminated from the Heavens. The grief that hides itself away from society at this period is purely factitious.

We observe that a little breathing space for merriment was afforded to the devout on Wednesday, March 19, which, as the *Picayune* of that date reminds the fish-eating and egg-devouring ascetics of the season, is the anniversary of the birth of St. Joseph—a holiday in the Catholic church, peculiar in its privileges, according to its ritual. On this day the rigors of the Lenten season are relaxed and "secularity" resumes its sceptre as previously. It is the only day, for instance, within Lent upon which a marriage can be performed between two Catholics, except upon special dispensation, and the only one in which the free enjoyment of food is allowed, save Sunday. "By an institution of the church the day is made sacred as Sunday, consequently Divine service will be held at every Catholic church, and the worshippers will flock as on the Sabbath."

This grave announcement provokes at once a smile and a sigh. What kind of religion is that which makes good living a "secularity," and marriage an offence to be condoned by some special dispensation! And how can any man's birthday become, by church appointment, as sacred as "the day which the Lord hath made!" These assumptions of the authority belonging to a Divine Lawgiver, and these interferences with the liberty of his professed people appear to us at once criminal and absurd. Does not the apostle warn believers against those "forbidding to marry and commanding to abstain from meats?" And does not human nature itself resent the arbitrary command: You must laugh to-day, you must weep to-morrow.

## THE SLAUGHTER OF THE INNOCENTS.

We were conversing with an intelligent gentleman in Mobile the other day and were surprised to hear that Catholicism is making headway in that city, while it is giving way in the Italian metropolis. On our inquiring the reason for this anomalous state of things, he traced the evil to the Catholic schools, which are planted all about in the city, and which tempt Protestant parents to send to them, by their convenience of access, by their rates of tuition and by their serene pretensions of excellence. The result is that many of the boys and girls are perverted before they have attained the age of discretion. We cannot but regard this as an unfortunate and criminal. If there be any parental duty of higher obligation than others it is that of training up our children in the nurture and admonition of the Lord. We do not see how any Christian can innocently trifle with so sacred and tender an obligation.

The education given in the schools of which we speak must be of lower grade than is imparted elsewhere. For it must either ignore or pervert those historic, scientific and religious facts and principles which enter vitally into the best education of modern times. But worse than this; such an education surrenders a child in the formative period of its life to Jesuit intrigue, and makes it the blind votary of superstition. We firmly believe,

that no person ought to be tolerated in the membership of a Baptist church who commits so great an outrage upon his children.

We see by the recent telegrams that even Catholic France is repudiating these pernicious institutions, and is withdrawing from the Jesuits the right to teach at all. By the existing law, foreigners are not allowed to teach in France. In his Educational Bill, which will be presented to the Chamber of Deputies with the approval of the Educational Committee, Mr. Jules Ferry declares that the same exclusion should apply to all orders (the Jesuits) essentially foreign, by the character of its doctrines, and the nature and aim of its statutes. The Jesuits have twenty-seven colleges in France, with eight hundred and forty-eight teachers. Twenty-six other communities, having sixty-one establishments and one thousand and eighty-one teachers, are also unrecognized by the State, and they will consequently be deprived of the bill of the right of teaching. It is presumed that if the bill passes, the disqualified orders will transfer their establishments to those recognized by law, but there will be a bitter struggle before the cause becomes a law.

Of course these schools cannot be suppressed in so summary a way in the United States. Every denomination has the right to teach its own doctrines—and the Roman Catholics as much as any other. But we may and should suppress them in another and more legitimate way—by discountenancing them, and by refusing to send our children to them. A set of male and female celibates who contain the family relations as "irreligious" are not the teachers who can prepare American boys and girls for the duties of citizenship and of the household. And when they teach the young people to prefer the prayer book to the Bible, the church festival to the Sabbath, and the Virgin Mary to the Lord Jesus Christ, they have prejudiced and endangered the salvation of the pupils entrusted to their charge.

## SECRET OF SUCCESS IN PREACHING THE GOSPEL.

How can missions be most efficiently conducted? This important question ought to be pretty well understood; for it has its answer in the life of our Lord and in the history of apostolic Christianity. Generally, men are not inclined to give any heed to the truth, until they are in some way won by the kindness of those who preach it. Hence our Lord condescended the favor of men by miracles of mercy, in order that they might be prepared to receive the proclamations of the Heavenly Kingdom. How much less effective would have been his sermons, had he not, as he journeyed, employed himself in doing good! In like manner also the early churches commended the Gospel by their liberalities, and by the employment of their wonder-working powers for the relief of the unfortunate. And when they thus made to themselves friends of the Mammon of unrighteousness, the Gospel had free course and was glorified. Those whom pious liberality relieves are ready to entertain the evangelical message. When the heart has been captured it is not difficult to conquer the whole man.

Events now occurring among the Asiatic missions show the truth of the statement and its practical importance. The Telooagos were helped in their distress by the Baptist missionaries, and then they asked the bread of life from those who had saved them from famine. A similar work of grace is now going on in some parts of China. The benevolence of the Christian workers at Chefoo, to the famine sufferers is producing fruit, in the respect shown to missionaries and in the readiness displayed by whole villages to receive the Gospel. Hundreds have been baptized, and thousands are applying for baptism. Mr. Nevins, Presbyterian missionary at Chefoo, says: "In connection with the English Baptist and American Presbyterian churches, little companies, composed of Christians and inquirers, assemble every Sunday for Christian worship in more than twenty villages. They provide and fit up their own house of worship and are making earnest efforts to advance in Christian knowledge. More than a hundred have been baptized in this one section during the present year."

Encouraging progress is also being made in Shantung. On revisiting four of his preaching stations after an absence of some months, Mr. Smith, of the American Board, found a list of applicants for baptism amounting to 70. At another station he was surprised to find 25 applicants where he had previously heard of only three or four. In the previous year, he writes, when he and Mr. Stanley made a tour through these villages, everything looked so discouraging that to return to Tientsin, and perhaps to America, seemed about the best thing they could do. The explanation of this wonderful change was the same as in the instances previously reported. Kindness opened the hearts of the Chinese. Mr. Smith testifies:

"The famine is the key which God is using to unlock the hearts of men."

