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THE OLD MAN'S DREAM.

OLIVER W. HOLMES.

Oh for one hour of youthful joy,
 Give back my twentieth spring;
 I'd rather laugh a bright-haired boy,
 Than reign a gray-headed king.

Off with the wrinkled spoils of age,
 Away with learning's crown;
 Tear out life's wisdom-written page,
 And dash its trophies down.

One moment let my life-blood stream
 From boyhood's fount of flame;
 Give me one giddy reeling dream,
 Of life, all love and fame.

My listening angel heard the prayer,
 And calmly smiling, said:
 "If I but touch thy silvered hair,
 Thy hoary wish hath sped."

But is there nothing in thy track
 To bid thee change thy way?
 While the swift seasons hurry back
 To find the wished-for day?

Ab, brother, what a woman's knot!
 "Without thee what were I?"
 One bliss I cannot leave behind:
 I'll take—my precious wife.

The angel took a sapphire pen,
 And wrote with morning's dew
 "The man would be a boy again,
 And be a husband, too."

"And is there nothing left unsaid,
 Before the change appears?"
 Remember all those gifts have fled
 With the revolving years."

Yes; for memory would recall
 My fond, paternal joys;
 I could not bear to leave them all;
 I'll take—my girls—and boys.

The smiling angel dropped his pen—
 "Why this will never do."
 The man would be a boy again,
 And be a father, too."

And so I laughed. My laugh awoke
 The household with its noise,
 And wrote my dream when morning broke,
 To please the gray-haired boys.

COMMUNICATIONS.

REMINISCENCES.

BY DAVID LEE.

NUMBER XXI.

What is the best plan to induce church members to do their duty in giving to support the missionaries of Christ, who are laboring at home and abroad, is a question more easily asked than answered. The question is not, What is the best plan? that is easily answered. The plan is the best; the only plan without fault, but what plan is the best to induce Christians to work up to the Bible plan?

The agency system has hitherto been chiefly relied upon by Baptists to raise money for benevolent purposes. But there is one serious objection to that system; it costs too much. If agents could live on air and water, there would be no objection to them, except from the enemies of God and man. But it takes such a large per cent. to pay their salaries that many churches do not like to see agents enter their doors in official capacity. But is it not true that every successful enterprise costs money, or its equivalent? Go upon a steamboat and look around, and you will see in addition to the freight, huge boilers, ponderous engines, many cords of wood, or tons of coal, which in the aggregate costs a deal of money. If all these could be dispensed with the cost of running the boat would be so much less. But remove them, and how can the boat take her freight to the head of navigation?

If we dispense with agents how are we going to feed and clothe our missionaries who have given themselves wholly to the work? "The Lord hath ordained that they which preach the Gospel, should live of the Gospel." Better multiply agents indefinitely than to "muzzle the mouth of the ox that treadeth out the corn."

The Ala. Bapt. Association, at the session of 1853, adopted an agency system that worked admirably up to the commencement of the late war; since then it has not been revived. It was substantially this: Each church, through her officers, gave a card, either printed or written, to every member who would accept one, with the benevolent objects fostered by the association, written thereon, at the head of parallel columns. And those who received the cards were requested to present them to every member of the respective churches, and solicit subscriptions; report the amounts subscribed but retain the card and collect the money when due; and then report to the church. Sometimes there was quite a rivalry to see who could collect the most money.

That system saved the expense of traveling agents, and the people gave more liberally and cheerfully than they would to traveling agents, because they believed that every cent would be appropriated to the object the donor designed without any deduction.

A World's Fair in New York in 1883 has been approved by the United States Board of Trade. The Board has invited the governors and mayors throughout the country to send delegates or commissioners to a great national convention, with reference to the fair, to be held June 18,

The Alabama Baptist.

J. L. West, Publisher.

"The Truth in Love."

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No. 10.

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Exposition of Acts 2:38, By David Lee.

REVIEWED BY J. P. HURLEY.

Dear Bro. Lee: I have carefully studied your interpretation of Acts 2:38, by your rule for the same, and must, from an honest conviction, beg leave to differ with you, which I will strive to do in a proper spirit. If I am not deceived in myself, it is truth and only truth that will avail us on the other shore. I think it very wrong for any man, or set of men, to have an opinion concerning any obscure passage of the Scripture. The better way is to take the good old brother's advice at the beginning of our investigation, to throw away our opinion, and go in search of what God has said through his Apostles. If then we fail, go to a Christian, learned in the Scriptures, and have it expounded with a "thus saith the Lord" for his proof.

In order to make this article as short as possible, I will begin my task by asking you to bear with me in patience, and receive it in love. You begin by giving us three interpretations of the 2d chapter and 38th verse of Acts. Well, King James' translation, our common Bible, has it, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sin, and ye shall receive the gift of the Holy Spirit." The American Bible Union has "unto remission." A. Campbell has "in order to the remission of sin." Now, my dear brother, I will take the position that either of the three interpretations will certainly lead to the unprejudiced mind to see that they point to the same thing. Now we will try them. Common: for the remission of sin. Bible Union: unto remission of sin. Campbell: in order to the remission of sin. The first is that we are pardoned, by being baptized. Second, we go unto pardon in the act of baptism. Third, we are baptized in order that we may get our sins remitted. Is not this truth? And I ask, what have we to lose by letting God's word interpret itself? Your greatest trouble seems to be the Greek word *eis*, translated in the common Bible "for." Now, should we adopt your definition of the same word as used many times in other passages, we would have the Scriptures teaching the mission of Christ a farce.

Now we will proceed to notice your proof-text to sustain your translation. Your conclusion is right. From that day till the end of time, all sinners will be saved through the same medium, as there is no change in our God. Yet you would have us believe that repentance toward God, and faith in our Lord Jesus Christ, were all that was necessary; but we fail to see it from a Bible standpoint. Now, my brother, I propose to give you a quotation from Paul to Titus, 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy (spirit) Ghost." We dare not say, this washing of regeneration was the renewing of the Holy Ghost, for the spirit is specifically mentioned. It is a fact that the spirit and water are not the same, for there are three that bear witness on earth; the spirit, water and blood. Clark, Wesley, Macknight, Watson, Alford, Bloomfield, Stuart, Wall and Smith, all say this washing means baptism, and so it must.

So you see that Paul does not sustain your doctrine of faith and repentance alone. For the next proof, you go to the language of the Savior, John 3:24, "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 passed from death unto life." Now, Bro. Lee, I fail to find your support in this Scripture, for here the only thing to be done is to believe upon God; no repentance, no Christ. What will you do with this? Now in order to get light we will gain go to the Master; Jesus answered, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3:5. The next quotation, "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5:1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. I must say this doctrine of faith alone is not at all in harmony with the Gospel of Christ. For the proof, we offer the testimony of James 2:14, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" "Even so, faith, if it hath not works, is dead, being alone." VI-17. You see then, how that by works a man is justified, and not by

faith only. Now you see that your interpretation is only dodging a plain truth as taught by the Scriptures and plainly upsets the inspired writer.

I will now notice your question, "Can a sinner believe before he is baptized?" He can, most assuredly, and is not a fit subject without faith and repentance. Then, as a proof that the sinner is saved from sin, or pardoned, you quote John 3:15, "Whosoever believeth in him, should not perish, but have eternal life;" also John 5:24, which was noticed. Now, Bro. Lee, if your position of faith alone be correct as to salvation, why was it changed, in the cases of Paul and Cornelius? Why did Cornelius have to send for Peter to tell him words whereby he might be saved? He believed in God, was a good man; yet, strange to say, his goodness and faith did not avail him. Paul believed in God and Christ also, but was not healed for several days after he confessed his faith in Christ. He was asked why he tarried, and was also commanded to arise, be baptized and wash away his sins. There is no "for" in this command. What will you do with it? The only safe rule is to accept it as it is.

You next ask the question, "Can a sinner love God before he is baptized?" You say you found a man who said he could not. If that man had any friends they should have sent him to the lunatic asylum, for he was certainly a fit subject. In order to bring a sinner into the church, you must first produce faith (if he has none). If he believes, you must produce a Godly sorrow which will work a repentance, and which will also change his affections from the world to God. When all this is done baptize him into Christ that he may receive the benefits of the blood of his sins. This seems to me the order of the Bible. You say, until a man is born again, born of the Spirit, born of God, he is dead in trespasses and sin. Why did you say, "be born of the Spirit of God?" Why did you not quote the Master, and say, you must be born of water and Spirit or you cannot enter into the kingdom of God? I would like to notice one or two other items but for fear I encroach too largely upon Bro. West's columns I will desist.

Yours in the faith,

J. P. HURLEY.

MORMONISM.

Eds. Ala. Baptist: I noticed a communication going the rounds of the press, written at Salt Lake City, Utah, May 6th, giving an account of the extraordinary gathering of the faithful followers of the "Saints," and the homage paid to one of their leaders, "the contumacious Wells," for refusing to answer questions propounded by the officers of the U. S. Court, which, if answered, would expose the wickedness practiced by the elect of Mormonism, within the walls of the "Endowment House" at Utah; how the blessed Prophet was sentenced to jail by a U. S. Judge for contempt, and how 25,000 of the faithful escorted him from the jail to his residence, &c.

Many people wonder, no doubt, how all this can be in a civilized country, but they need not go beyond the limits of our own State, nor out of this, Butler county, to find a combination of the same sort of blasphemous law-defying "Saints." They have three places of resort, called churches, in this country, where they often meet and preach their most damnable "isms" to simple-minded people, and I am truly sorry to say that many of them, in the simplicity of their hearts, are led astray into the meshes that are set for them by these self-styled "Latter Day Saints."

