

TERMS, CASH, AS FOLLOWS:
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Write for specimen copy.

"God's Providence House"

In a small, quiet English city,
On the banks of the river Dee,
Is a queer old wooden building
Of a style we rarely see.
Five hundred years has stood there,
In the narrow and stony street,
Carved, over its open doorway,
With a legend, strange and sweet.

The lines have been kept so perfect
It is read at a single glance;
"God's Providence," so it says,
"Is mine inheritance."
And if one should ask its meaning,
He would hear this story told,
Of a dreadful plague in the city,
Which darkened its days of old.

It ravaged the homes of thousands,
And the people wildly fled,
While mourning their many dead,
In the street where this house is standing
No other escaped the blow.
And thanks for such special favor
The legend is meant to show.

Each house and heart in the kingdom
Inherits God's love and care;
Yet seldom is this record
As is carved on the cross-beneath there.
Stand strong, old house, in thy glory,
Bearing witness, as years advance,
That Providence, caring and loving,
Is man's blessed inheritance.

—Congregationalist.

[Concluded from last week.]

From the Western Recorder.

Presbyterian Scholarship on the Primitive Baptism.

A sermon preached in the Broadway Baptist church, by Rev. J. L. Burrows, D. D.

To the law and to the testimony; if they speak not according to this word, it is to be counted there is no light in them.—Isa. 8:20.

If we now examine a few of the

GERMAN AND HOLLAND PROTESTANT

AUTHORITIES,

we find a little difficulty in settling

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Luther himself says: "Baptism is a

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Christ Our Life.

NO. 2.

LET HIM BE THE PATTERN OF YOUR LIFE.

The nerves of a high-minded, independent man could hardly remain altogether quiet, if you should tell him that he was shaping his character by that of some other man, that he was trying to be like somebody else. Deliberately to copy the character of another man is weak. But we are all more or less impressionable, and almost sure, every one of us, unconsciously to copy somebody else a little. Again, we admire some men, and intentionally copy some of their traits. And there is nothing at all weak in that. It is perfectly proper that we should derive profit from our knowledge of men. We see undesirable traits in some characters, and we warn ourselves against allowing such elements to be admitted into our characters; and there is nothing weak in that course—no more is there in profiting by the good we see in men. But some people have patterns in which they endeavor to copy them entirely. It is not uncommon for a man to reach the position of the ideal man to many young men around him. They think he will do to be copied exactly—to them he is perfect. So, consciously or unconsciously, properly or improperly, wholly or partly, we all copy others. We want a pattern. We need a pattern. The formation of character is too delicate a task to be done without some guide. We cannot get along without one. We must have a pattern.

But where shall we find a pattern that will meet the case? It must be a particular kind of pattern. It must be such that the nearer we come to copying it exactly, the nearer we shall be to perfection. It must also be such that we may copy it consciously, intentionally, deliberately, without compromising ourselves in any way at all. There is but one such pattern. All others are imperfect; and following them must be fraught with more or less danger to one's character. But this one great pattern is unique and perfect—in following it there can be no danger to character, but only health, strength, and beauty. Christ is that pattern, whom we may all copy to our unalloyed profit and edification. No other pattern is perfect; and hence, no matter what other we adopt to model our character after, we must stop short of perfection—we cannot reach the highest point attainable by us—our pattern forbids that. And, further, more since in all other patterns there are elements of weakness, in adopting these patterns we adopt their weaknesses; if we adopt them wholly; and that is why it is weak wholly to adopt such patterns. But in Jesus Christ there is no weakness; and hence it is not weak to adopt him wholly, any more than it is weak consciously to copy the virtues of others and take warning from their vices. If you could bring before your mind all the virtues possessed by all the men who have ever lived and should construct out of these an ideal man, you would certainly have a good model before you; but even that would be imperfect, even then you would have only a transcendently great fallen man. But only take Christ as your model, your pattern, and you have before you a transcendently great unfallen man. Him you can copy exactly without at all compromising your manly integrity—nay, by copying him exactly is the best and only way to restore what of your manly integrity has been lost by reason of the fall. We want a pattern; we need a pattern; we must have a pattern; we will have a pattern. Christ is the best and only safe pattern.