Something still more surprising is mentioned by Mr. Smith in a letter published in the *Missionary Herald* for March, the change of the Heavens Temple at Shih-chia-fang into a Christian church. First the idols were removed to a small building near by; then they were burned. The vacant temple was offered by the 18 trustees (6 of them applicants for baptism) to Mr. Smith that he might teach the "Jesus religion" in it, and use it as a school for children. In making the transfer all the villagers united with the keeper of the Temple and with the Board. The chief official of the temple, who is called "The Master of Virtue," is an old man and deaf; but the pride of office and the conservative temper of age were overcome by the spectacle of Christian kindness to his countrymen. Mr. Smith quotes a touching expression uttered by the old man, who henceforth by the grace of God begins life anew: "My ears are deaf," said he; "but my heart is not blind. I have witnessed the benevolence of the Christians, and I know their doctrine to be true."

The act which gave up a heathen temple to the worship of the living God, was officially recorded. The following is the translation of the document.

"The authors of this document—to wit, the whole body of managers [of the temple] together with the whole body of villagers, deliberating in a public capacity, voluntarily agree to make over the temple buildings to the church of Christ, for the purpose of fitting up a meeting house, in order to the public preaching of the sacred doctrine, and for the purpose of establishing a public school, that the youth of the village may become virtuous, a benefit to future generations. The whole is to belong to the church, and subject to its control, for a possession forever, and the land belonging to the temple is made over to the chapel keeper, Chu Sien K'o, and his descendants, to be cultivated as his own, and the church is not at liberty to sell the same."

In the fourth year of Kuang Hsi, the tenth month, the third day (Oct. 28th, 1878).

"Signed on behalf of the Master of Virtue, Shih Kung, and twenty others."

These incidents are profoundly instructive. They show us how to work among the heathen, and indeed how to labor for the souls of men at home also. Love is the grand evangelizing principle—not only love to God but love to man, not only devotion to the spiritual interests of our fellows but to their health and comfort and happiness and temporal well-being. When men are convinced that we love them, they will be persuaded to follow our teachings.

## FIELD NOTES.

—Bro. J. C. Bell, of Georgia, has been quite sick of late.

—Bro. Hendon's sermon, on our first page, is well worth a second reading.

—We are glad to learn that Bro. Renfro has recovered from his late illness.

—Rev. T. C. M. Golland, of Camden, Ala., is at Richmond, Fort Bend county, Texas.

—The Baptist church at Columbia is now undergoing much needed repairs.—*Sentinel*.

—We return thanks to Col. Brewer, State Auditor, for a copy of the revenue laws passed by our last Legislature.

—Eld. R. W. Priest, late of Troy, Ala., has been called to the pastorate of the Baptist church at Mexia.—*Texas Bapt. Herald*.

—The Birmingham church realized \$62.50 net from Dr. Winkler's lecture and the refreshments served on the same evening.

—Mrs. J. H. Farnham, of Belleville, died last Friday night. She was one of the noblest women that God ever linked to this earth.

—Bro. A. J. Waldrop promises to let us hear often from his section in the future. We trust that the promise will not be forgotten.

—The *Religious Herald* calls Dr. Boyd's departure from the Baptist faith a mistake. It was far more—it was a sin.—*Baptist Record*.

—We regret to learn of the death, in Montgomery, of Mrs. A. H. Adams, wife of J. R. Adams, Esq., and sister of Mrs. Dr. Hawthorne.

—Bro. J. W. Locke is a large-hearted Christian. He is fitting a young minister for the Howard by sending him to school at Evergreen.

—We regret to learn that Elder Geo. E. Brewer, of Opelika, has been quite unwell of late. He is suffering from the effects of a wound received while in the service of his country.

—"What is the usual definition of conscience?" asked a man of his pastor. "A man's rule for his neighbor's conduct is about the way it comes out practically," was the reply.—*Exchange*.

—Bro. W. G. Curry, one of our district evangelists, will not hereafter be as fond of oysters, as he "used to be," before his visit to the coast. "Say, mister, don't eat all them oysters, I want some."

—Since in Texas, Bro. B. H. Crumpton has had made him an offer, on the part of a gentleman, to defray his expenses through a portion of Mexico. But, strange enough, he said, "Nay, verily."

—The Baptists of Texas can afford to take hold of Bro. Crumpton without any hesitation.—*Texas Baptist*. Of course they can afford it; but the Baptists of Alabama can't afford to let them do it.

—Bro. A. J. Holt, our missionary to the wild Indians, is now financial agent for the Home Mission Board for Texas, Louisiana and Arkansas. Bro. McIntosh, a native preacher, takes his place with the wild tribes.—*Ex.*

—Who will not say that Greenville is emphatically a temperance town, when it is told that a deacon in the Baptist church had to insist upon the postponement of the communion service one week, because he couldn't find any wine in the town?

—Compromise.—Near this place, Mr. L. sued Mrs. B. for \$10 due for a saddle. When the suit came on Mr. B. was willing to compromise with Mr. L., but on no terms other than that Mr. L. should pay all costs, and give him the saddle.—*K. Baker's Hill*.

—Bro. B. H. Crumpton, of Alabama, is in Texas. He preached in the 2d Baptist church, Galveston, last Sabbath. We welcomed him to our office on Monday and find him a genial, talented, Christian gentleman. He goes from here to San Antonio.—*Tex. Bapt. Herald*.

—A Methodist preacher had a good meeting. To his disappointment all the converts joined the Baptists. Thereupon the Methodist brother gave vent to his feelings: "Brethren, we set the hen to hatch chickens, but, lo and behold, they've all turned out to be ducks."

—I am glad to see marks of improvement in the paper. Let theory indicate what it will, practically it is decidedly better for the Baptists of Alabama to have their own State paper. They ought to sustain it, and they can, and will make it a grand success.—*E. B. Hardy, Pilot Point, Tex.*

—We have been offered \$500 by a Catholic friend at Brewton to prove what we said in an article some time since on "Catholic Schools." If this gentleman will deposit his money in the hands of some disinterested party, and if he will leave the decision of the question to a committee, we will cheerfully produce the proof required.

