

# THE ALABAMA BAPTIST.

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## Ministerial Support.

Baptists differ widely in their views on this subject. Some insist that the churches should pay their pastors a salary sufficient for their maintenance. Some are of the opinion that it is best for the churches to pay only such an amount as will assist in their support, thereby necessitating the pastor to supplement his salary by engaging in some secular pursuit; while there are others who seem to entertain the opinion that ministers should receive no pecuniary aid at all, etc.

Why this diversity of opinion exists among a people who regard the Bible as their guide, I can't see, for there is no conflict in the teaching of the Scriptures on the subject. The duties of both pastors and churches are clearly and forcibly enjoined. Therefore I do not hesitate in assuming that the churches are under obligation to pay their pastors a salary sufficient to meet all their temporal necessities. In proof of the correctness of the assumption, I refer to the Scriptures: 2 Chron. 31:4: "Moreover, he commanded the people that dwell at Jerusalem to give the portion of the Priests and Levites, that they might be encouraged in the law of the Lord." By referring to Numbers 18:3, we see that the portion allotted to the above quotation was given to Aaron and his sons: "Behold, I have given thee the charge of my heave offerings, of all the hallowed things of the children of Israel, unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance forever." It is not necessary to enter upon an elaborate description of the Levitical Priesthood, for the character of their office and the consequent duties are too well known. One of the most important, however, was that of reading and expounding the Law of the Lord, and as this duty involved the necessity of study, and as study involved the necessity of time, and as time to study depended upon their temporal needs being provided for, they were allowed their "portion" or support. Consequently it was regarded as a sin on the part of Israel to withhold from the Levites the portion allotted them. It was referred to by Nehemiah as one of the causes of the spiritual declension. He says, "And I perceived that the portion of the Levites had not been given them; for the Levites and the singers that did the work were fled every one to his field." Neh. 13:10. This was a plain starvation case, brethren. Israel had absolutely starved them out of the sanctuary of the Lord, and they had "fled every man to his field." The prophet, knowing that the disapprobation of God rested upon Israel in consequence of their neglect of the ministers of the sanctuary, says, "Then contended I with the rulers, and said, 'Why is the house of God forsaken?' and I gathered them together and set them in their place." Mark the expression, "Set them in their place." Their place was certainly not in the field, else the Prophet would have let them remain there. But their place was the sanctuary, and their labors consisted in the performance of those duties growing out of the relation they sustained to God and to the people. They had been forced to abandon their legitimate calling and to resort to secular employment for bread. I will here remark that ministers do not, by virtue of their anointing, possess the power of sustaining the natural man. They hunger like other men; the temporal necessities of their wives are in common with other women, and their little ones are as ready to cry for bread as other men's, and before they will suffer the dreadful death of starvation, they will "flee every man to his field," and then, with sad hearts and streaming eyes over the condition of Zion, they will labor all the day long to provide for "their own house."

If the obligation to support the ministry of the Old Testament was great, how much greater the obligation to support the ministers of the New and more perfect Tabernacle? If it was thus with the Jew, what is it with the Christian? Has the obligation to support the ministry ceased? Are the ministers of the sanctuary no longer entitled to "their portion"? An answer to these important questions is found in the teachings of Christ and the Apostles. Mat. 10:10, Jesus says: "The workman is worthy of his meat." Luke 10:7, "The laborer is worthy of his hire." Paul says to Timothy, "The laborer is worthy of his reward." In these texts the duty of both pastors and churches are plainly taught. First, the pastor must work, labor, at what? In some secular business? By no means; for in such case he forfeits his claim to his "meat," "hire," and reward from

the churches. His work consists in the faithful performance of the sacred duties connected with his office. Paul is very plain and emphatic in his instruction to the church at Corinth. We read in 1 Cor. 9: "Have we not power to forbear working? Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock? Say I these things as man, or saith not the law the same also? For it is written in the law of Moses, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.' If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple; and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." The Apostle first asserts the right to a support for himself and Barnabas, "Have we not power to forbear working?" and then proceeds to enforce the duty of supporting the ministry under several metaphorical allusions, as that of a soldier, husbandman, shepherd, sower, etc., in which the duty of God's people is most clearly defined—so clearly that there is no occasion for any difference of opinion on the subject. The same writer says to the Galatians: "Let him that is taught in the Word communicate unto him that teacheth in all good things." The meaning of the Apostle is obvious—that those who are taught should pay the teacher, "in all good things." Paul begged pardon of the Corinthian church for not being burdensome to them: "Forgive me this wrong."

I deem it unnecessary to add to the weight of Scriptural evidence already adduced. The proposition that the maintenance of pastors should be fully met by their churches, has, I think, been fully sustained. I will now consider some of the duties of a pastor as taught, and in which the duty of the churches is implied. Paul's charge to Timothy, 4:13-16: "Fill I come give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in thee, which was given thee by prophecy, with laying on of the hands of the presbytery; meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Preach the word, be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine; study to show thyself approved unto God. I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, that thou keep this commandment without spot, unrepukable, until the appearing of the Lord Jesus Christ."