What, however, is the use of having a pattern of life, if we do not become like it? If Christ is our pattern, must we not become like him? What is necessary to forming this likeness? Two things are required. In the first place, we must put the pattern before us. A tailor does not leave his pattern in a drawer when he goes to cut a piece of cloth. He puts the pattern upon the cloth before him. An artist wishing to copy a picture, does not leave the picture out of view. He puts it before him. So, if we wish to copy Christ's character, if we wish to model our characters after him, we must put the original, the pattern before us. To put that pattern before us requires earnest thoughtfulness and study. We have to know Christ before we can put him before us as a pattern. And to know him—that is the point. To know Christ! Why do we not know him? Have we not many and many a time, read the account given of him by Matthew, Mark, Luke, and John? Perhaps we have; but none of us know a tithe of what we may know of him. Oh, the unexplained riches of that character! Let us, then, dear reader, from this hour, lay ourselves out for an earnest, loving study of Christ—let us not think we know him because we have so often heard of him, but let us believe that we really know only a very small part of what is to be learned of him, and then let us be eager to know more of him. And, then, having put our pattern before us, the next thing we are to do is to model our characters after it. The tailor does not lay down his pattern upon the cloth, and then leave the cloth to take the proper shape of itself. The artist does not place a man or a picture before his canvas, and then leave the canvas to take upon itself a copy. No more may we be satisfied simply to know Christ our pattern. And to do that requires a life-time of everyday honest, earnest, loving work. Let us, then, put our pattern before us, keep it before us, and strive to copy it.

But shall we succeed in copying it? Shall we ever be like Christ? Perhaps we shall never make an exact copy of the pattern; but we may be constantly, every day, growing more and more like him. And I think a man's status as a Christian is to be determined as much by whether he is growing more and more like Christ

as it is by how much he is already like him. Suppose two men, one of whom is now far advanced in the Christian life, has already attained much likeness to Christ, but is not now making any further progress in that direction; and the other of whom is not more than a babe in Christ, has only the faintest resemblance to him, but is growing in grace, is becoming more and more like Christ. I am not certain but that the latter of these two men ought to be more highly valued as a Christian than the former. At any rate, let us make sure that we are becoming more and more like our pattern. *VERITAS.*

Difficulties of the Bible.

That there are, in the Word of God, things hard to be understood and reaching even beyond the boundary of the broadest comprehension, is a fact that no Christian would undertake to deny. These things, however, they know to be true even though they do not understand them. However startling and unnatural a statement may appear, it is accepted as true because it has its emanation from the source of all truth—of eternal truth. Sufficient for the Christian to know that God is the author of a given utterance. Given this fact, and however apparently unreasonable—however super-reasonable, it is quite enough to satisfy his faith. He knows it to be true, though he does not understand it. It is but the veriest hardihood to reject either a part or a whole of the Divine Revelation simply because it does not come within the grasp of human comprehension. There are numberless things which we know and yet can never understand, at least in the present state of existence. We know that plants grow; but cannot offer the slightest explanation of the fact. The acutest philosopher would find himself as dumb in the effort as an infant. We know again that we have life. But what is life, either vegetable or animal? All science, all philosophy is baffled here; and yet a more patent fact does not exist—known equally to the ignorant and the learned. We move the muscles of our bodies at will, and yet how can will-power that invisible, intangible, subtle thing, control the physical muscles? To measure our acceptance of a fact by our comprehension of it, is to press ourselves at once into absurd and embarrassing straits. We know immensely more than we can ever understand. But to reject a Divine Revelation because it cannot be understood and explained to our satisfaction, is virtually to declare one's self equal with Him who is infinite in the resources of wisdom and knowledge, and whose omniscient vision sweeps the utmost bounds of eternity, past and to come. Is it not to be expected that a Being whose plans and purposes stretch across the ages, and whose guiding hand gives direction to every want—moving all, everything forward to a final consummation—is it not to be expected that such a Being would sometimes give utterance to things hard to be understood? The beauty and simplicity of the religion of Daniel Webster never shone so beautifully as when he declared himself the more ready to accept the Bible because of the difficulties which he found here and there through its blessed pages; and gave as his reason that if he thoroughly understood everything embraced in a Divine Revelation he would thereby be led to doubt its divine authenticity.

In times like the present, when questions of doubt, relative to the purity of the Scriptures, are gravely raised, it becomes Christians to hold with yet firmer grasp the sacred Book, and with reverent heart say, "Verily thy Word is Truth." *B. F. R. Opika, Feb. 14th.*

Programme of District Meeting.

The following subjects are suggested for discussion, from a Scriptural standpoint, by the committee on queries for the ministers' and deacons' meeting of the Central Association, to be held with New Hope church, in Tallapoosa Co., commencing Friday before the fifth Sabbath in February, 1880.