—The Agricultural and Mechanical College, at Auburn, is in a highly prosperous condition under the Presidency of Rev. Dr. I. T. Tichenor. During the present session 275 students have been enrolled. Prof. Mel, son of the distinguished President of the University of Georgia, is giving eminent satisfaction as instructor in this institution.

—I am impressed that it is not covetousness to desire to gain the whole world by righteous means, if to glorify God with it is the motive which prompts the desire. But I insist that it would be covetous to strive to obtain a forty acre tract of land if it is our intention to consume its products upon ourselves, to the exclusion of the demands of a righteous God.—*O. D. Bowen, in Record*.

—Our talented young friend, C. L. Winkler, has accepted a position in a school at Perote, Bullock Co. Having a finished education, and gentlemanly, courteous manners, we doubt not he will win for himself the confidence and esteem of those with whom he comes in contact. We recommend him to the people of Perote as an energetic and Christian young man.

—The Opelika papers state that Dr. J. B. Hawthorne, of this city, will shortly deliver a lecture in that city, and they anticipate a very rare treat. The subject of the lecture, it is stated, will be, "Know Thyself." We can safely promise our Opelika friends that however great their anticipations may be, Dr. Hawthorne will come up to the full measure of expectation in the promised lecture.—*Montgomery Advertiser*.

—Rev. W. T. Whitmarsh, who recently became an Episcopalian, published ten reasons for so doing. A correspondent of *Zion's Advocate* writes that perhaps there was an eleventh "reason" from his failure to get an invitation from a prominent Baptist church in Maine, to which he has written, during the last month, three letters of solicitation. "What would have happened if that church had engaged his services?"—*Secretary*.

—A correspondent of the Texas Baptist thinks that too many nowadays are governed by the principle laid down by Mr. D. O. Ponce, in the "Biglow Papers"—and we agree with him:

"I'm willin' a man should go (table strong) Agin' religion in the abstract, for that kind of religion is unpopular, and never gets piked. Because it's a crime no one ever committed. But he mustn't be hard on particular sins. 'Cos then he'll be kickin' the people's own shoes."

—"If they don't quit asking for money, I'm a going right home." We heard that remark made by a delegate, during the sitting of one of our Associations. Evidently that man had been converted only from the collar up. Grace had never reached his pocket, and we believe the grace of God always goes there deep.

We distrust the religion that is in pockets, about as much as that which is only a pocket affair.—*Central Baptist*.

—Bro. M. M. Wood, late a theological student at Howard College, passed through last week en route for his home at Wood's Station, having received the intelligence that his father's residence, with all its contents, had been burned. We deeply sympathize with the family in their loss; and especially do we regret that our young brother, who gave such promise of future usefulness, has been compelled to give up his college course, for a time at least. We hope that he found the condition of things at home better than he anticipated.

—"We were once called upon to be one of a presbytery to ordain a man to the ministry. We knew that he had been guilty of obtaining goods under false pretences. We charged him with it to his face. He confessed the fact, but said he had done it in repentance. We asked him if he had made restitution. He admitted he had not; and as he wore broadcloth,

smoked cigars and rode on the street cars, we declined to ordain him. He was a thief."—*Dr. J. C. Hiden, in Baptist Courier*.

—The length of a sermon is not to be estimated by the length of time occupied in its delivery. We have heard a very long sermon which did not require twenty minutes for its delivery, and one of the shortest we ever heard, was, as to time, two hours and forty minutes long. Some preachers ought to quit before they begin, and others ought to keep on when they quit. A sermon that has no thickness or breadth ought to have no length. There should be in sermonizing, as in all things, a proper regard for proportion.—*Baptist Record*.

—Eld. S. W. Marston, who comes South under appointment of the Home Mission Board of New York to labor among the colored people, has been with us a few days. He preached a good gospel sermon for us Sunday. Bro. Marston has come to help us in a great and needed work—the instruction and elevation of the colored people. He wishes to work with Southern Baptists, and we do not doubt that he will have a very general co-operation of the brethren. We commend him to the consideration of the churches. We shall speak of his work hereafter.—*Baptist Record, Miss.*

—Bro. Penn came as near being in two places at once as any man we ever saw. He has now two meetings on hand, at Third and Fourth churches, St. Louis, and proposes to begin at Park Avenue in a few days. His power with the people grows constantly. The baptisms at the Third church to date are 119, and there have been in all 134 additions. The conversions here number 210.

At the Fourth church meetings are continued daily and nightly, the pastor leading when Bro. Penn is not there. The baptisms at the Fourth to date number 132, the additions 51; conversions 102.—*Central Baptist*.

—It is surprising to me that any Baptist, who can possibly pay for our paper, can be contented without the ALABAMA BAPTIST; and still more surprising to know how many Baptist families there are in the State, and how few take the paper. It does seem to me that if I can get subscribers for it some men would only have to mention it to secure names, for I feel as though I am one of God's humblest followers.

But I love the cause, and am willing to do what I can in my awkward way.—*J. Q. Lipscomb, Jefferson*. We wish all were as "awkward" as Bro. L., if they would only be as successful.

—Will someone who knows Brother Baber, of Montgomery, Ala., after that of Greenville and Hayneville, mark this item and mail this paper to him, that he may write a good letter to the *TEXAS BAPTIST*, as newsy as his local items in his paper when he was editor of the Greenville Advocate? He has many friends in Texas. Let us hear from you, Brother Baber.—*Texas Baptist*. Bro. Baber is one of the evangelists of our State Board, Bro. Coleman. He pretends to be too much engaged with his work to write an occasional article even for his own State paper. He knows a good deal and learns a good deal more on his tours, but we can't get much out of him. Perhaps you can. Try him. His address is Collierville, Ala.

—I have been here nearly one week. I expected to have gone farther, but Bro. Dodson said that God sent me, and put me to work in a meeting. It is a hard field. The interest is intense, and the church thoroughly aroused. Sinners are becoming affected, and the congregation is increasing. Bro. D., the pastor, thinks they will have a great revival. I do not know how long I can remain. My health is improving slowly. They tell me here that this is as good a point as I can find. I will remain and preach for a few days and then go farther into the country. My brethren have received me, warmly wherever I've been in Texas. This is a beautiful country, and destined to be a great one; but it has many disadvantages to encounter, which every man ought to know before he ever starts for this State. I am anxious for our ALA. BAPTIST, but suppose I'll not get one until I return. This is a very important point here, and I hope all Christians will remember it and pray for the success of the pastor.—*B. H. Crumpton, San Antonio, Texas*.