Notwithstanding their repeated denials of having any connection with the stalwart polygamists of Utah, the fact of their being emissaries of the Devils of Salt Lake, is plainly susceptible of proof. To acknowledge it would damage their cause; hence, vehement denials. And yet, they bear the same name, and profess to believe implicitly in Old Joe Smith, the founder of the diabolical creed. As with the Salt Lake set, they look upon Old Joe Smith as a martyred saint; they profess to believe in curing the halt and lame, in healing the sick, by laying on of hands, in talking in an unknown tongue, &c. Of course policy dictates to them good reasons for keeping back the great and ultimate object they have in view; that is, Polygamy and a Harem with the faithful, where the law cannot reach them, no doubt, but the leaders in this stupendous fraud are "smart" men, like Old Joe Smith, open defiers of the laws of God and man alike, bent upon gratifying their unbridled lusts at their hearts' content, at the expense

of simple-minded followers, who, for the want of knowledge, are beguiled into their nefarious snares.

The leaders of this "latter day" course come in such questionable shape, that the question arises, Who are they? and by what authority do they come out into the piney woods and proclaim themselves "preachers," to dare to open the Bible with their sacrilegious hands, and with the assurance of Jno. A. Murrell, assert that God called them to preach His Gospel? Did assurance and wickedness ever go farther? The very assertion, taking their doctrine in view, is an insult to Jehovah, to suppose that He who knows all, and rules all, would, in His wisdom, select such characters to proclaim His Gospel!

The average "Latter Day Saint" shows that he is a good judge of human nature, by not locating in a city, or town, where people have access to books, schools and newspapers, but they "squat" out in the rural districts, in the piney woods, where the people are poor and illiterate, and are not suspicious; hence their success. They have the audacity to request Christian ministers to meet and discuss with them. Their first reply should be, "Show us that your creed was not founded by an unscrupulous vagabond, who was guilty of every crime in the criminal calendar, from petty larceny to murder! Show us that your creed has one redeeming quality! Show us where a solitary intellectual man ever espoused it!" That would settle the matter. The leading spirit in this community, report says, was a sailor in the Yankee service during the war, and Smith, high up among the "Saints," who visits this section very often, is a Radical of the blackest type. They are none of us, in any respect, and should not be countenanced by our people. This same Smith, (who, by the way, denies being any kin to "Old Joe"), has been holding forth at a protracted meeting, lately, some 4 miles from here, but, thank God, did not meet with much success. He had the superlative impudence to assert, while here, that the head-quarters of the church was in Illinois, and those people at Salt Lake have apostatized from the true church; that young Joe Smith was at the head of the church. When asked how it was, that the three sons of "Old Joe" took the trouble to go to Salt Lake City a few years ago and demand the priesthood from Brigham Young, if Brigham and his followers had apostatized? He denied the fact, and fact it was, for Brigham, having a good thing of it, the women on his side, the church, the guns and the money, declined to surrender the Harem to Smith, hence Smith and his followers claim to be at the head of the "true church."

In all seriousness, Mr. Editor, this miserable and growing monster ought to be strangled by a wholesome public sentiment, and the sooner the better for the rising generation, as well as for the good name of the people of Butler county. It is lamentable to know that these poisonous, God-defying, self-assumed Saints, impostors and blasphemers, are tolerated in this community! It is an insult to the intelligence of our people, and a blot upon the fair escutcheon of our State, that their hateful presence cannot be gotten rid of. I know of but one man that claims any intelligence, whatever, that can be found in the county, that has the hardihood to defend the character of any of the Mormon preachers, and he is a lawyer; yet he could not defend their creed.

JOHN SMITH, JR.

Garland, Ala., June 5th.

Who is in Fault?

Time passes so rapidly that the thought of my future state is continually impressed upon my mind, and not alone my state, but that of the many loved ones around me. When I see my fellowmen falling on my right and on my left, without making peace with God; when I see a man departing this life who has not known the ways of the Lord, the heart within me trembles.

Who is in fault? Is it the minister? not in every case. He has warned us once every month, he has pleaded with us, and told us what God required at our hands. Some have taken heed; others have delayed until a more convenient season, and upon these death has fallen while yet in their unregenerate condition. Then why is it that so many are standing idle while there is so much work in the Lord's vineyard?

The fault, in a large measure, is with the lay members of the church. Our example is such that the world doubts us. Our lights are hid under a bushel. We find men who have

publicly professed Christ, and enrolled their names on the church book, but better, and sometimes even worse than those who never made such a profession. And why is this the case? The pillars and the heads of the church have not performed their duty. If you plow up a field and plant it, and stop there, will you expect a full crop at harvest time? Assuredly not. Then there is work, an abundance of work, to do.

"I can't preach, and what am I to do?" Every one who is called to the throne of grace is not expected to preach, but there are other ways in which to work out the Master's will. At our pastor's coming and going, once a month, we should visit one another, giving consolation to those in trouble and tribulation, and praying with the weak, that they may be strengthened. Then we should meet at the house of God every Sabbath, and pray that sinners may be brought to a saving knowledge of God, that we may receive in larger measure God's blessing, and be able to bring forth fruit meet for repentance.

Then the Sabbath school needs our attention, and oh! what a great work this is. We should take there our children and friends, and extend our invitation to every one, to come and join us. We can bring up our children in the nurture and in the admonition of God. You may read an old tree, but it will soon perish in the earth. But take a young tree and set it, and you will soon see the green leaves, and the branches will grow, so that men will gather around it for shelter from the heat of the sun. So it is with Christians. When an old man, who has spent his days in folly, sees his error and turns to God for mercy and salvation, we cannot expect much to be accomplished by him, for his days are too near spent. But young upon whom we can make an impression, and shed the light of our influence and example, turn not in the ways of wickedness, nor mix with those whose mouths are open to mockery.

Let us set the example and give them a work to do in the church, then their names will become shed abroad in the land, so that others seeing their good works will glorify God, and gather around them as true disciples of the Lord Jesus, asking, "What shall we do to please God and inherit eternal life?"

In place of this what do we see? churches claiming a membership of fifty or more, broken down, doing nothing to build up the cause of Christ; drunkenness prevailing; profanity in the mouth of every ten year old boy; slippers for the hall room upon the feet of young ladies; young converts led astray by the devil and his co-workers in iniquity; the pillars of the church sitting down idle and unconcerned; sisters at home on the Lord's day, while their children are engaged in transgressing the law of God.

Oh man of God, for what purpose have you been called? can you sit still and be content with doing nothing? do you expect to be admitted into heaven on the strength of this kind of religion? does the Bible teach such doctrine? No. We are taught that the church is the light of the world, and that we compose the church, and if we do not awake to the cause of Christ, if we remain idle while there is so much to be done, how long will this light be spared to us!

BELMONT LAY MEMBER.

What Are We Doing?

Dear Baptist: Bro. W. G. Curry parted with us this morning, and the above question has deeply impressed my mind since he left. I cannot get rid of it without communicating to the brethren, and especially those of the Zion Association. Has God required more of that man than He has of us, according to our several abilities? In answer to the first question, we are doing nothing. Yes, we repeat it, we are doing nothing.

This question may arise in our mind, What is Bro. Curry doing? My brethren, eternity alone will tell the story completely, when he has finished his work; when he has laid his armour by. But we have seen, already, and expect to see, a great deal of good accomplished by him, even during his short stay with us. It may be, and I earnestly believe it is, that some professed Christians entertain the idea that Bro. Curry was forced to accept the position assigned to him by the Board, in order to support his family. It seemed a small thing to some for him to leave his wife and children, who are near and dear to him, and for him to make such great sacrifices as he has made, and is yet making. No, brethren, the worth of immortal souls lies near his heart.

He is now traveling and laboring from day to day, and has but little time to rest. The field is so large, and his work so demanding, that he consents to preach at nights. Is there no rest for him? This thought passed through my mind, this morning when he drove from my door. Another thought took the place of the first; "There is therefore a rest for the people of God." Brethren, we will bring this article to the point in view.

The Zion Association pledged something near \$100 at its last session for State Missions, with the view of Bro. Curry's preaching a part of his time in the service of the Association. Some brethren and friends have pledged, since the Association, and we hope all the pledges will be redeemed. And if we could do so now, it would be best.

Now, nearer to the point; Bro. Curry has been sent by our State Board. We have promised to help sustain him; we say in words that we favor the great enterprise; but what do we say by our acts? We know those that pledged did not expect to pay until next Association. But, Brethren, if I understand the present condition of our finance, now is the time to pay it.

If we have done nothing in comparison with other Associations, we had better begin and keep Bro. C. in the field. How can we do this? Simply this way: We that have made pledges, let us double the amount pledged, and send immediately to Bro. Curry. Do we love Christ? If so we love His cause; we love all those means used to advance His cause. If we love Christ we love our Brother, his wife and children; and if we are what we profess to be, if we know our duty, we will do it.

Now, let each pastor of the Zion Association lay this cause, just as it is, before his churches. Be sure not to misunderstand it, then lay it before them in a kind and loving way. And don't put this off, until the cotton of this present crop can be sold, but do it at your meeting in July.