Now is it not apparent that no minister who is entangled with the affairs of this life, can comply with the requirements of the above ministerial charge? Those who are engaged in secular business know that it requires the utmost diligence, frugality and perseverance to supply their temporal wants; hence when a minister is forced to engage in secular pursuits, the prerequisite to success precludes the possibility of his giving himself wholly to the solemn and sacred duties connected with his office. No man can engage in secular business without becoming more or less entangled or perplexed thereby; hence in its distracting tendency is found a sufficient reason why ministers are forbid to engage in them. "No man that warreth entangleth himself with the affairs of this life," was Paul's instruction to Timothy. Jesus knew that Peter could not fish and preach too, therefore he called him away from his fishing tackle to devote his whole time in feeding his lambs and sheep. The flock of God needs daily soul food; therefore Christ has called and qualified under shepherds whose duty it is to take the "oversight thereof." The relation of pastor and churches is presented under the similitude of shepherd and flock. The life of the sheep depends upon their receiving their daily food, their peace and security to the faithful vigilance of the shepherd, and their health and strength to his tender care. Thus it is with the shepherd whom the Holy Ghost hath appointed to take the oversight of Christ's spiritual flock. By reading and meditation they acquire a knowledge of those precious doctrines which pertain to their spiritual welfare; by prayer and supplication they receive wisdom from the Great Shepherd to guide the flock in the paths of peace and safety. By giving themselves "wholly to the work" they are brought more in sympathy with them, and are better prepared to extend that tender care necessary to the health and

strength of the fold. In view of the duties that devolve upon pastors, is it not apparent that they have no time to devote to secular affairs? This being the case, is not the duty of the churches clearly seen? If it is the duty of ministers to give themselves "wholly to the work," is not the duty of the churches implied in the requisition? Again, Paul admonishes Timothy: "Make full proof of thy ministry." This implies on the part of the minister entire consecration of time, talent, soul and body to the work; and, while thus engaged his support devolves upon the church. This is plain.

It is a demonstrated fact that the usefulness of a minister depends upon the force of his moral character. It was said of Barnabas that he "was a good man and full of the Holy Ghost and of faith," and the result was that many were added unto the Lord. This was the secret of the success of Barnabas, and it is the secret of every minister's success. Blot the moral character of the preacher, weaken his faith, deprive him of the power of the Holy Ghost, and though he may speak with the tongues of men and of angels, he will be but as a sounding brass or a tinkling cymbal. This being the case the ministers should be placed in that situation most favorable to the acquisition and maintenance of those moral characteristics upon which their usefulness depends, and it is evident that wrestling with men for dollars and cents (if you will allow the expression) is not by any means the situation favorable to his growth in those holy attainments that make up his usefulness. Therefore it is the duty of the churches to place their pastors in a situation that they will be free from the secular business of the world.

In conclusion I will remark that, in my opinion, wherever there exists a genuine call to the ministry, there also exists a desire on the part of the minister to give himself "wholly to the work," and when the "ambassador for Christ" is surrounded by circumstances of such a character as to preclude the possibility of entire consecration, there is such a restlessness within, such an anxiety of soul, as none but he who has felt it knoweth. Therefore to the churches I would say, when you find such a gospel-burdened soul, "loose him and let him go," and in the language of our venerable apostle, "Let every man, according as he purposeth in heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver, and God is able to make all grace abound toward you; that ye always having all sufficiency in all things may abound to every good work." LUTHER NORRIS.

Mobile, Ala.

**Editor Baptist:** We are repainting and refitting our church, making ready to welcome the Pine Barren Association in September.

Our community has been afflicted with *doctrines* for some years. We long for the day when we will have a revival of vital religion—a religion that will create within us more love to God and more love to our fellow men—and less of the spirit of contention.

We were favored with a visit by Bro. J. L. Lloyd, D. D., of Albany, Ga., last Sunday. Bro. Lloyd came to Greenville to bury his aged mother, and took in Snow Hill while paying a short visit to relatives. He began his ministry here some twenty-five years ago. This is his first visit since the war. Many of his old friends have passed away, but those remaining, with new ones formed, gave him a hearty welcome, and enjoyed the very excellent sermon he preached to us. We hope to see Bro. Lloyd established some day in the State of his nativity.

We propose to keep our Bishop at home now for a season, and we give notice to sister churches to let him alone. We are not tired of him, and we hope he still thinks well of us, at least he says so. We feel as much entitled to have a good preacher as any of you do.

ONE OF THE DRACONS.  
Snow Hill, Aug. 13.