—Christianity a Source of Joy.

"Have I been a wilderness unto Israel? a land of darkness?" These words were addressed by Jehovah to his own people, whom he had brought out of the land of Egypt and given the happy land of Canaan. By looking back upon their history and considering all that he had done for them, we see that there is not only irony, but intense meaning in the words, for the conduct of Israel toward God was such that he had reason to ask this question in derision, in order to bring his children to serious reflection.

Why is not the Gospel embraced by many of the intelligent and the refined and enjoyed as one of the richest blessings God has given to man? Why is it that many of our very best people, looking at them as citizens, keep entirely aloof from the church? Independent of revelation, the system which Jesus Christ has given to the world is pre-eminently intended to elevate men, to exalt the standard of social life and to fill the minds of men with a deep and abiding sense of whatsoever things that are true, honest, lovely and of good report. Reasoning *a priori*, one would think that the cultivated and intelligent classes would all be the earliest disciples and the first advocates of a philosophy which inculcated these things. Uprightness between man and man, truth and honesty, fair dealing and honorable intercourse with any other, high-toned morality running

through all orders of men and pervading all grades of society, love to our neighbors, peace on earth and good will towards men—these are the things that the Gospel teaches men to observe and do, as they value happiness in the present life. Why, then, do not all the intelligent enter the front ranks and lead the way in this moral reform which is so much needed, and put an end to the ungodliness and vanity which is so rife in our midst? The great difficulty lies in the fact that over and above the moral and social blessings so desirable in this life, which the Gospel brings to the world, revelation contains a doctrine of spiritual life which demands the regulation of the inner as well as the outer man, and makes the believer acquainted with spiritual influences coming to him through the three persons of the Godhead—a realm into which the devoted of the religion of nature and reason do not enter. And when we turn to spiritual things, to the sublime topics which alone render Christianity of any eternal value, many of the learned and noble ask with Nicodemus, "How can these things be?" reckoning them as foolishness. Such persons love morality, respect religion, and know well what a mighty instrument even superstition is when it is wielded by society, and believing in God as their Creator and moral Governor, they desire an interest in him, provided they can attain it by any rational process. Why not receive it as coming from God in the Bible? As to the grand doctrines of atonement, regeneration and spiritual influences connected with the Father, Son and Holy Ghost, they are willing to acknowledge them in some sort of ecclesiastical way. They use the services of the sanctuary every Sunday which affirm and teach them, but they are not willing to take the first step which would place themselves in close spiritual connection with them.

Another great hindrance in the way of irreligious people embracing the Gospel, is the inconsistencies of professed Christians. Too many of such have a name to live while they are iniquitous and indifferent to the interests of their souls, and some of them are absolutely dead. The world has a right to see Christians earnest in all that concerns the advancement of the kingdom of Christ, and to expect that religion will give them comfort in affliction, contentment in adverse circumstances, peace in the midst of peril, and hope when thick darkness covers the people.

The people of the world look on in amazement when they see Christians evidently considering their profession a yoke of bondage too heavy to be borne. Some professors have just religion enough to make them miserable. They misrepresent the religion of Christ.

Men of the world cannot satisfy themselves that the Bible is a lie; that Christians are all hypocrites and impostors, and that the spiritual doctrines of religion are false, though they have never experienced them. They admit that Christianity aims at the heart, that it gives mighty peace in the midst of strife, and joy and comfort in the Holy Ghost, and to the undying soul immortal life.

What dishonor Christians cast upon their Master and his cause by not living up to their professions! God might well ask many of his people in this age the question propounded in Jeremiah's time, "Have I been a wilderness unto Israel—a land of darkness?" Have my redeemed people found no joy in me, no light in my presence, and no comfort in my word? Have there been no flowers along the path by which I have led them, no green pastures and no still waters? Has my service been irksome and without reward? During the toil and weariness of life, has there been no bright sunshine upon the landscape, no sound of music by the way?

The life of the humble, devoted Christian, is a life of joy and gladness, to him the yoke of Christ is easy, his ways are paths of pleasantness. They who follow Jesus, the light of the world, will not walk in darkness, but their path will shine brighter and brighter unto the perfect day. It would be an absurd and utter contradiction of all the promises in the Bible, of the teachings of Christianity, and of the experience of all God's saints to suppose that God in Christ Jesus is a wilderness and a darkness. Christ's followers have nothing to do with the wilderness and the darkness except to make the one bud and blossom as the rose and the other radiant with the light of God's countenance.

Consistent, active Christians are happy and useful. Inconsistent Christians are miserable, unhappy, and hinder the progress of Christ's kingdom.

W. C. CLEVELAND.

During the coming summer 3,000 Italians will leave Tarranto for the Southern Coast of New Guinea, to establish a colony to be called Italia.

The grand prize of the French Academy for poetry has been adjudged to the communist refugee, M. Benard, now a professor in Louisiana.

## From Brother Waldrop.

Springville Church, Springville, Ala.  
Land's Column—Hill's "Star" and  
His Organ—Our Paper.

Dear Bro. West: I am now been serving the church here a long while. I am sorry to say this church has never had weekly preaching, once a month. They have a live school (evergreen). This is one of the oldest churches in this part of the State, having been constituted March 22, 1817. It now numbers largely over 100 communicants. It is located in the town of Springville, on the A. & G. S. R. R. The town has four churches, seven dry goods stores, one drug store, and no liquor stores, and a place of ruin for the people.

Springville is becoming quite a place of summer resort. It was here that Dr. Cleveland came last summer with his sick wife. We are all glad to see him in our midst. We sympathize with his suffering companion.

I don't know when the people here will get through telling me of this and that good sermon that the Doctor preached for them while here. I am under lasting obligations to him for the services rendered my church, at my request, while I was at home with a sick wife.