And, Brethren, if we believe what God says we will believe that He will be with us in this matter. And, Brethren, do not forget our noble State paper. I know some ministers of our order who don't take the paper, and yet say it's the paper for us. Why not subscribe for it, then? May God bless the paper, the Editors, and the grand enterprise now on foot for the advancement of Christ's kingdom. We also would ask Him to bless our dear Bro. Curry and his family.

W. F. MARTIN.

Greer Bay, Ala.

Five Weeks Out.

Dear Baptist: After a five week's ramble through Kentucky, Ohio, Pennsylvania, Virginia and Maryland, I find myself again in Montgomery, with an additional weight of thirteen pounds.

In Ohio and Pennsylvania I found the great mass of the people in total ignorance in regard to the affairs of the South, having opinions formed entirely from newspaper articles on the bloody-shirt order.

In every State, above mentioned, the universal cry seemed to be, hard times, high taxes, and corruption. Consequently, from all I could see and hear, I look upon Alabama to-day as in a more prosperous condition than any State I traveled through. And I was proud on many occasions away up there to hear the names of Houston, Morgan and Herbert ranked amongst the foremost at our Capitol.

In Baltimore I found a great many warm-hearted Baptists, but in the counties of Annapund, Prince George, Calvert, and Charles, Baptists are few. In Prince George Co., the home of my childhood, I preached to many who never saw a Baptist preacher before. I think it one of the best fields to build up the Baptist cause I know of. On every occasion I had a crowded house, and better order and more universal attention I never saw. And I received invitation after invitation, which time would not allow me to fill, both in the counties of Annapund, Prince George, and Charles.

In Maryland I found a bitter spirit existing between the Northern and Southern Methodists; also considerable feeling between the Methodists and Episcopalians. The Catholics seem to be putting forth all their energy to catholicize the whole country.

On looking over the ALABAMA BAPTIST on my return, I found an appeal from Dr. Cleveland in regard to the salary of our Corresponding Secretary. On yesterday I presented this important matter to the church at Liberty, and had the promise of

six dollars, if no more, to take to the Convention on our secretary. This is a small contribution, some may doubtless say; but if all the churches would do that much, we would hear nothing of our secretary's salary, at least for next year. Will not pastors generally go and do likewise?

Hearing you say, Bro. West, that several articles were kept out of your paper for want of space, I will close.

JNO. W. ORME.

Montgomery, Ala., June 2nd.

S. S. Convention of the Union Baptist Association.

Bro. West: The time of holding the Sunday-school Convention of the Union Baptist Association, has been changed to Friday before the 2nd Sabbath in August, on account of conflicting with the meeting of the 4th district, which convenes on Friday before the 1st Sabbath.

Brethren will please take notice and be prepared to report good working Sunday-schools in every church within our bounds. The secretary has money on hand to supply destitute schools with *Kind Words*, or lesson papers. I hope no church will come up with the excuse, "we are not able." The convention has made provision for that class, and you ought to avail yourselves of the privilege offered. Go to work! Do something. The Devil is at work—day and night. Your sons and daughters are in danger. They may stumble over you into hell; if their blood may be required at your hands. What will you say in that day, when the Judge is set, ready to render judgment upon the accusation against you: You did nothing? Work, I say work, for the night will soon come when no man can work.

W. G. ROBERTSON,

Sec. S. S. Con. Union Bapt. Ass'n.

Sowing and Reaping.

We are all sowing some seed in the world's broad field; each has a place among the sowers, and the harvest time is sure to come. Then let us question our hearts, what kind of seed we are sowing.

"Whatsoever ye sow that also shall ye reap." Are we implanting seeds of kindness or discord, honor or falsehood? Are our seeds good or evil? We are sowing every day and hour:

"Sowing the seed by the daylight fair,
 Sowing the seed in the noonday glare,
 Sowing the seed by the fading light,
 Sowing the seed in the solemn night:
 Oh! what shall the harvest be?
 Oh! what shall the harvest be?"

Sow the seed of kindness, cheerfulness, loving words, pity and sympathy for poor struggling humanity, and gentle, patient deeds, in the thorny pathway of life.

Sow the golden seeds of charity and forbearance, and they shall blossom bright ere long. All the seed we sow will yield a glad or grievous fruitage at the harvest time.

Do not for a moment try to delude your mind with the idea, that perhaps there will be no harvest, for, be it

"Gathered in time, or eternity,"

Sure, oh sure! will the harvest be."

Then God grant our sowing may be of good seed, and in the great day, when we shall be called upon to render an account for the seed sown, may they have been pure and righteous, and our harvest be garnered in Heaven.

HATTIE MAV.

The Sentiment of Justice.

The following touching incident, which, if it had happened in ancient Rome would have been classic, is related in the papers, as having occurred a few days ago in the police court of Cleveland, Ohio: "A son of Judge Tilden, a widely known and highly respected lawyer, was arraigned on a charge of petty larceny. His venerable father, who has been the honored Judge of the county for twenty-four years, appeared that he might prosecute his own son, as a matter of duty owing to himself and the State. He then conducted the examination; and at the close said he was satisfied beyond a doubt that his son was guilty; and when he referred to the sad spectacle of a father prosecuting his own son he burst into tears, while his powerful frame shook with the violence of his grief. Did justice make this judge a stern, severe, exacting father? There are those who conceive that the Divine Fatherhood is all tenderness—so full of mercy as to leave justice lax and inoperative. But who will say that this incident does not beautifully illustrate the Fatherhood of Him in whom the offices of Father and the Lawgiver are united?"

Excessive Self-Depreciation.

Do not be so eager to disclaim personal merit that you shall fall into the time of abjectness and self-contempt. Doubtless it is only by God's grace that you stand by God's grace. Does God who gives this grace despise you? What right then have you

to despise yourself? Since you are precious in his sight, you ought to be honorable in your own. Between self-righteousness and abjectness there is a wide interval; and it is not necessary in departing from the one vice to fall into the other. "As for me," says David, "I will walk in mine integrity."—Editor's Table, Sunday Afternoon for May.

GENERAL INTELLIGENCE.

Atlanta will soon have a new medical college building.

The health of Hon. A. H. Stephens continues to improve.

A \$500,000 fire occurred in Silver Reef, Utah on May 1st.

"Bill Arp," the humorist, is lecturing in the South at present.

The Moffet bell punch law has gone into effect in Missouri.

Gambetta, the Alcibiades of Paris, is building an \$8,000 bath-room.

According to a Chicago paper there are 26 female lawyers in the United States.

It is said that 6,000 Chinamen are at work in Texas upon the Pacific railroad.

Gen. Jas. Shields, late United States Senator from Missouri, died suddenly on the 1st.

The famine in Cashmere is very serious. Great distress prevails throughout the country.

The Republican State Convention of Ohio has nominated Charles Foster for Governor.

The Second Adventists have appointed the 11th of July as the "grand smash up."

A fire in Brooklyn, May 23rd, destroyed property to the value of three quarters of a million.

Ex-Gov. Bullock, of Ga., denies that he is about to become a green grocerman, at Elmina, New York.

Baron Liavel Nathan DeRothschild, chief partner in the banking firm of Rothschild & Co., is dead.

Wm. Lloyd Garrison, one of the earliest abolitionists of the country, died in New York on the 24th ult.

It is stated that Prince Alexander of Bulgaria, will shortly marry the Princess Jusupoff, a Russian heiress.

The *Inter-Ocean*, of Chicago, prints the list of delinquent tax payers of that city.

Alabama Baptist.

SELMA, ALABAMA, JUNE 19, 1879.

JOHN L. WEST, PUBLISHER.

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

Obituaries of subscribers or members of their families inserted free of charge when they contain not more than 100 words. A charge of one cent for each word is made for all over 100 words. Do not ask us to send bills. Count the words and send the money with the obituary. The Editors reserve the privilege of cutting all obituaries down to not more than 100 words when they are not accompanied with the money.

We will send the ALABAMA BAPTIST until January 1st, 1880, for only \$1.00. Please show this to your neighbors and ask them to subscribe.

GOD THE THEME OF PRAISE.

Worship is manifold. The world is full of it. Prayer which many esteem as all of it, is only one of its parts. Praise is a nobler offering, when we ask nothing, but only give to God. That we should render heartfelt homage to the Heavenly King is the very end of the Gospel. Our cordial thanksgivings vindicate the wisdom of Christian truth, because they attest the faith of our Covenant God. When asking ceases and faith receives the promised blessing, adoring begins. We draw nearer to the throne, and render there a higher act of worship.

The Object of Praise is the God of Grace, "Him who is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us." Our praises regard God, as he has a wondrous, beneficent power in himself, and as he expresses that power in the experiences of believers. We magnify One who can and does bless men and that divinely. Let us enter into this thought.

God is the suitable object of praise as one who is able to do exceeding abundantly above all that we ask or think. Omnipotence in Nature overwhelmed the soul of Job, and he exclaimed with deep religious reverence, "The thunder of his power who can understand?" But to us, sinners, omnipotent Mercy is a more admirable theme. Where is its limit? It transcends all we ask. Those restless clamors of the heart which plead for joy, and beauty, and glory, and would wear them as the crown of life for centuries to come—cannot exhaust the treasures of omnipotence. It transcends all we think. When fancy takes its widest range, when we imagine to ourselves a better state, where sin never stains, and death never strikes, our finest conception of a perfect state is small and mean, in comparison with what the power of God can do. Our conceptions of felicity are bounded by the senses; but "eye hath not seen, nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love him."