## A Good Meeting at Enon.

A meeting beginning Saturday before the second Sunday in August continued eight days, resulted in the addition of eleven members to the church. Five were baptized and six were received by letter. The meeting produced a good state of feeling in the entire community.

Bro. Thos. Dison is pastor of Enon church, and conducted the meeting without ministerial assistance. This church was constituted last summer, and is looking hopefully to the future.

## Board of Ministerial Education.

By the courtesy of this Board I was present at its first meeting after the adjournment of the Convention, and witnessed with great pleasure the spirit with which the brethren who compose it addressed themselves to the task assigned them. If I could express it all in a single sentence, they mean business. They are rapidly shaping a line of procedure that I am sure will strike the common sense of the denomination. The "mess hall," which they propose to rent and fit up, will bring it within the power of every young man who has the right grit in him to enter the Howard and complete a course there at a cost which will leave nothing for expenses to say. Brethren, we must educate the young ministers in Alabama for Alabama. That is the one main reason why so many of us have been, and are, in favor of re-establishing the chair of Theology in the Howard. Perhaps three-fourths, or at least two-thirds, of the young men who go from our State to the Seminary, or elsewhere, never return to it. Any one who will step across the line and attend a meeting of the Georgia Convention, will see just what I mean. The controlling spirits of that body, indeed it seemed to me that three-fourths of its preachers, from youngest up to the oldest, were the Alumni of the old Mercer University; and with a Theological Professor restored there last year, they are preparing for forty Theologies the coming session, double what they had heretofore.

But then, in the absence of this at the Howard, we must do the best we can. We can at least give our young preachers a full literary course, and depend upon their well-trained minds to grapple with Theology as many of us had to do in our young days. The fact is, after all, the capacities developed in a thorough literary course, transferred to the domain Theology, will soon enable an earnest man to make fair proficiency in that study without any instructor except a good supply of Theological works. There was force in Dr. Robey's central thought in his late speech at the Convention—an education for any pursuit can only be obtained in that pursuit.

Brethren, it is no more charity to supply the means to worthy young men who propose giving their lives to this high calling. From the moment a man is called of God to this work, to the day of his death, he is "your servant for Jesus' sake," and is, by the law of Christ, entitled to his "wages." That part of his life employed in preparing himself for his work belongs to his ministerial life as much as any year of his pastoral or evangelistic history. And surely when a young man of capacity for other and more profitable pursuits obtains his consent to follow a calling that never can afford him more than a bare subsistence, it is as little as we can do to fit him as best we can for that calling. For the amount of work performed; for the influence of that work upon every interest of Church and State, in conserving the highest and holiest objects that can appeal both to religion and patriotism, the ministry of the Gospel is the poorest paid class of men on this earth. The Gospel of Christ, as preached from our pulpits every Sabbath, is worth more to the morals of our country than our whole civil and criminal jurisprudence. Let us wake up to our duty and do something worthy of the denomination to which we belong, as well as to the cause of our adored Redeemer.

S. HENDERSON.  
Woodlawn, Ala., Aug. 2d.

## From Verbena.

This most beautiful and pleasant little town is situated on the S. & N. Railroad, thirty miles north of Montgomery, and thirty miles south of Calera. It is noted for its refined and cultivated society, salubrious air and good water. As the result, numerous visitors from the neighboring cities north and south resort hither, and through the large hotel which has been built for their especial accommodation. Some have summer residences, while others board at private boarding houses. During the summer months everything has quite a lively air.

There is also located at this place an academy for the education of both sexes. The exercises of this institution closed in June with a marked degree of success, as the examinations showed. During the session over one hundred pupils were in attendance, and the principal reports the prospects encouraging for the incoming session.

Improvements are gradually going on. Houses have been in course of erection ever since I first came here.

The steady ring of the carpenter's hammer constantly keeps in view the frame of some new building.

While other things are improving our cause is moving forward too, as you will see when I tell you of what the church here has been doing. I took charge of this church the middle of last October, having succeeded that venerable and faithful man of God, the Rev. Jefferson Falkner, whom to know is to love. In two months after I moved a parsonage was ready for occupancy, being neatly fitted up with five rooms complete, except paint and blinds, which will be attended to in due time. This was done at an expense of several hundred dollars. This alone saves the pastor at least a hundred dollars a year rent.

In December I succeeded in organizing a Ladies' Missionary Society, which is doing good work. In addition to their regular monthly duties, they have raised money and built a baptistery, and are making preparation to do other similar work. At the close of the year this society will be able to make a good showing.

The church keeps up a regular prayer-meeting, and also Sunday-school. Benevolence is taught in the school, a collection being taken every Sunday morning. We are proud of our Sunday-school, though we desire to see it still greater success. The future outlook is encouraging.

During the year signs of spiritual life have been visible. In May two were received by baptism, and previous to that time several by letter.