I find that "Bob," as we call him, arranging to get an organ for our church. Maybe I had better say that "Bob" is a blind brother, a very useful member, is the leader of the church music, is a remarkable man. He requested me to ask the readers of our paper to give him a little help. Brethren Cleveland, Winkler, Renfro, Bailey and many others will remember "Bob." Will they help him just a little? He now lacks about \$30 of having the thing accomplished. If you will help him, he promises that when you come to Springville he will "discourse sweet music" for you. He confidently looks for help. I can say to any who may read this that a more worthy brother would be hard to find. Send funds to him, or Mr. T. D. Bradford, or Mrs. J. P. Herring, of this place.

## OUR PAPER.

I made as good a talk for our paper last night as I could. You will get a club from here soon. Oh! how I do miss so many familiar contributors to our paper! I seldom see "E. B. T.," "R.," "S. H.," "J. O. B.," and many others' I might name. Why all this? We poor country pastors expect to see articles from such pens. We need them too. Any paper needs news and notes from the field. Those articles in the *Religious Herald* largely make it what it is, one of the leading weeklies in the South, if not in the South or North. Let us do better. I know I don't write much, but I ought to be excused. I am such a poor hand to commit my thoughts to paper. I now think I will write more, if it is poorly done, and the editor can slip it into the "waste basket" when he thinks best. And I now propose, "a long pull, a strong pull, and a pull altogether" for an increase of matter and money for the paper.

I called attention to our paper a few Sabbaths ago, and said I was always ready to send on renewals and to get new names. When I had dismissed the congregation, a brother came to me, handing me six dollars, and said, I wish to renew, and for the other \$4 I want the paper sent to my son and daughter. So he is now paying subscriptions for two of his married children, and in so doing is doing them a good service, as he claimed.

I baptized an interesting young lady yesterday in the presence of a large and orderly congregation.

A. J. WALDROP.

March 16th.

## The Mobile Bible Society.

This Society celebrated its anniversary on last Sunday evening in the Government St.







## THE FAMILY CIRCLE.

## THE LOST BABIES.

Come, my wife, put down the Bible,  
Lay your glasses on the book—  
Both of us are bent and aged—  
Backward, mother, let us look.  
This is still the dear old homestead  
Where I brought you long ago.  
When the hair was bright with sunshine  
That no like winter's snow.  
Let us talk about the babies  
As we sit here all alone.  
Such a merry troop of youngsters;  
How we lost them one by one.

Jack, the first of all the party,  
Came to our winter's night;  
Jack, you said, should be a parson,  
Long before he saw the light.  
Do you see that great cathedral,  
Filled the transept and the nave,  
Hear the organ grandly pealing,  
Watch the silken gaudy wave,  
See the priest in robes of state,  
Would you think that gifted preacher  
Could be your own little Jack?

Then a girl with curly tresses  
Used to climb upon my knee,  
Like a little fairy princess  
Ruling at the age of three.  
With the years there came a wedding—  
How your fond heart swelled with pride  
When the lord of all the earth  
Chose your baby for his bride.  
Watch that stately carriage coming,  
And the form reclining there,  
Would you think that brilliant lady  
Could be your own little Clara?

Then the last, a blue-eyed youngster—  
I can hear him voice now,  
Such a strong and sturdy fellow,  
With his broad and honest brow.  
How he used to love his mother!  
Ah! I see your trembling lip!  
He is far off on the ocean,  
Captain of a royal ship.  
See the bronze upon his forehead,  
Hear the voice of sea command—  
That the boy who clung so fondly  
To his mother's gentle hand?

Ah! my wife, we've lost the babies—  
Ours so long and ours alone!  
What are we to these great people,  
Stately men and women grown?  
Seldom do we ever see them,  
Yes, a better than our own,  
As we sit here in the fire light,  
Lonely hearts and lonely souls.  
All their lives are full without us,  
They'll stop long enough one day  
Just to lay us in the church-yard,  
Then they'll each go on their way.

## Precocious Children.

Your children are precocious. Of course they are. What else could be expected when they come of such a stock? Being them out, trick them out with all manner of fantastic and expensive adornments, learn them to say and do all manner of pert, smart things, show them off in the presence of company, parade them on the platform on public occasions, let them be given to understand that the world never saw the like of them before, and as sure as you live, unless the Lord interpose with a miracle of grace, you will presently be, groaning with Eli, or lamenting with David, over some abandoned Absalom.

We are mourning now over the consummate conceit, the forwardness, and wilfulness, and irreverence of young America; but it is old America that is responsible for young America. "Our children are what we make them." Instead of the fathers shall be the children, whom the earth mayest make princes in the earth. It is possible also to make them the most impertinent and insufferable upstarts.

They are represented "as arrows in the hands of a mighty man," and arrows go the way we aim them. The thing to do is not to find fault with "the rising generation," but as parents and teachers, to take heed to our ways, and see to it that the rising generation rises right, and especially that it does not rise too rapidly. Apart from all considerations of a moral and religious character, it is not healthy, either physically or intellectually.

We are raising a crop of Jonah's gourd, maturing as speedily, and as speedily perishing utterly. Hasten slowly, is an admirable motto for the trainers of children. Fruits that ripen slowly are the fruits that last the longest. Precocious genius finds a premature grave. Let children be children as long as they can. Old heads on young shoulders make the shoulders stoop, and the whole frame totter. There is an ambitious stimulation of the faculties of children that is begotten of pride and born of folly.

Let us have done with it. It is just as well for children to be ignorant of some things. Our Saviour said to his disciples, "I have many things to say unto you, but ye cannot bear them now." Little by little let them learn—"learn to labor and to wait." This waiting is the irksome thing to proud, pretentious parents and to restless, eager children, but it is safe and wise. What we greatly need in America is fewer little gentlemen, and ladies, and more little children. Forced prayers are said to not be "good for the soul," and forced growth is "good for neither soul nor body." Docility, humility, modesty, simplicity—these constitute the charm of childhood, and these are the virtues to be cultivated. How largely they have been neglected it requires no great acquaintance with society to discover. Simple truths for simple minds, and simple ways for little folks. Let this be the motto of those who are entrusted with the training of youth.—Baptist Teacher.

## A True Incident.

When the Boston train came steaming into the depot the crowds rushed for seats.