How superlative the glory of him who is able to do exceeding abundantly above all that we ask or think! whatever memory enshrines, and sweet and fond are those sacred stores! whatever experience furnishes, and blessed is that sense of a Savior's love! whatever hope pictures, and ravishing are its prospects—whatever has been or will be—our God can do more than all this. How great an object of reverence and trust and praise is he! The only being who can satisfy an immortal.

But further, God is the object of praise on account of what he is effecting in behalf of his people. His marvellous power is "working in us." In each one of the redeemed it fills up the measure of his spiritual capacity. The stores of grace suffice for all our moral needs. Does the darkened mind call for truth? God gives the Gospel like morning light. Does the penitent heart yearn for purity? God breathes into it the sanctifying Spirit. Does the life, rebellious and accursed, need pardon? God cleanses its guilt with atoning blood. Does the feebleness of nature need support? God sustains it with present help and glorious promises. "Wrapped in his being we resound his praise."

If in any of these particulars we are lacking, let it be remembered that we are limited in ourselves only—not in God. The will of man may counteract the gracious will of heaven—as the untended fields limit the fertilizing rains, and prevent the eager grain from putting forth its tender shoots and flaunting its bannered harvest. We may repel our Heavenly Benefactor as the idle, shiftless boy baffles the teacher who would make a man of him. In a certain sense it may even be said that we are able to prevent Omnipotence, as did the people of Nazareth among whom Christ could not do many mighty works on account of their unbelief. For according to the welcome, and the work of the indwelling Spirit, is the power of God to help us.

Such is the grand object of Chris-

tian praise—God the mighty and the willing Savior! To such a theme our warmest hymns are like the breath of winter, and our best offerings like its misty and hollow clouds. More fitly honored in that other sanctuary where the saints bring "their viols filled with odors sweet and harps of sweeter sound!" Yet we, too, are allowed to celebrate it, and the Sabbath praise we render is a tribute, not unaccepted and not unblest, to the glory of the Heavenly King.

THE SPIRIT AND THE WORD.

God as the God of grace gives testimony to his Gospel.

The influences of the Holy Spirit are at the heart of evangelization. The economy under which we live bears the name of the "ministration of the Spirit." As the chaos of Nature was ordered by him when God by his Spirit decked the earth and garnished the Heavens, so are the desolations of human life repaired. At the reviving breath of the Spirit the snows of life's winter melt away into the green of Spring, the death-like silence is broken by the music of living streams. The Spirit imparts a saving energy to the Gospel.

How else can men be saved, but by an immediate divine power accompanying the Word. Sad enough is the condition even of nominally Christian populations. What darkness of mind; what depravity of will in every community! How resolute the opposition to religion in every unregenerate heart! Think then of the condition of the Heathen, who have not even the indirect influences of the truth in their laws, their manners, their literature, to persuade them to virtue and piety; but among whom vice is a custom and even a religion! What hope for guilty men unless God himself interpose in their behalf?

No salvation for our guilty race, unless the promise be fulfilled: I will pour out my Spirit upon all flesh. For in the spirit, and only there, are the supplies that we need. Here is grace for the lost. Here is love for the wretched. Here is intercession for the despairing. Here is teaching for the ignorant. Here is assurance for the doubting. Here is deliverance for the captive souls and oppressed societies of men.

As the coral in the dim seas builds up an island, where life nestles and sings beneath the plumage of the Coccy and the Palm, so from the gloomy depths of the human heart the spirit rears a new world of life and beauty. A wondrous change of nature attests his power. For the rebel has become a Christian soldier; the prodigal a submissive son; the criminal the temple of the Holy Ghost.

Or it may be the work is more general and signal. As an earthquake may lift a nation to the light. In either case it is not in the apostle who preaches, but in the Holy Spirit that we discern the secret of Christian power. At Corinth the voluptuous Greeks were saved in the name of the Lord Jesus, and by the spirit of our God. Like the invisible spring among the hills, the heavenly spirit is the source of that river that maketh glad the city of our God.

In this circumstance we find our encouragement, our resort and our privilege, as Gospel workers. We do not advocate a losing cause; the enterprise of promoting the Gospel will certainly succeed; for God has promised to pour out his Spirit upon all flesh. We need not fearfully measure our resources with the magnitude of the work. God claims the glory; it is his work. He enlists humility as a new kind of power against the pride and policy of men. He appoints the worm Jacob to thresh the mountains. He claims for the invisible and silent agency of Heaven the right to subdue the earth.

The most devoted preacher of the Word has no more merit in that service than the lake has in producing that second sky that lies beneath our feet. In our happiest moments, when the truth is radiating from us, we only reflect the light of a higher sphere. It is our privilege to speak for God, to work for God, to recognize our sufficiency in God. Here is solid ground, safe from the tossing seas. As once in fiery prophets and apostles familiar with the Heavens, so now in conversions the Holy Spirit gives testimony to the word of his grace. And we may trust to that Spirit. Consequences belong to God not to us. The iron Duke said to a despondent chaplain in India:—"Look to your marching orders." "Preach the Gospel to every creature." Where the Gospel is preached it comes with demonstration of the Spirit and of power.

God, in the Gospel of his Son.

Hath all his mightiest weapons outdone.

The fourth annual session of the Sabbath-school Assembly of the Northwest, will be held at Clear Lake, Iowa, July 15 to 28. The Secretary of the Clear Lake Assembly has published the *Assembly Mirror*, a neat little sheet, designed to give information concerning the coming Assembly. All persons desiring copies for themselves or friends should address A. F. Townsend, Waterloo, Ia.

DR. MARSTON AT SARATOGA.

There was much excitement at the session of the American Baptist Home Mission Society during the reading of Dr. Marston's report. In dwelling upon the institution of slavery, Dr. Marston said: "What at the time (of the slave trade) might have seemed cruel and inhuman, has in the end proved a blessing to the African race. It was God who led them by his own right hand out of a state of ignorance, indolence and barbarism, through these years of bondage, into the light and liberty of the purest form of Christian civilization—from savage life up to citizenship in the most refined and prosperous nation on the face of the whole earth. Who that interprets the history of American slavery in the light of the divine revelation can fail to see that it has hastened the fulfilment of the prediction of the Psalmist that Ethiopia shall soon stretch out her hands unto God. Did you ever think that American slavery has perhaps been the means indirectly of Christianizing more heathen than American missions?"

This statement of Dr. Marston is true beyond all intelligent question. Yet it gave rise to a scene similar to that which a like declaration of Dr. Tichenor provoked at the meeting of the Society in Chicago. Two or three of the delegates jumped to their feet and took issue with the statement. A disorder at once broke forth which all the efforts of the chairman were ineffectual to subdue. The audience exhibited its feeling by hisses, and continued and angry demonstrations. Several simultaneously claimed the attention of the President, but without avail. Finally, Dr. Corey rose to a question of order and claimed for Dr. Marston the possession of the floor.

On the next day, however, the matter was called up again by a resolution of Rev. Dr. McArthur, of New York, that the American Home Mission Society disclaim all responsibility for the statement of Dr. Marston that American slavery had done more to Christianize heathen than American Missions. Then ensued another outburst, called euphemistically "a stirring debate," during which the war-horses of the Society pranced and curveted to their heart's content. Dr. Marston was allowed to explain. He denied that he had intended to commend slavery, far less to represent it as a religious institution, stronger than it should have been; but said that his idea was, "Did you ever think that God had overruled this (slavery) in the conversion of 500,000 Africans?" The explanation proving satisfactory, Dr. McArthur's resolution was withdrawn.

This affair shows conclusively enough, how little the Northern Baptists are prepared for the friendly conference proposed by some brethren at the Atlanta Convention. Upon all subjects relating to the Freedmen the large majority of Northern Baptists not only cannot co-operate with the South, but are angered by testimony favorable to the South. And the whole style of their public discussions and proceedings is so different from ours, that a Southern delegate at Saratoga would feel like a fish out of water. We cheerfully acknowledge that the Northern Baptists are contributing nobly to the cause of Christ. But the readiness with which their public assemblies resolve themselves into mobs, defiant of parliamentary order and fraternal courtesy, is deplorable. The report of Dr. Marston which produced so much excitement is a temperate and able presentation of the whole subject then under discussion; and as far a statement as any intelligent and candid observer, with Northern antecedents, could have made.

PROF. TOY'S RESIGNATION.

QUESTION.

Eds. Ala. Baptist: In your issue of June 5th, you allude to the resignation of Dr. Toy as necessitated by the "dangerous tendency" of "his views on the subject of Inspiration." Some of your subscribers and friends of the Seminary would like to be informed more fully on this subject. We have heard floating rumors, but have nothing very definite, nothing to enable us to form any opinion as to how far Dr. Toy has departed from the faith. We have heard that some denominational paper attacked his position and called for his resignation, on the ground of heresy, before the meeting of the Convention in Atlanta. When we reached Atlanta we heard something of these rumors and the probability that Prof. Toy would have to resign. But as yet nothing definite or satisfactory has come to our knowledge. You will, therefore, confer a favor on some, at least, by giving, at your earliest convenience, a statement as to wherein and how far Dr. Toy has departed from "the ordinary standards of orthodoxy," and what of "his views on the subject of inspiration are not in harmony with those cherished by the Denomination." Certainly nothing

but imperative necessity could induce the Denomination to call for the resignation of so "godly a man" and "eminent a scholar" as Dr. Toy is universally acknowledged to be. It is most assuredly a matter of profound regret and unfeigned sorrow that our young men should be deprived of his services. Doubtless the reasons therefor are strong and urgent. By answering them you will confer a favor and do the cause of education and of our Denomination a service. As yet we have only unsustained assertions and ill-defined rumors.