1st. Was it the custom of the churches in the days of the Apostles of Jesus Christ to meet, as such, every Sabbath? and is it the duty of the churches to do so now?

2nd. Is (what is called) Sabbath school exercises a separate religious exercise from religious exercises in the church, in which errors and unbelief persons should be teachers? or is it a part of the church exercise in which none should be teachers except such as are qualified to teach according to the Holy Scriptures?

3rd. Who are the witnesses for Christ now in the world? to whom are they witnesses? witnesses of what? Who are now the divinely appointed custodians of the oracles of God, to teach them?

4th. Should there be in each church now, an officer in the church to correspond with the different officers in the church, mentioned as such, in the Scriptures?

It is expected that these subjects will be discussed in the order here set out.

District Meeting.

"The first district of the Tuscaloosa Baptist Association, will convene with the church at Vance's on Friday before the 5th Sunday in February. Eld. J. T. Yerby, to preach the introductory sermon; Jas. Hogan, alternate.

QUERIES FOR DISCUSSION.

1st. What would be the most successful plan of prosecuting the missionary work in the bounds of our association? W. E. Goodson to open.

2nd. Has a church the Scriptural right to deal with a member for refusing to contribute of his substance to the support of the Gospel? Jno. H. Ward to open.

We cordially invite all who can, to attend this meeting. *J. G. LOWERY.*

Soraps of Thought.

BY R. I. DRAUGHON, M. D.

Old Christians— weary, dust-soiled and travel-worn pilgrims, leaning upon their life-staffs, and quietly awaiting the long expected but delayed summons of the Master calling them to their reward at the end of the way—why don't they talk more and write more of life's experiences? Would it not be to the edification of younger brethren? Would it not tend to strengthen, encourage, and fortify? Oh, ye old brethren about all of our churches, what are you doing with your great bundles of Christian adventure and experience? Are you going to carry them "over the river" with you? They will not be needed there. There will be no temptations to be shunned there, no drooping faith to be cheered by your glorious recitals of heart-battles along the way, no broken hearts to be bound up, no fainting spirits to be stimulated to "fresh vigor." But, here, ah! yes, here along the way, while "our rest is not yet," we have a use for these life-staffs. We need them to help us, to strengthen and encourage us, to build us up in the pure faith of the Gospel which you have lived. Then, old fathers in Israel, give us your bundle—untie and hand out, one reminiscence at a time until we get them all; for how it strengthens the faith of weaker brethren to hear these stronger "men of God" talk! God bless our old fathers in Israel! They would become of all of our churches without them? Old veterans of the legion of Jesus, many a battle you have fought with Apollyons and Belials; and we delight to give you the front seats near our pulpits, and to gaze upon your battle-scarred brows. But Fathers speak to us—write for us—let us have, in some way, your glorious old life-tales! Tell us how to travel—how to go—where to turn! Bid us, "Well done, boy," as we toil up the steep—call to us, "Have a care," as we go down the steep; and don't be afraid of offending us by your wiser counsels and more prudent suggestions. Give us your bundles!

CAT. SMITH.
Rockford, Feb. 5, 1880.

W. A. Ross.

Dear Baptist: Some time last year, I noticed, over the names of Waldrup and Lee, who are, I believe, members of Canaan church, Jefferson county, Ala., notice given, that one W. A. Ross, formerly of Tallapoosa county, who had moved to Jefferson county, while there was silenced from preaching. Said Ross is now in Tallapoosa county, passing himself off for a preacher in good standing. He has the care of a church in the Central Association. When this notice appeared in the paper, the matter was investigated to some extent, but not satisfactorily. Ross states that Canaan church excommunicated him unjustly, and he made application to Union church and obtained membership. Union church has been written to on the subject, and requested (inasmuch as Ross had been published in the ALA. BAPTIST as excommunicated), to set him right through the columns of the ALA. BAPTIST. Said church refuses to have anything to do with the matter, more than to state in a private letter that Ross is all right. Now if there is not something wrong connected with this matter, it seems to me that Union would have vindicated Ross through our paper.

I write this that the brethren may see the condition we are in, and I for one do not feel disposed to recognize the said Ross any longer as a Baptist. I will state further, that I have never seen nor heard a word from Ross except in a private way.

CAT. SMITH.
Rockford, Feb. 5, 1880.

Decatur Baptist Church.