As a band of recruits mounted the platform they shouted back to their friends who had accompanied them to the train the various slang phrases they could command, interspersed with an oath now and then. As the train moved off they pushed each other into the car, where many ladies were seated, including a Mrs. B. and her two boys.

Then the oaths came out thick and fast, each one evidently trying to outdo the others in profanity. Mrs. B. shouldered her head and for her boys, for she could not bear to have their young minds contaminated by such language.

If the train had not been so crowded she would have looked for seats elsewhere, but under the circumstances she was compelled to remain

## FARM AND HOUSEHOLD.

## Plowing in Crops as Manure.

A large number of farmers are unable to understand how it is possible to better the condition of lands by plowing in clover, rye, buckwheat, etc., in a green condition. The difficulty is in comprehending methods by which crops that are supposed to draw their sustenance from the soil in which they grow can return anything more to the soil than they took away from it.

It is now admitted that the crow destroys more grasshoppers than any other bird.

Hot-beds should be started, as a general rule, about six weeks before the plants are to be set in the open ground.

Le Cultivateur, a French journal, says that if chloride of lime be spread on the soil or near plants, insects and vermin will not be found there.

Isinglass is a most delicate starch for fine muslins. When boiling common starch, sprinkle in a little common salt; this will prevent sticking.

Two teaspoonfuls of finely powdered charcoal, drank in a half tumbler of water, will often give relief to the sick headache, when caused, as in most cases it is, by a superabundance of acid on the stomach.

The Journal of Chemistry recommends powdered borax or alum as an insecticide, and says that a pound of alum dissolved in two quarts of boiling water and applied with a brush will drive away nearly all kinds of vermin.

The best antidote is a liberal amount of muscular activity out of doors every day. Persons who sit around the fire and lounge on the sofa, or read or sew a great part of the day, need not expect sound sleep; only the laboring man can taste it in all its sweetness.

Too much can hardly be said in praise of onions for fowls. They are a preventive of, and a remedy for, many diseases to which domestic fowls are liable. For geese, onions are the best things that can be fed. Give fowls as many as they will eat, chopped fine, as often as three times a week.

## HUMOR.

## Work by Rule.

The most successful farmers are those who work by previously prepared plans. They know just where they will do to-morrow and next week, and they do not allow their attention to be distracted to any side issue. The builder in preparing materials for any structure, works by a carefully prepared plan—should he ignore this, and work by guess? his labor would be wasted, and his building would be unsightly and ill proportioned.

Just so will it be with the farmer. If he works at random, he necessarily loses much time, and some of this time possesses great value. It is an absolute impossibility to accomplish the best results unless everything works in unison and there is a plan of action laid down.

The haphazard system, or want of system, which prevails to a great extent among the farming communities, should give place to some well defined course of action, which should be adhered to under all circumstances. The details of any system can hardly be changed during their execution without materially deranging everything connected therewith.—Our Home Journal.

## Golden Millet.

The golden millet must be sown very spring after the danger of frost is over, broadcast, or in drills, in the same manner as our three wheats to one bushel of seed to the acre. It is a very rapid growing grass, and matures in about ten weeks time. Its yield is enormous—often as much as five tons of hay and one hundred bushels of seed to the acre. It takes much labor to save it, and a good force is necessary to follow the machine when cutting as grain. It is eagerly eaten by all stock, even hogs live and thrive on it, and it is a crop of which the farmer is sure to raise a fair yield every year. I have seen good hay from it when the season was too poor to make hay from anything else, and I am sure that when the farmer once gets into the seed he will not want to get out. It will grow in almost any climate, having been successfully grown in some part of nearly every latitude from Maine to Florida.—Country Gentleman.

How to Make Farmers of the Boys.

A New Jersey letter to the Examiner lays the blame at the door of shiftless farmers for so many farmers' pursuits. He says: "That the fault of all this lies with the parents themselves is plain, from the fact that with the thrifty farmers the number of sons who leave home and forfeit their birthright is small indeed. By the sole use of an acre of ground, a pair of horses which they can call their own, or perhaps the entire charge of the poultry, they become interested, and the farm is made to have attractions for them. Let good agricultural books and papers be furnished them, and their education encouraged in every proper way; the waste places on the farm be planted and made fruitful. Let everything in and about the garden be done decently, and the front yard be kept in order, and long before the sons of

these farmers become of age they will learn that agriculture is the most certain source of strength, wealth, and independence."

It is now admitted that the crow destroys more grasshoppers than any other bird.

Hot-beds should be started, as a general rule, about six weeks before the plants are to be set in the open ground.

Le Cultivateur, a French journal, says that if chloride of lime be spread on the soil or near plants, insects and vermin will not be found there.

Isinglass is a most delicate starch for fine muslins. When boiling common starch, sprinkle in a little common salt; this will prevent sticking.

Two teaspoonfuls of finely powdered charcoal, drank in a half tumbler of water, will often give relief to the sick headache, when caused, as in most cases it is, by a superabundance of acid on the stomach.

The Journal of Chemistry recommends powdered borax or alum as an insecticide, and says that a pound of alum dissolved in two quarts of boiling water and applied with a brush will drive away nearly all kinds of vermin.

The best antidote is a liberal amount of muscular activity out of doors every day. Persons who sit around the fire and lounge on the sofa, or read or sew a great part of the day, need not expect sound sleep; only the laboring man can taste it in all its sweetness.

Too much can hardly be said in praise of onions for fowls. They are a preventive of, and a remedy for, many diseases to which domestic fowls are liable. For geese, onions are the best things that can be fed. Give fowls as many as they will eat, chopped fine, as often as three times a week.

The most successful farmers are those who work by previously prepared plans. They know just where they will do to-morrow and next week, and they do not allow their attention to be distracted to any side issue. The builder in preparing materials for any structure, works by a carefully prepared plan—should he ignore this, and work by guess? his labor would be wasted, and his building would be unsightly and ill proportioned.

Just so will it be with the farmer. If he works at random, he necessarily loses much time, and some of this time possesses great value. It is an absolute impossibility to accomplish the best results unless everything works in unison and there is a plan of action laid down.

The haphazard system, or want of system, which prevails to a great extent among the farming communities, should give place to some well defined course of action, which should be adhered to under all circumstances. The details of any system can hardly be changed during their execution without materially deranging everything connected therewith.—Our Home Journal.