"GAMALIEL."

ANSWER.

We are unable to give a satisfactory reply to Gamaliel in regard to the special views of Dr. Toy on the subject of Inspiration. We did not attend the Atlanta Convention and therefore can add but little to the item in our paper containing the report in substance which comes from the Convention. The opinion prevailed widely that Dr. Toy had departed from orthodoxy in his interpretation of the Messianic prophecies and of the quotations from the Old Testament made by our Lord and his Apostles. Professor Toy, recognizing the fact that upon this class of subjects his views differed considerably from those of his brethren, and that the divergence was increasing from year to year until it had become perceptible to himself and others, felt that it was due to himself and the Trustees that he should submit his views to their judgment, and to relieve them from all embarrassment, that he should at the same time send them his resignation. The statements of the paper we have not seen; we can therefore only report its general drift. After a careful and prolonged consideration of the matter the Trustees came to the conclusion that the interests of the Seminary required that they should accept Dr. Toy's resignation—a conclusion reached with great reluctance, in view of the high character and distinguished scholarship of the Professor of Oriental Languages. There were but two dissentient votes, given by the two youngest Trustees, who had been formerly students of the Seminary. The ground of their objection was, that they esteemed the action of the Trustees to be hasty, and the subject of difference to be one which in its details had never been settled by any of the symbolic books and standards of the Denomination. If some of these "details," as they are currently reported, are relied upon, they settle the whole question very conclusively. We will not, however, repeat them, because it would be manifestly unfair in a case so delicate and involving so much, to hold Dr. Toy responsible for opinions which reach us by hearsay.

The two Trustees, who protested against the policy and action of the Board in accepting the resignation, plead for delay. Dr. Chambliss, one of the dissentients says: "If the Trustees had postponed action on Dr. Toy's resignation for several months or even until the next Convention; if in the meantime the Professor's views had been given to the public, thoroughly weighed by the leaders of religious thought, and especially by the Trustees themselves; if Dr. Toy had during this period withdrawn, as he might have done, from the work of his professorship, awaiting the decision of the question;—then, at the given time, a fair manly judgment might have been rendered, as to the usefulness or truthfulness of his views—their accordance or non-accordance with the truth of God." But as the other Trustees said, and we think wisely,—a protracted theological controversy on an important theological subject would have ensued, and, as involving first of all the teachers of the Seminary, and especially one who still held a professorship in the Institution, would have embarrassed the work of its endowment. On this account they were constrained to act promptly. The interests of the Seminary were in peril, and these they had to guard even at so great a sacrifice as that involved in the acceptance of Dr. Toy's resignation.

FIELD NOTES.

—Rev. Richard Burleson, D.D., Professor in Waco University, Texas, is dangerously ill.

—In a few weeks after Dr. Lorimer entered upon the pastorate of the First church in Chicago \$9,000 worth of pews were sold.

—Bro. J. H. Curry will begin a series of meetings at the Baptist church in Carrollton, on Saturday before the 4th Sunday in July.

—Eld. J. F. Bruner, of Monterey, has not been able to preach for several months past on account of hemorrhage of the lungs.—A. T. Sims.

—A Washington banker, Mr. W. W. Corcoran, has offered to give \$1,000 towards erecting a mausoleum to General Robt. E. Lee, at Lexington.

—Twenty-three of the twenty-nine members of the senior class of the Allegheny Theological Seminary have offered themselves as missionaries, some for fields in this country, and some to go among the heathen of far-off lands.

The American Baptist Publication Society now publishes the Bible Lesson Quarterly, instead of the Lesson Leaves. The *Teacher* remains as before, invaluable.

—Rev. J. A. Howard and Maj. J. G. Harris, of Livingston, were in Selma Monday, on their way to Marion to attend the commencement exercises of the Howard and Judson.

—The Second church of St. Louis extended an invitation to the Baptist Societies of the North to hold their next anniversary with them. The invitation was received with enthusiasm and will likely be accepted.

—William Jewell College, Missouri, has raised a contingent fund to make up the deficit in the salary of the faculty till the tuition fees and interest from endowment shall be sufficient to sustain the institution.

—Dr. R. M. Dudley, of Georgetown, Ky., and Rev. Z. A. Owens, of Mobile, Ala., have been "doing" New York, Boston and other places East. We shall hope to have some of their impressions for the *Recorder*.—Western Recorder.

—The death of Dr. Gobat, the Anglican Bishop of Jerusalem, is announced. The patronage of the bishopric rests alternately with the Queen of Great Britain and the King of Prussia, and the present vacancy will be filled by the Queen.

—The American Board has decided to use \$125,000 of the Otis legacy of nearly a million dollars, to establish a mission in Central Africa, in the Nyanza region. Mr. Arthington, of Leeds, England, gives the Board \$15,000 toward the mission.

—President E. B. Andrews, of Granville, has been unanimously elected Professor of Church Polity, Homiletics and Pastoral Duties in Newton Theological Institution, in place of Rev. S. L. Caldwell, D.D., resigned. He is an Alumnus of the institution.

—Our esteemed young brother, Porter King, Jr., of Opelika, called to see us while on his way to Marion. We are glad to hear he is doing so well in Opelika, and hope his success will continue. He thinks he is now able to support two, and that is the reason of his trip to Marion.

—In these perilous times the controlling consideration with every father in choosing a school for his son or daughter should be the religious atmosphere to be breathed. Fortunately, the rule is, that the best schools religiously are best every way.—Nashville Christian Advocate.

—The farmers in this vicinity were made glad on the 2d and 9th insts., by the most delightful seasons.—W. Wood's Station. You are being prepared to appreciate the great "season" at Birmingham in July. You must not expect such "moderate showers" and "gentle breezes" then as you have just had. It will "pour" awhile, and then such a "blowing" as you will have!

—The stated meeting of the Board of Managers of the American Baptist Society was held at the Bible House, Astor Place, on Thursday, June 5th, Mr. Frederick S. Winston in the chair. Two Bible societies in Iowa and one in Arkansas were recognized as auxiliaries. Grants of books were made for distribution to the value of about \$17,000. The receipts for May were \$36,016.13. The number of volumes issued was 91,190.

—The Society of Friends is trying to head off the politicians with the negroes, and have sent a couple of their best men from Philadelphia, to induce the migrating negroes to come North rather than go West. Fred Douglass, however, tells them to stay where they are and not stir at all. Drs. Turner and Stanford, leading colored ministers of the South, tell them to go to Africa, and have bought a vessel to carry them away.—E.

—Rev. Z. D. Roby delivered two admirable sermons in Marion on last Sunday, the Commencement Sermon in the morning on the advantages of godliness, and a discourse at night on the Christian Evidences. For simplicity of statement, robustness of thought and directness and force of appeal, these discourses are commended by every one who heard them. We would be glad to spread these fine sermons before our readers. They are eminently calculated to do good.

—It is vacation with me. I am going to work for our great paper during my respite. We have organized a Sunday school at Macedonia church with about 45 pupils and 5 teachers. We use *Kind Words* lesson papers. We hope to do some good in our Master's cause. We have a great many Baptists in North Alabama. But, Alas! our ministers have "gone a fishing." We need stirring up to the point of co-operation with our working ministers in other portions of Alabama.—J. B. Kilpatrick, Newburg, Franklin Co.

—Mr. James O. Woodruff, who for seven years has been devoting himself constantly to the organization of a floating college and the formation of the "Woodruff Scientific Expedition around the World," died June 5. The expedition came to a standstill a few weeks ago, in consequence of non-payment of dues by persons who had expressed their intention of joining the expedition. This was a severe blow to Mr. Woodruff, who, however, went to work again, mending other plans, till two weeks ago, when the developed signs of brain disease, which terminated in his death.—E.

—The Infidel Bishop Colenso is very much exercised about the Zulu war, which he pronounces to be an outrage on the part of his countrymen. Assuming the role of a prophet he proclaims that the God who requires justice and mercy is provoked by the cowardly delinquency in duty and the base hypocrisy which are the causes of this war. And yet this same bishop is using his official influence to overthrow the faith which is set apart and supported to defend. "We do not envy the fame of

the Englishman who stigmatizes the honor of his country in a time of war, and the bishop who denies the authority of the Bible in a day swarming with infidels;—but not the less diligently draws his salary as the Colonial Prelate of Natal. A renegade of this sort ought not to be believed on oath.

A humorous correspondent of the *Journal & Messenger* sketches a troublesome class whom he lumps together under the name of the Resolution Man, and whose achievements at Saratoga he thus records: "He was several. He lost no opportunity. How sad it would be to go through a series of meetings without him! How many poor souls would go unthanked! He was unusually fertile this year. He thought of every thing ever 'resolved' before, and much really new. He regulated the Sunday, the temperance, and tobacco, (we will prove that we saw one of the committee appointed smoking, on the sly,) and Sunday newspapers, and the great negro exodus. He was specially eloquent and brilliant here; and then he helped the President and Congress. He did a great work. His best and most enduring monument, however, will be his noble and timely resolution which disclaimed 'responsibility' for the utterances of Dr. Marston. It is true that Dr. M. had previously and publicly denied using the language so offensively understood, and had explained it; but the 'Resolutionist' could not let the opportunity pass unimproved. Here he could gain glory; could take the time of the body, and at once show his own unimpeachable propriety and fasten a stigma upon a kind-hearted, honest man. Perhaps, after all, the gem of the 'resolutions' was that offered by a brother, who, on one evening, pronounced the work of the committee upon the woman question 'the work of the Divine Spirit,' and then the next morning, moved first an amendment of that work, and then an explanatory resolution (1)."