Bro. West: Have our brethren entirely forgotten the great want of our little church at Decatur? We asked for \$500. We have not received \$100. Surely the Baptists of Alabama are not going to leave the matter as it is. We have determined to commence building the first of May provided we can get enough money to commence with. Will not some of our brethren come to our aid, and at once?

Shall I appeal in vain? Send your dollars your half dollars, and what you can. *JOS. SHACKELFORD, Pastor.*

Appointments.

Rev. W. B. Crumpton will fill the following appointments in Alabama Association:

Cahaba,	Thurs. night Feb. 26
Shiloh,	Friday, 27
Benton,	Sat. & Sun. 28, 29
Sister Springs,	Sun. 3 p. m. 29
Mt. Gilead,	Mon. Mar. 1
Town Creek,	Tues. 2
Collinsville,	Wed. 3
Ash Creek,	Thurs. 4
Pleasant Hill,	Friday, 5
Carrollville,	Sat. & Sun. 6, 7
New Bethel,	Mon. 8
Mt. Willing,	Tues. 9
Hayneville,	Wed. 10
Steep Creek,	Thurs. 11
Fort Deposit,	Friday, 12
Antioch,	Sat. 13
Greenville,	Sun. 14
Damascus,	Mon. 15
Union,	Tues. 16
Macedonia,	Wed. 17
Good Hope,	Thurs. 18

Appointments.

Bro. West: Please publish the following appointments for Bro. T. M. Bailey, in the Judson Association:

Bethel, Barbour Co., Sunday, Feb. 15, at 11 o'clock and night; Mt. Pleasant, Monday, Feb. 16, at 11 o'clock; Sardis, Henry Co., Monday 16, at night; Pleasant Grove, Tuesday 17, at 11 o'clock; Abbeville, Tuesday 17, at night; and Wednesday 18, at 11 a. m.; Judson, Wednesday 18, at night; Shorterville, Thursday 19, at 11 a. m.; and night; Walnut Grove, Friday 20, at 11 a. m.; and at night; Columbia, Saturday and Sunday 21 and 22, at 11 a. m., and night each day.

D. ROGERS.
Baker's Hill, Ala., Jan. 31.

ALABAMA NEWS.

Almost every freight train leaves two or three car loads of guano at Opelika.

The residence of Mr. W. A. Devaney of Blount county, was destroyed by fire a few days ago.

Report comes that the prospect is good for a heavy yield in wheat and oats in the State next harvest.

Opelika Times:—We are sorry to learn that Mr. John I. Dorsey lost his fine residence, near Shady Grove church, by fire, one night last week.

Evergreen News:—1,862 white marriages have taken place in this county since Jan. 1, 1867, and 578 negro marriages in the same time; total, 2,440.

Up to last Wednesday, 9,798 bales of cotton had been received in Tallapoosa, against 8,479 bales to same date last year, making 1,319 in favor of this season.

Dr. Henry Walls, about four miles below town, has found on his farm what is thought to be very valuable rock quartz, said to be worth about \$15 per pound.

Tallapoosa's tax-collector has collected \$4,000 more to date this year than to same date last year, which shows that the people are in an improved financial condition.

Evergreen News:—Mr. J. K. Kendall last year made, on five and a quarter acres of land, \$2,288 pounds of seed cotton (over five bales) and sixty bushels of corn.

For the year ending January 31st, the Dale county Treasurer received in cash \$6,956.08 and paid out \$5,315.62, thus leaving a nice balance in the county treasury.

Troy Enquirer:—None of the wagons coming to this city return with loads of corn and bacon, as has been the custom for several years past. This evidence of the improved condition of the country is very gratifying and may be regarded as the precursor of permanent independence.

The schooner Hitchcock a few days ago took out of Mobile the largest cargo of lumber ever shipped from that port. The amount was 470,000 feet, and it was valued at \$56,400.

Marion Standard:—The dwelling house belonging to Judge Wm. M. Brooks, in the western portion of Marion, was destroyed by fire. It was occupied at the time by Mr. R. S. Carroll.

Clayton Courier:—The railroad debt of Barbour county is now only \$100,000. The large debt that was hanging over us, amounting to nearly \$400,000, is now reduced to the above sum.

Marion Standard:—The Presbyterians of Uniontown, have called the Rev. T. P. Baird to fill their pulpit. He has gone to Richmond for his family and will return to his post about April 1st.

Montgomery Advertiser:—There is \$2,000 in the Macon county treasury and the county does not owe anything. This is one of the results of Democratic and Conservative administration of public affairs.