The golden millet must be sown very spring after the danger of frost is over, broadcast, or in drills, in the same manner as our three wheats to one bushel of seed to the acre. It is a very rapid growing grass, and matures in about ten weeks time. Its yield is enormous—often as much as five tons of hay and one hundred bushels of seed to the acre. It takes much labor to save it, and a good force is necessary to follow the machine when cutting as grain. It is eagerly eaten by all stock, even hogs live and thrive on it, and it is a crop of which the farmer is sure to raise a fair yield every year. I have seen good hay from it when the season was too poor to make hay from anything else, and I am sure that when the farmer once gets into the seed he will not want to get out. It will grow in almost any climate, having been successfully grown in some part of nearly every latitude from Maine to Florida.—Country Gentleman.

How to Make Farmers of the Boys.

A New Jersey letter to the Examiner lays the blame at the door of shiftless farmers for so many farmers' pursuits. He says: "That the fault of all this lies with the parents themselves is plain, from the fact that with the thrifty farmers the number of sons who leave home and forfeit their birthright is small indeed. By the sole use of an acre of ground, a pair of horses which they can call their own, or perhaps the entire charge of the poultry, they become interested, and the farm is made to have attractions for them. Let good agricultural books and papers be furnished them, and their education encouraged in every proper way; the waste places on the farm be planted and made fruitful. Let everything in and about the garden be done decently, and the front yard be kept in order, and long before the sons of

these farmers become of age they will learn that agriculture is the most certain source of strength, wealth, and independence."

It is now admitted that the crow destroys more grasshoppers than any other bird.

Hot-beds should be started, as a general rule, about six weeks before the plants are to be set in the open ground.

Le Cultivateur, a French journal, says that if chloride of lime be spread on the soil or near plants, insects and vermin will not be found there.

Isinglass is a most delicate starch for fine muslins. When boiling common starch, sprinkle in a little common salt; this will prevent sticking.

Two teaspoonfuls of finely powdered charcoal, drank in a half tumbler of water, will often give relief to the sick headache, when caused, as in most cases it is, by a superabundance of acid on the stomach.

The Journal of Chemistry recommends powdered borax or alum as an insecticide, and says that a pound of alum dissolved in two quarts of boiling water and applied with a brush will drive away nearly all kinds of vermin.

The best antidote is a liberal amount of muscular activity out of doors every day. Persons who sit around the fire and lounge on the sofa, or read or sew a great part of the day, need not expect sound sleep; only the laboring man can taste it in all its sweetness.

Too much can hardly be said in praise of onions for fowls. They are a preventive of, and a remedy for, many diseases to which domestic fowls are liable. For geese, onions are the best things that can be fed. Give fowls as many as they will eat, chopped fine, as often as three times a week.

The most successful farmers are those who work by previously prepared plans. They know just where they will do to-morrow and next week, and they do not allow their attention to be distracted to any side issue. The builder in preparing materials for any structure, works by a carefully prepared plan—should he ignore this, and work by guess? his labor would be wasted, and his building would be unsightly and ill proportioned.

Just so will it be with the farmer. If he works at random, he necessarily loses much time, and some of this time possesses great value. It is an absolute impossibility to accomplish the best results unless everything works in unison and there is a plan of action laid down.

The haphazard system, or want of system, which prevails to a great extent among the farming communities, should give place to some well defined course of action, which should be adhered to under all circumstances. The details of any system can hardly be changed during their execution without materially deranging everything connected therewith.—Our Home Journal.

The golden millet must be sown very spring after the danger of frost is over, broadcast, or in drills, in the same manner as our three wheats to one bushel of seed to the acre. It is a very rapid growing grass, and matures in about ten weeks time. Its yield is enormous—often as much as five tons of hay and one hundred bushels of seed to the acre. It takes much labor to save it, and a good force is necessary to follow the machine when cutting as grain. It is eagerly eaten by all stock, even hogs live and thrive on it, and it is a crop of which the farmer is sure to raise a fair yield every year. I have seen good hay from it when the season was too poor to make hay from anything else, and I am sure that when the farmer once gets into the seed he will not want to get out. It will grow in almost any climate, having been successfully grown in some part of nearly every latitude from Maine to Florida.—Country Gentleman.

How to Make Farmers of the Boys.

A New Jersey letter to the Examiner lays the blame at the door of shiftless farmers for so many farmers' pursuits. He says: "That the fault of all this lies with the parents themselves is plain, from the fact that with the thrifty farmers the number of sons who leave home and forfeit their birthright is small indeed. By the sole use of an acre of ground, a pair of horses which they can call their own, or perhaps the entire charge of the poultry, they become interested, and the farm is made to have attractions for them. Let good agricultural books and papers be furnished them, and their education encouraged in every proper way; the waste places on the farm be planted and made fruitful. Let everything in and about the garden be done decently, and the front yard be kept in order, and long before the sons of

## VEGETINE

Purifies the Blood, Renovates and Invigorates the Whole System.

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

Vegetine  
Mr. H. R. STEVENS.  
Dear Sir:—I will most cheerfully add my testimony to the great number you have already received, and good medicine, VEGETINE, for I do not think enough can be said in its praise for I was troubled over thirty years with that dreadful disease, Catarrh, and had such bad coughing spells that it would seem as though I never could breathe any more, and VEGETINE has cured me, and I feel that there is no good medicine as VEGETINE, and I also think it one of the best medicines for coughs, and weak feeling, and it can be taken, and advise everybody to take the Vegetine, for I can assure them it is one of the best medicines that ever was.

Vegetine  
Mrs. L. GORE.  
Cor. Magazine and Walnut Sts., Cambridge, Mass.  
GIVES  
Health, Strength, and Appetite.

Vegetine  
My daughter has received your VEGETINE. Her health was a source of great anxiety to all her friends. A few bottles of VEGETINE restored her health, strength, and appetite.

Vegetine  
N. H. THLEN.  
Insurance and Real Estate Agt., No. 49 South Building, Boston, Mass.