TEXAS.

Dear Baptist: To meet a previous promise of mine, and also the numerous requests of others since my return from Texas, I now send a necessarily short communication in regard to this great State. I prepared a very lengthy article for the *Greenville Advocate*, which I have neither time nor disposition to reproduce. The long absence from my post of duty has so accumulated my labors here that I scarcely have time for a short article.

Let it be distinctly understood by all the readers of this communication that nothing I shall say could possibly be intended as a reflection upon this great State or its noble, generous-hearted citizens, whom I had the pleasure of meeting, and whose unregarded hospitality I so fully enjoyed. I must say it is the greatest place to visit on earth, if you wish to see and enjoy a great deal at a small cost—especially if you have numerous and warm friends to herald your approach and commend you to the confidence and sympathy of all the brotherhood, through the papers of the State. I traveled about 700 miles in the State, and the entire trip from Greenville to my return, cost me only \$130. I stopped in Galveston, Houston, Columbus, San Antonio, Hempstead, Calvert, Mexico, Corsicana, Ennis, Dallas, Mineola, Marshall and Jefferson, and I did not pay ten dollars hotel bill, and could have saved that by accepting invitations which I had no right to claim.

PERSONS MET.

I would not try to mention all whose acquaintance I formed, and who seemed to vie with each other in extending a princely hospitality; nor yet of my old acquaintances from Alabama and Mississippi, but only such as I think some one or more of your patrons would delight to hear from. Dr. W. A. Dunklin, of Galveston, uncle of the President of our State Convention; also his son, Dr. Wm. Dunklin, Jr.; these gave me just such a reception and five days entertainment as only such men as the Dunklins and their relatives can do. Mr. Wm. Hardy (son of old Bro. Freeman Hardy, of Ala.), and his family are located in Calvert, and seem to be doing about as well as any of the emigrants I met. Bro. J. T. S. Park, formerly of Greenville, Ala., and his son, Prof. Milton Park, are at Mexico, doing a noble work for the Master. They seem to be doing very well also for themselves. Bro. Priest, from Troy, Ala., is near this point, teaching school and preaching to the church there. Near Corsicana I met nearly all of the Snow Hill and Ackerville friends—Albrittons, Jones, Ellis, Purifoy, &c. They are all located near together at a place called Bazette. Near them were the Bruners and Woodruffs. These all farmed, and were about 14 miles from the railroad. Some of these were satisfied and some most awfully dissatisfied. I enjoyed three days with these dear people and felt almost back in old Alabama. At Ennis I met Bro. M. W. Settery and wife, both of whom I baptized in this State, and though a convert from Catholicism is now a most excellent and consistent deacon; also near there Mr. Jno. Miles, of Ash Creek, Ala., and a younger sister; at Corsicana, Mr. Horatio Walker, with whom I went to school at Old Town, Ala., when I was 7 years old. At Dallas, I was the guest of Bro. J. H. Curry, from Mobile, and met some persons

from Selma, Dr. Locke, Bowles, &c.; also Benjamin Williams, from Colli-

rene, Gen. Hawthorne, brother to J. B. D.D., and Dr. Benton, from Eu-

faula. At Mineola, I visited Dr. David Peebles and family. He was one of the first preachers ever heard

of by many of us of Dallas and Lownd-

es, and was cotemporary with my fa-

ther, Bro. Kedar Hawthorne, Robert

Carson, Sessions, David Lee, &c. His

voice is still familiar, and would call

back the sweetest memories of the

past. He is much grayer but still

very active. He questioned me with

tear-bedewed eyes of all the old

friends behind. He says they are

not doing well, and advises every

man in Alabama, who has a home

and is making a very simple living,

to remain where he is. Sister P. is

smartly broken, but still lively. They

have lost all their sons. Girls all

look well. Last I saw was Bro. T. N. Coleman, of Marshall; formerly

of Greenville. He and his noble

wife, a Greenville lady, made me feel

exactly like I was at home.

I have been thus elaborate because

I know the friends of these people

will be glad to hear from them. I

will only add, that I not only met,

but enjoyed lengthy interviews with

all the editors of both of the Baptist

papers of the State, and was most

pleasantly entertained by them all.

THE BAPTIST DENOMINATION.

I must confess that while I found

the Baptist family numerous, warm-

hearted and strictly orthodox, there

was more or less strife and division

among them—so much so, I fear, as

to impair their aggressiveness. I am

hopeful of a speedy change in this

particular, as they most all see, ac-

knowledge, and seem to deplore it.

It is my candid opinion that they

will have to get up some new enter-

prise as a nucleus of unity, and drop

all the old issues for a time. They

are somewhat as we were some years

ago, and as, I hope, we will never be

again. It is evident, however, they

are the strongest in the State, and

will have to wage the fiercest war of

any of the States, because Romanism

is planting itself everywhere. The

question of education is receiving

marked attention at their hands.

SOIL, CLIMATE, ETC.

The soil is generally as rich as any

necessity for. The climate is vari-

able, but nothing more than one can

soon accustom himself to. Seasons

are very irregular and uncertain. Wa-

ter and wood are generally very scarce,

and quite inferior, but cisterns can

be made and coal will soon be plen-

tiful. Generally the soil is not adapted

to the variety of production as

here.

ARE THE PEOPLE SATISFIED?

As much restlessness and dissatis-

faction and moving about as any-

where. I could have bought prop-

erty for half-cost price, built twelve

months ago. Many indeed are set-

tled and doing well

THE FAMILY CIRCLE.

THE WAY OF THE WORLD.

MAUD TO HUGH.

Dear Cousin Hugh: I'm home again! Among the dear old hills and vales; The stormy music of the pines Comes rushing down on all the gales; The blackbird's liquid melody Comes bubbling out from woody ways, And all the sounds I hear but seem An echo from the dear old days.

I've seen the sunsets burn and blush Behind the dark wood, as of yore; The morning's bud and blossom bright; O'er dusky purple heights; once more I've walked the still green lanes, between The blossomed hedges, sweet with dew, But all the other sights and sounds Will, somehow, make me think of you.

So in the garden, quiet and sweet, Beneath a leaf of lilac tree, I write to you. All round I hear The boom of countless golden bees. This dear old garden, running wild, Brings back a long lost sense of calm; It sleeps a shadowy solitude Of leaf and blossom, breeze and balm.

Just as he used, the catbird sings Amid the laurel's emerald gloom, With glow of white, and gleam of snow, The roses spread in seas of bloom. 'Twas here we played in Auld Lang Syne— I smile to see the garden rise, Of barefoot little boy and girl; Their flaxen hair about their eyes.

Across the fields and pasture lands I took a long walk yesterday, And came upon the old stone wall Where, hours and hours, we used to play; Half-forgotten new breaks and ferns It stands, as long ago it stood; The crickets chirp beneath the stones, The cuckoos call along the woods.

Their golden pithies, touch-me-nots, Held for the time of summer dew, Amid the mullin's velvet leaves, Shine daisy stars of tender blue. I rested near the old brick tree, And thought upon the Long Ago, Till memories, like rising tides, Back on my heart began to flow.

With bare toes clinging to the stones I seemed to see you climb the wall To reach for me some berries bright, While I implore you not to fall. And once you helped me to the top— Ah, what a dizzy height it seemed! And so I stayed till twilight fell, And of the Past and Future dreamed.

You know me best beside the sea Last year, well, Cousin Hugh, I'll own I was weak and giddy then, But now I've wiser, graver grown, The spells of childhood's loves and joys Is on me now, oh, cousin, come! And will revive the happy days, Amid old scenes. Dear Hugh, come home.

HUGH TO MAUD.

Dear Cousin Maud: Your letter came To hand last night, how very kind Of you to keep your Cousin Hugh, With other humble things, in mind. You know that when we met last year You blushed, at what you termed "my ways."

Well, Cousin Maud, they're awkward still. They haven't improved since those days. And when we walked alone, one night, Beside the quiet, starlit sea, And I reminded you of vows Made long ago, you laughed at me. And called my "long love absurd."

No, Cousin Maud, I can not come, For I was married weeks ago, And think I'd rather stay at home. —Carrie F. Wheeler.

Ignoble People.

Ignobility is among those subtle far-reaching qualities which no example can illustrate, and which do not affect only one part of the character. It is almost impossible to be noble in mind, things and ignoble only in the tenth. Far more likely than this is the interpretation of the whole nature by this bitter strain—the coloring of all motives by this ugly dye. Take a person who has the ignoble vice of jealousy, what part of his nature does this leave free to rise into grandeur, to expand into magnanimity, to grow into the beauty of selfishness? Jealousy, in its more ordinary form, is about the most brutish passion of the whole range; and the human being who is jealous of the man or woman beloved is scarcely a step removed from the wild beasts of the forest. With them, at least, jealousy is a natural instinct that means a trial of strength, which is more than can be said of the mere personal passion of jealousy. Jealousy is so overpoweringly ignoble with us, that it is not merely the brute instinct, but that it makes the intellect down into the depths of its own iniquity, and is hateful in proportion to the intelligence and cleverness with which it is accompanied. It leads to suspicion; to the devising of cunning acts of cruelty—anything you will, by which man attempts to claim more than is given, and to hold against the will of another that which is denied. Can anything like nobility exist where the mind is given up to suspicion? Think of the secret spying that this involves, of the eavesdropping, the mean little shares forever set, the hateful little plots forever woven; think of the letters tampered with, the chinks peeped through, the surprises that are sprung on the unwary, the whole round of degrading circumstances by which doubt seeks to make itself certain, and suspicion thrives to transform itself to knowledge. For jealous people peep and pry to be convinced that their suspicion is well-founded. It may be turning the knife in your own wound, but all the same they do not want to be shown that they are mistaken. They are looking not for the truth, but for the confirmation of their own doubt, and the conviction of those whose evil deeds they have so cleverly suspected is the horrible nugget for which they dig into the very depths of Tartarus.