Florence News:—A man of this county has invented and patented a cotton press to be run by hand, which he says will answer all the purposes of a steam press. He will introduce it here in time for the next crop.

Tallapoosa Democrat:—The citizens of Dadeville have determined to build a college in our town. The money is already subscribed and a building committee raised, who will have the work begun in a short time.

At this term of the Circuit Court of Marshall county, quite a number of men have had to pay from \$50 to \$100, besides considerable bills of cost, for the privilege of carrying concealed weapons without a lawful provocation.

Hayneville Examiner:—Mr. John J. Daniels of the Mount, was sitting at his hearth Sunday week, and, raising suddenly, struck his head against the mantel with such force that he was thrown back on the floor. The pain was intense, and he could only be eased by opiates. Pneumonia was rapidly developed while he was in this condition, and he died Wednesday night.

Tuscaloosa Gazette:—The killing of James Childers at Clement's Station has turned out to be a decided house. It seems that James had been imbibing of John Barleycorn a little too freely, and stumbled from the platform, hurting his head. He was placed in the mill, and waking, finding himself bloody and remembering something of a difficulty, concluded to make a visit to his sister about ten miles off. As soon as he heard that she was dead, he came to town, corrected the report, and withdrew the warrant for his murderer.

Florence News:—About three months since a crazy pauper woman, named Cornelius, strayed from the poor house, of which she was an inmate. Last Friday Caleb McGee saw her gnawing a bone near the foot of a tree. There had been some excitement in the neighborhood about dogs killing sheep. He went to examine the bones and found the dog had asked which he knew was not that of a sheep. Going to the house he reported what he had found. His father gathered in a lot of the neighbors and upon examination they were satisfied that the remains were those of a human being. An inquest was held and the keeper of the poor house and family were summoned as witnesses. They recognized a piece of quilt and a piece of dress as articles carried away by the woman when she left, and thus identified the remains as being hers.

Montgomery Advertiser, Feb. 11:—About half past three o'clock yesterday morning a fire was discovered in the spinning room, third story, of the Lehman Manufacturing Company's cotton mill, about 15 miles distant from this city, and near Prattville, Autauga county. Before assistance could be summoned the fire had spread so rapidly that all efforts to arrest it proved futile. The mill building and machinery were totally destroyed. The brick pick house and contents, about forty feet distant from the main building, were saved. The loss is estimated at \$100,000; insured for about \$75,000. This mill was formerly known as the Indian Hill Manufacturing Company. It is owned at present by Messrs. Lehman, Durr & Co., of this city. Recently a portion of the machinery in the building which was destroyed, has been run at night, and at the time of the fire part of the machinery in the basement and second story was running, but none in the spinning room. The exact cause of the fire is unknown, but is supposed to have originated from friction. By the destruction of this establishment about 250 persons are thrown out of employment, which will be a source of the keenest regret, as the greater portion of the employees are females who were dependent almost wholly upon this labor for their daily bread. In the immediate community of the factory, where its liberal management and its generous influence have been so greatly felt to the advantage of the people, the loss will fall particularly heavy and will be sincerely deplored.

NOTICE!!

The Gadsden Baptist church is without a pastor. Correspondence invited. Congregation small. Salary moderate.

Address: *JOS. BEAVINS,*
Ch'nan Com. on Correspondence.

A PASTOR WANTED.

It is VAIN.—You cannot thrust religion out of the heart. If it be a dream, it is a dream that is of mightier power than waking life. But it is not a dream. It is the profoundest reality of our nature, the impulse at the bottom of all intellectual questionings, the spirit of noble lives, the cry of humanity to its invisible Lord.—*Rev. Charles Shattlespear.*

At the residence of the bride's father, in Russell Co., Ala., on the 2nd of February, 1880, by Elder G. D. Bond, Mr. Thomas G. Burch was married to Miss Annie Ferrell.

By order of the Board of Trustees, the following is published: "The Midshipman," a jolly sailor song by Stephen Adams; "Little Bird in the Forest," (with German and English words) by Lambert; "Just because you kissed me," one of Christ's ballads; "Tillip," an essay Piano piece by Liehtner; "A Minuet" from Bocconini; a beautiful song without words by Mendel; called "The Wanderer." Also, a sparkling number of the Weekly Musical Record.