Vegetine  
CAN NOT BE EXCELLED.  
CHARLESTOWN, MASS.  
H. R. STEVENS.  
Dear Sir:—This is to certify that I have used your "Blood Preparation" in my family for several years, and that for Rheumatism, Catarrh, or Rheumatic Affections, it can not be excelled; and as a blood purifier or spring medicine, it is the best thing I have ever used, and I have used almost everything. I can cheerfully recommend it to any one in need of such a medicine.

Vegetine  
Mrs. A. A. DINSMORE,  
No. 10 Russell Street,  
BOSTON.

Vegetine  
T. B. A.  
SOUTH BOSTON, Feb. 7, 1879.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Valuable Remedy.  
SOUTH BOSTON, Feb. 7, 1879.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

Vegetine  
Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can cheerfully recommend it to all suffering from these complaints. Yours respectfully,  
MRS. MUNRO PARKER,  
26 Adams Street.

## CHANGE OF SCHEDULE.

S. R. & D. RAILROAD.

Taking effect Sunday, Nov. 17, 1878.

## MAIL TRAINS DAILY.

No. 1, North. (Stations. No. 2, South.  
5:00 a.m. Lv. Selma, Ala. 9:50 p.m. Arr. Montgomery, Ala.  
5:30 a.m. Lv. Selma, Ala. 10:20 p.m. Arr. Montgomery, Ala.  
6:00 a.m. Lv. Selma, Ala. 10:50 p.m. Arr. Montgomery, Ala.  
6:30 a.m. Lv. Selma, Ala. 11:20 p.m. Arr. Montgomery, Ala.  
7:00 a.m. Lv. Selma, Ala. 11:50 p.m. Arr. Montgomery, Ala.  
7:30 a.m. Lv. Selma, Ala. 12:20 p.m. Arr. Montgomery, Ala.  
8:00 a.m. Lv. Selma, Ala. 12:50 p.m. Arr. Montgomery, Ala.  
8:30 a.m. Lv. Selma, Ala. 1:20 p.m. Arr. Montgomery, Ala.  
9:00 a.m. Lv. Selma, Ala. 1:50 p.m. Arr. Montgomery, Ala.  
9:30 a.m. Lv. Selma, Ala. 2:20 p.m. Arr. Montgomery, Ala.  
10:00 a.m. Lv. Selma, Ala. 2:50 p.m. Arr. Montgomery, Ala.  
10:30 a.m. Lv. Selma, Ala. 3:20 p.m. Arr. Montgomery, Ala.  
11:00 a.m. Lv. Selma, Ala. 3:50 p.m. Arr. Montgomery, Ala.  
11:30 a.m. Lv. Selma, Ala. 4:20 p.m. Arr. Montgomery, Ala.  
12:00 p.m. Lv. Selma, Ala. 4:50 p.m. Arr. Montgomery, Ala.  
12:30 p.m. Lv. Selma, Ala. 5:20 p.m. Arr. Montgomery, Ala.  
1:00 p.m. Lv. Selma, Ala. 5:50 p.m. Arr. Montgomery, Ala.  
1:30 p.m. Lv. Selma, Ala. 6:20 p.m. Arr. Montgomery, Ala.  
2:00 p.m. Lv. Selma, Ala. 6:50 p.m. Arr. Montgomery, Ala.  
2:30 p.m. Lv. Selma, Ala. 7:20 p.m. Arr. Montgomery, Ala.  
3:00 p.m. Lv. Selma, Ala. 7:50 p.m. Arr. Montgomery, Ala.  
3:30 p.m. Lv. Selma, Ala. 8:20 p.m. Arr. Montgomery, Ala.  
4:00 p.m. Lv. Selma, Ala. 8:50 p.m. Arr. Montgomery, Ala.  
4:30 p.m. Lv. Selma, Ala. 9:20 p.m. Arr. Montgomery, Ala.  
5:00 p.m. Lv. Selma, Ala. 9:50 p.m. Arr. Montgomery, Ala.

## ACCOMMODATION TRAINS.

(Daily—Sundays excepted.)

No. 3, North. (Stations. No. 4, South.  
4:00 p.m. Lv. Selma, Ala. 8:45 p.m. Arr. Montgomery, Ala.  
4:30 p.m. Lv. Selma, Ala. 9:15 p.m. Arr. Montgomery, Ala.  
5:00 p.m. Lv. Selma, Ala. 9:45 p.m. Arr. Montgomery, Ala.  
5:30 p.m. Lv. Selma, Ala. 10:15 p.m. Arr. Montgomery, Ala.  
6:00 p.m. Lv. Selma, Ala. 10:45 p.m. Arr. Montgomery, Ala.  
6:30 p.m. Lv. Selma, Ala. 11:15 p.m. Arr. Montgomery, Ala.  
7:00 p.m. Lv. Selma, Ala. 11:45 p.m. Arr. Montgomery, Ala.  
7:30 p.m. Lv. Selma, Ala. 12:15 p.m. Arr. Montgomery, Ala.  
8:00 p.m. Lv. Selma, Ala. 12:45 p.m. Arr. Montgomery, Ala.  
8:30 p.m. Lv. Selma, Ala. 1:15 p.m. Arr. Montgomery, Ala.  
9:00 p.m. Lv. Selma, Ala. 1:45 p.m. Arr. Montgomery, Ala.  
9:30 p.m. Lv. Selma, Ala. 2:15 p.m. Arr. Montgomery, Ala.  
10:00 p.m. Lv. Selma, Ala. 2:45 p.m. Arr. Montgomery, Ala.  
10:30 p.m. Lv. Selma, Ala. 3:15 p.m. Arr. Montgomery, Ala.  
11:00 p.m. Lv. Selma, Ala. 3:45 p.m. Arr. Montgomery, Ala.  
11:30 p.m. Lv. Selma, Ala. 4:15 p.m. Arr. Montgomery, Ala.  
12:00 p.m. Lv. Selma, Ala. 4:45 p.m. Arr. Montgomery, Ala.  
12:30 p.m. Lv. Selma, Ala. 5:15 p.m. Arr. Montgomery, Ala.  
1:00 p.m. Lv. Selma, Ala. 5:45 p.m. Arr. Montgomery, Ala.  
1:30 p.m. Lv. Selma, Ala. 6:15 p.m. Arr. Montgomery, Ala.  
2:00 p.m