Ignoble, too, is all that silly exclusiveness which cannot share a pleasure, a charm, an advantage, under the false plea of not wishing to vulgarize it; that would shut up beautiful bits of scenery against the multitude, and leave them only to the few of whom myself is chief; that objects to give information, to lend patterns, to see a tasteful mode translated, to raise any one standing on a lower platform to a level with one's self. Ignoble is that endeavor of the well-endowed to keep what they have, and let no one participate—that endeavor which has been the cause of the gravest revolutions in the political world, of the bitterest heart-burnings in private life. Ignoble the elevation of conventional dignities into things of more importance than the elemental rights of humanity, the general good of the community. Ignoble the expressive whisper which suggests all and tells

nothing—the slander which under the cover of both knowledge and regret, spreads abroad the unverified report to all four corners of the earth. Ignoble is that fluid creature—that panther—perce—cannot hold a secret safe, but must make a confidant of every gossip, and with the cross-road ignoble that boasting, vainly bragging fool who poses for a hero, and is nothing but a man of straw, as those fond to their cost who lean on him in time of danger. Ignoble is the mother to whom her children are more weariness than delight—the wife whose sweetness is for other men, and whose asperities are for her husband. Ignoble the friend whose affection is a mere matter of sunshine and fair weather, and who withdraws from the favorite companion of years so soon as sorrow comes to deaden the brightness of his life, or misfortune curtails its possibilities of advantage, or it may be shame tarnishes the luster of his association. Ignoble, thrice ignoble, the love which cannot bear even this last supreme trial, but denies the past in the present, and thinks only not how it can help, but how it can keep its own skirts clean! Ignoble, in a word, are all forms of selfishness, and that seeking one's own life, essentially losing it. (The highest nobility to which human nature can go is its entire unselfishness—in its reverence for duty because it is duty, and not because it is advantageous to us here or will give us reward hereafter. When we can say truly that the thing which is right is that for which we mainly live, then have we freed our feet from the fetters that chain us with the hardest grip to earth. We may not all agree as to the shape and pattern of that right thing, but we all ought to agree as to the need of doing it when we have determined on it for ourselves; and those who do not trouble themselves about the right at all, or those who, believing it to be this and this, do not act according to the faith that is in them, are those who are essentially ignoble, and for whom life has no lessons and experience no rewards.—Saturday Review.

Proposals of Marriage.

In Europe, marriages are arranged to the satisfaction of the parents. The parties themselves are supposed to be pleased with what pleases their fathers and mothers.

Once a certain cavalier, a member of the Savoy nobility, was anxious that his daughter, no longer young, should be married. His sister, the wife of a nobleman, was equally anxious that her only son Henry should marry. An idea occurred to the cavalier, which he thus gallantly expressed:

"My dear sister, if you wanted my daughter Genevieve to be your daughter, I was just going to ask you for your son Henry to be my son."

The cousins were married, and a few weeks after, the bride, in writing to her Henry, who is absent in the army, addresses him as the "most tenderly beloved of all husbands since the time of Adam, who, notwithstanding his complaisance, did not deserve to be loved so tenderly as you."

Of course, "Young America" curls his lip at even the suggestion of parental interference. The European custom may be abused. So may the American custom, which allows boys and girls to form, on the basis of passion or fancy, a contract that is to be for life—unless broken by the divorce court.

We recently heard of a father, himself not a professed Christian, who, when a young man, an avowed atheist, asked permission to marry his daughter, answered:

"No, you cannot marry my daughter with my consent. I don't care to commit the happiness of my child to a man who denies God and Devil, heaven and hell."

A year or two after, another young man, a church member, was a suitor for that daughter's hand. The father, being a thorough business man, delayed an answer until he had satisfied himself as to the young man's character.

He then inquired as to the young man's reputation among his social and business associates. It was satisfactory. Then he went to the church, with which the youth was connected, and asked how he discharged his duties as church member. The report was satisfactory, and the young man was accepted as a son-in-law.

That father was judicious. He thought a proposal for his daughter's hand was worthy of as much cautious consideration as he would give to a proposal to purchase, on six months' credit, a hundred boxes of dry goods.

Was he not right?—Youth's Companion.

Education in Greece.

This perfection of system has led many casual observers who were unacquainted with modern Greek, and who visited only a few schools in Athens, to speak highly of the state of education in the country. If they had taken the trouble to visit the schools in other towns and in the villages, and had understood what went on there, they would have come to a different conclusion. Schools, indeed, are numerous, and the children are most eager to attend them; but, inasmuch as the government makes no provision for the training of teachers, as the salaries are mere pittance, and as teachers are frequently recruited at the caprice of the minister of public instruction, the methods of instruction are poor, and no very high standard is attained. The schools are dreary and cheerless in the extreme, even those of the gymnasia and University. No attempt, whatever, is made to teach habits of cleanliness, neatness, or punctuality. A Greek, as a general rule, has no notion of time or distance; so teachers and professors very frequently come late to their classes, and sometimes not at all. I have seen a janitor in the University begin to sweep out a room exactly at the hour the professor would walk quietly in the students' would stop their smoking

and take their seats in the midst of the dust, and the janitor would proceed with his work! The defects of the public schools are to some extent remedied by private institutions, which are numerous and in some cases very good. As far as the public schools are concerned, it may be said that they are very poor and very badly managed. The government is negligent in looking to the execution of the law concerning compulsory education, and as the primary schools are partly supported by the communes or parishes, there are many communes that have not any.—*Thos. Davidson, in International Review for June.*

The Boy and the Duke.

An English farmer was one day at work in the fields, when he saw a party of hunters riding about his farm. He had one field that he was specially anxious they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses, so he despatched a boy in his employ to this field, telling him to shut the gate, and keep watch over it and on no account to suffer it to be opened. The boy went as he was bid, but was scarcely at his post, before the hunters came up, presuming to order the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered, alike in vain. One after another came forward as spokesmen, but all with the same result; the boy remained immovable in his determination not to open the gate. After awhile, one of noble presence advanced, and said, in commanding tones:

"My boy, do you know me? I am the Duke of Wellington—one not accustomed to be disobeyed; and I command you to open that gate, that I and my friends may pass through." The boy lifted his cap and stood uncovered before the man whom all England delighted to honor, then answered firmly, "I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut; no one is to pass through but with my master's express permission."

Greatly pleased, the sturdy old warrior lifted his own hat, and said, "I honor the man or boy who can be neither bribed nor frightened into doing wrong." With an army of such soldiers, I could conquer not only the French, but the world! And, handing the boy a glittering sovereign, the old duke put spurs to his horse, and galloped away; while the boy ran off to his work, shouting at the top of his voice, "Hurrah! hurrah! I've done what Napoleon couldn't do!"

"I've kept out the Duke of Wellington."—*Christian Advocate.*

The Indian Question.

When the Pacific Railway had reached the forks of the Platte River in 1867, the Indians of the great plains were all in a ferment at the rumors of the mysterious iron road that was to cut in two the buffalo range, and carry the white men's settlements into the heart of their hunting grounds, a distinguished Massachusetts man, with the government inspecting commission, was expressing his faith that fair treatment of the Indians would save the bloodshed and nameless horrors of the border warfare then rampant. An old frontiersman, clad in Sioux hunting shirt and fringed leggings, who had pitifully expressed the practical view of the case, saying it was the natural conflict between the two systems of life represented respectively by the locomotive and the flint arrow head, turned the tables on the statesman by replying, "So far as real fairness of treatment is concerned, you should have thought of that before you drove the truth to the Connecticut River!"

The truth is, that however varied may be the circumstances attending our dealings with the Indians, whether as feeble colonists or as a nation of irresistible power, the principle of our conduct has been at the bottom the same. We have pushed onward with a steady march, intruding upon their domain, impeding and destroying their means of subsistence, curtailing their coveted freedom, and ways finding them in the wrong when they resist and make war upon us after their savage fashion.—*Hon. J. D. Cox, in June International.*

Alphabet of Short Rules.

Attend well to your business. Be punctual in your payments. Consider well before you promise. Do not do right. Envy no man. Faithfully perform your duty. Go not in the path of vice. Have respect for your character. In everything be just. Judge mercifully of others' faults. Know thyself. Lie not, for any consideration. Make few acquaintances. Never profess what you do not practice. Occupy your time in usefulness. Postpone nothing you can do now. Quarrel not with your neighbors. Save something against a day of trouble. Treat everybody with kindness. Use yourself to moderation. Vilify nobody's reputation. Watchfully guard against idleness. Xamine your conduct carefully. Yield to superior judgment. Zealously pursue the right path.

Christian Standard.