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OFFICIARIES of subscribers or members of their families inserted free of charge when they contain not more than two words. A charge of one cent for each word is made for all over two words. Do not ask us to insert titles. Count the words and send the money with the cutting. The editors reserve the privilege of cutting all obituary notices down to the names, when they are not accompanied with the money.

OBITUARY.

Died, at his home in Pike Co., Alabama, Nov. 26th, 1879, Bro. John W. Haisten in his 29th year. Brother Haisten had been a consistent member of the Baptist church for several years, and so bright were his evidences of acceptance with God that it was thought by many of his brethren that he would some day enter the ministry; but his earthly labors are now ended, and God has called him hence. He left a wife and three children and a large circle of friends and relatives to mourn his departure, till God in his goodness shall reunite us with him in Heaven. *J. M. G.*

In Memoriam.

Another soldier has laid aside his armor—another veteran has been borne from the field—another watchman on the walls of Zion has sounded his last alarm, and with the Apostle he can say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which God the righteous Judge shall give me at that day."

Elder Joel Sims was born in Oglethorpe county, Georgia, thirteen miles north of Lexington, May 31st, 1799. In his twenty-third year, he was married to Miss Jane Harralson, in Morgan county, who died some few years ago. Upon a profession of faith in Jesus, he was baptized by Elder David Montgomery, into the fellowship of Shoal Creek church, in 1823. After being examined by Elders William Moseley and S. Stamper, on their recommendation, he was licensed to preach by the church of which he was a member.

In 1834 he removed to Alabama and settled in Barbour county, where he has since resided.

Bethlehem church having called him to serve them as pastor, by their request, he was ordained by New Providence church, of which he was a member at the time, Elders Edmond Talbot, Solomon Sykes, and J. P. Turner composing the presbytery. Bro. Sims was one of the pioneer Missionary Baptist preachers of this section. His labors in the pastorate were constant and laborious until he entered the Mission field of this, the Eufaula Association, about twenty three years ago, since which time he has been zealous and efficient until age and declining health prevented him, keeping him at home the most of the last year of his life, though at the time of his death he was in the employ of the Association.

Among the many churches which he assisted in constituting are numbered the Clayton Baptist church and the First Baptist church of Eufaula. He has baptized hundreds in this and adjoining counties, in connection with the meetings he has conducted.

The home influence exerted by him and his Christian wife was such, that of the eleven children which arrived at years of discretion, they lived to see them all professors of religion and efficient members of Baptist churches. Bro. Sims died a member of this, Bethlehem Baptist church, (of which, for a long series of years he was the pastor), on the 18th day of November, 1879, aged eighty years, five months and seventeen days, verifying the Proverb, "A hoary head is a crown of glory if it be found in the way of righteousness."

Respectfully submitted,
JAS. STRATTON PAULIN,
THOS. J. CARLISLE,
WM. U. MORTON,
JAS. M. HOBBS,
Committee.

By order of Bethlehem church, the above is spread upon the minutes of the church, and a copy furnished the "ALABAMA BAPTIST," for publication.

J. S. PAULIN, Moderator.
T. J. CARLISLE, Church Clerk.

A Family In Distress.

Owing to causes which I could not control I have within the last few years, lost nearly five thousand dollars; am now reduced to extreme poverty; have had to give up my home, leaving my aged wife and three daughters without a shelter. I now ask the friends of suffering humanity to aid me in getting a home for my distressed family. Each person sending me two or five dollars will receive by mail some portion of more value to them than the money sent. Please send money in registered letter to York Station, Alabama. Those that aid me will never regret it.

J. L. LANCASTER.

A Medicine Should not be Gauded

By the suddenness and violence of its effects. Self-evidence as this proposition would seem, there are many foolish persons who are content only with a remedy which acts abruptly. The pill and other nostrum-vendors who trade upon the credulity of this class, find their "best hold," as poor Artemus Ward termed it, in the sale of violent purgatives. So long as they wrench the bowels of their dupes sufficiently, they are pretty sure of a certain measure of success. If instead of such pernicious rubbish, Hostetter's Stomach Bitters is used, the results are widely different. The bowels are relieved, and always gently, by this pleasant laxative, which does not weaken but invigorates them, and endows the co-operative organs of digestion and bilious secretion with activity and regularity, strengthens the constitution and physique, and while it is safe in its constituents, is sufficiently prompt in operation.

We hereby inform the public that BLACKWELL'S PRAGMATIC DUREHAM BELL, a well-known and reliable remedy for all ailments, is manufactured only of the very finest and best raw material, selected with great care.

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