Dr. B. W. Richardson, of London, in a recent lecture on "Anesthetic Sleep and the Temporary Abolition of Pain," remarked that the credit of having introduced chloroform belonged to the late Sir James Simpson, of Edinburgh. His introduction and application were objected to on religious grounds, some people contending that man, according to Scripture, should endure pain and trouble throughout life. Sir James Simpson threw the scriptural argument back upon those who used it by saying that when the first man had an operation performed upon him he was put in "a deep sleep," and knew nothing of the time when the rib was taken from him.

FARM AND HOUSEHOLD.

Air Tight Peaches.

The fruit season is not just yet with us, so while it approaches in the near future, so while house keepers are upsetting things generally during the semi-annual soap suds and whitewashing period, it would be well for them to look up and place in order their cans, or rather jars (not family but glass); for fruit should never be canned in tin, when glass can be procured. White peaches are best to can, and though they cost more are really cheaper, for they are more solid, always keep better and the flavor is infinitely finer. Whether white or yellow fruit is used always leave the stone attached. Pare your peaches and leave them whole, or cut them, as preferred. Pack them in jars, not too tight, and cover with cold water. When all are packed pour off the water into a preserving kettle, and to every quart allow a quarter pound of sugar. Melt them together until a syrup is formed. While it is preparing set your jars filled with peaches in a kettle of cold water and leave them till the water boils around them and they are thoroughly heated through, then pour the syrup on them and fit the covers on immediately.

SELECTED RECIPES.

TO KEEP MOTHS OUT OF CARPETS.—Sprinkle the floor plentifully with salt, and after the carpet is down, sweep a little over it occasionally before sweeping.

COUGH SYRUP.—One ounce of juniper berries, 1 ounce of black licorice, half pint of strained honey, 9 grains of opium; bruise the berries, and break the licorice into small pieces, and steep in a cup of water all night, then strain the water off, and add the licorice is dissolved, then strain out the berries, and add the honey and opium; boil until as thick as syrup.

SOOT FOR ROSES.—Collect some soot from a chimney or stove where wood is used for fuel, put into an old pitcher, and pour hot water upon it. When cool use it to water your plants every few days. The effect upon plants is wonderful in producing a rapid growth of thrifty shoots, with large thick leaves and a great number of richly tinted roses.

TEA.—Tea should not be infused

for more than seven minutes. Have the water boiling, and use a teaspoonful of tea for each person, and one pour the tea in the pot, and pour the boiling water over it, and let it stand for seven minutes. If it is allowed to stand, the tannin in the tea is drawn out, and dyspepsia is the result.

SPONGE CAKE.—To six eggs add a quantity of sugar equal in weight to the eggs, the weight of three eggs in flour and about two ounces of melted butter. Flavor with a little lemon juice. Melt the butter in a saucepan and cut a piece of paper the size of the pan. Grease with a little of the melted butter. Put in bowl, the eggs and sugar, and then place the bowl on the boiling water. Whip the eggs and sugar together until the eggs get very light. Take them from the fire and throw in the flour. Then pour in the melted butter and lemon juice and bake it in a very moderate oven from thirty to forty minutes.

SAVORY OMELETTE.—In preparing this omelette, use one dessert-spoonful of chopped parsley, a little pepper and salt, the yolks of two eggs and a small piece of butter. Fry the parsley in a towel, chop it finely and mix it with the yolks of the eggs, the pepper and salt. Then beat the whites of the eggs to a stiff froth. Melt in small omelette pan enough butter to grease it. Mix very carefully together the whites and yolks, and pour them into the omelette pan with delay, when it has been one minute on top of the stove, and then in a quick oven for five. It must be nicely browned on the top.

To make hard soap put two gallons of rain water into the kettle, add three pounds of unslaked lime, and dissolve with a slow fire, stirring occasionally, to keep from burning to the kettle; when dissolved add two gallons more of water, and six pounds of soda ash; when this is dissolved, add fifteen pounds of grease, boil until the grease has all disappeared, then add two gallons of water, and boil from four to five hours. One-half hour before it is done boiling dissolve in cold water half pound of borax or one pound of washing soda, and add to it. Let it be in the kettle until the next morning. Then cut it out.

SUMMER FERTILIZING.—The experience of the past few years has often shown it to be useful to give it light dressing of fertilizer to the corn just before the last cultivation. This helps the earing, and renders many crops productive that would otherwise be abortive. The fertilizer should be worked in with the cultivator. A mixture of poultry manure, ashes, and plaster, will be useful, or the prepared artificial corn fertilizer, may be used in place of this.—*American Agriculturist.*

Cows.—Now that the cows are fully on the pastures, supply them with regularity with salt. Once a day is sufficient, and it will prevent possible injurious effect of the fresh succulent food which otherwise might appear in the form of severe and dangerous disorders of the blood. A noon feed of hay with a quart of cotton seed meal will be useful this month, until the grass becomes less succulent.

A successful experiment for three years past in growing lima beans without support, by persistent pinching back after they reach the desired height is thus referred to by the *Fruit Grower*:

"Mr. McCree is confident the crop is very perceptibly earlier and thinks it increased in quantity—the plants being checked in its growth of vine, and expending its energy in fruit production."—*Ex.*

There is a right way and a wrong way, though few housemaids know it, to sweep Brussels carpets. If the carpet is brushed against the grain, it soon wears and looks scratched up.

To clean a marble-top table, mix quicklime with strong lye, so as to form a mixture having the consistency of cream, and apply it immediately with a brush. Let it remain a day or two; then wash off with soap and water.

A cheap potato salad is made by taking six boiled potatoes, one large onion chopped fine, one table-spoonful of mustard, a little salt and pepper, and half cup good vinegar; let it stand an hour or so before sending to the table.

Take a wad of old paper, grass, weeds or cotton, pour on it enough coal-oil to saturate it, and then, taking the precaution to put the oil can out of danger, put the wad under but not too near to a tree and set fire to it. This process will kill young insects.

Never carpet the kitchen floor; it catches all the dirt, grease and odors of cooking. Stain or paint the floor, then spread down pieces of carpet in front of the table, and wherever necessary. These should be bound like a rug to be easily taken up, shaken and aired.

In England the average daily allowance of salt for calves one ounce per day, year-old animals three ounces, fattening oxen six ounces and milch cows four ounces. Sheep, it is said, will not stray from enclosures were salt is kept for their constant use, provided, of course, running water is also found in the pasture.

To keep a lawn fresh and green put on frequently a slight sprinkling of salt or bonedust, or superphosphate, or any good fertilizer. When the soil is soft run the roller over it; helps the appearance greatly. The application of a little ground gypsum will also freshen up the grass. But, above all, never neglect to run the mowing machine over frequently.

HUMOR.

What is the difference between the weather and the baby? The one never rains but it pours; the other never rains but it roars.

The other day, as two friends were talking together in the street, a donkey began to bray and wheeze and cough in a distressing manner. "What a cold that donkey has!" said one of the men. "And by the way, that puts me in mind—how is your cough?"

A rather gaily dressed young lady asked her Sunday-school class: "What is meant by the pomps and vanities of the world?" The answer was honest, but rather unexpected: "Them flowers in your hat." That was a sermon on "top knot" come down.

A schoolmistress, while talking down the names and ages of her pupils and the names of their parents at the beginning of the term, asked one little fellow, "What's your father's name?" "Oh, you needn't take down his name; he's too old to go to school to a woman," was the reply.

A little girl, visiting a neighbor with her mother, was gazing curiously at the hostess's new bonnet, when the owner queried, "Do you like it, Laura?" The innocent replied: "Why, mother said it was a perfect fright, but it don't scare me." Laura's mother didn't stay long after that.

The following card is constantly kept standing in the columns of the Rochester (Mich.) Era: "The Denkey Club, of this village, would respectfully inform the young ladies especially, and the public generally, that they have made arrangements for an extensive demonstration on the steps of the Methodist Episcopal church—the members locating themselves on either side of the main entrance—a Sunday evening next. Positions taken immediately after the close of the religious exercises within."

THE "IMPOTENT WIDOW."—On the evening train from Albany, recently, says the Springfield Republican, was a woman bound for Westfield, who persisted in requesting the affable conductor to inform her when Chester was reached. Every time when the conductor passed through the car, he was greeted with "Please tell me when we get to Chester." Courteous man though he was, even his patience was finally exhausted, and he politely requested the unfortunate female to maintain silence, as he had heard and would heed her injunction. Chester was finally reached, and "Chester" was yelled at the conductor. The train again started, and the conductor mounted the car in which was his persecutor. "Will you tell me when we get to Chester?" she said. "This is Chester," he exclaimed, and grasping the bell rope, he had the train back up to the station. "I'm real glad you obliged me," said the daughter of Eve to the exasperated conductor, "my husband used to live here."

The stupidity of some witnesses, and the perplexity occasioned by the "says I" and "says he," are thus illustrated: In a recent trial at Winchester, a witness failing to make his version of a conversation intelligible by reason of his fondness for "says I" and "says he," was taken in hand by Baron Martin with the following result: "My man, tell us now exactly what passed." "Yes, my lord, I said I would not have the pig." "And what was his answer?" "He said he had been keeping it for me, and that he—" "No, no; he could not have said that; he spoke in the first person." "No, my lord, I was the first person that spoke." "I mean, don't bring in the third person; repeat his exact words." "There was no third person, my lord, only him and me." "My good fellow, he did not say he had been keeping the pig; he said, 'I have been keeping it.'" "I assure you, my lord, there was no mention of your lordship at all. We are on different stories. There was no third person there, and if anything had been said about your lordship I must have heard it."

The baron gave in.—*Selected.*

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