We have been looking anxiously forward to the time when we should gather the fruits of the seeds we have been sowing during the year. On Monday night after the second Sunday we began a series of meetings which continued till Tuesday night of the following week, resulting in twelve accessions to the church, eleven of which were by baptism. Others were converted who did not unite with the church. There was a general awakening throughout the community. Our little town has been worked up, and the church is now in excellent condition for work. The Lord has wrought a great victory in our midst, which we feel profoundly thankful.

Since the first of May thirteen persons have been received for baptism, and nine out of the thirteen are heads of families. Some eighteen or twenty have been added to the church during the present pastoral year. We began the year with about forty-five members.

I have written quite enough, so I will close by saying that you will hear from Verbena again in the future.

J. L. THOMPSON.  
Verbena, Ala., Aug. 23d.

I failed to secure the services of any visiting minister, so I had to do the preaching myself during the meeting.

## From Midway.

We began a series of meetings at Midway on the first Sunday inst., which closed on the third Sunday inst. The church was very generally revived, and six were added to our number—one by letter and five by experience and baptism. Bro. S. M. Provence, pastor of the First Baptist church, Columbus, Ga., did most of the preaching during the first week, and Bro. A. F. Dix, of Union Springs, did all the preaching during the second week, excepting one sermon. Bro. Provence completely won our hearts to himself, and we believe he drew us nearer the Savior by his able preaching of the blessed truth of God.

Bro. Dix has once lived here, and began to preach whilst teaching at this place some thirteen years ago, and the hearts of the people sealed to himself to start with. All his sermons were carefully squared by the doctrines of grace and were very strengthening and convincing. No one can feel more grateful to these beloved brethren than the pastor.

As it has not been mentioned in your columns, allow me to say that we had a most interesting Sunday school convention here two months ago.

W. S. ROGERS.  
Aug. 22, 1884.

## The Muscle Shoals Association.

This body meets with the Hillsboro church on Friday before the first Sabbath in October, 1884. Hillsboro is on the Memphis & Charleston Railroad, twelve miles west of Decatur.

Delegates and visiting brethren who expect to attend, and intend coming by railroad, will please notify me of the fact immediately, so that we may make arrangements for their entertainment in the town. We cordially invite brethren from a distance to assist us, especially our ministerial brethren. We will make an effort to secure reduced rates on the M. & C. Railroad and also on the L. & N.

JOS. SHACKELFORD, Pastor.  
Trinity, Ala.

## Good Meetings.

**Dear Baptist:** For the past five weeks I have held five protracted meetings at five points where I have been preaching monthly for several months. Bro. A. J. Browning, a licentiate, who lives near Douglassville, rendered valuable assistance all the way through. At Spring Hill church, on Cold Water, sin and trouble had quietly taken possession of it. This trouble was all broken up, and the Lord did wonderfully bless the people; one brother was restored, three joined by baptism, and others were converted and are awaiting baptism. At Conoco church, near Mims' Mill, on Cold Water, we had a good meeting, but circumstances prevented us from continuing the meeting longer than three days. One brother was restored and two others joined, and we feel confident that some will join at our next meeting. It is thought that two hundred people were in attendance Sunday. These brethren are going to build them a good large church house at once.

Three miles from Douglassville we organized a church having a foundation of ten good members; then we baptized seven others into this church, and a number hoped they were converted, but wished to feel thoroughly satisfied before joining the church. Several Pedo-Baptists have sent me word that they want me to baptize them into that church. The prospects in this community are exceedingly encouraging. The name of the church is Bethel.

At Chaffin, on the P. & A. Railroad, there are a great many people and very few Christians, and some who are professors are inconsistent. Taken altogether, the place seemed a little hard. There were no accessions to the church, but there were several who seemed to be halting between two opinions. I am confident that the trouble rested in the fact that we failed to reach what is called "the church." Some of the members were present only Sunday, while others never entered the church house. We talked very plainly and urged them to get right. This is a very important point, and I feel sure that a good church can be built up there if they can have a preacher for the coming year.

At Canoe Bluff, on Yellow River, near Mr. James Black's mill, we had a precious meeting. There were seven accessions to the church by baptism, and many others were very serious. Could the meeting have continued doubtless there would have been several more accessions to the church. This community at large appear very anxious for preaching another year. They pledged themselves to raise sixty dollars for a missionary the coming year. Mr. Black is not a member of any church, and his wife is a Methodist, though he and his family attended preaching regularly, and were very kind in taking care of us and contributing to our support, etc. The people throughout this section of country are fast improving in intelligence, and are taking more interest in religion. May the Lord enable us to have two missionaries in Elim Association next year.

S. C. JOHNSON,  
Blackwater, Fla., Aug. 23.

## Meeting at Philadelphia.

**Dear Baptist:** I am here at Kempville, Monroe county, just about to leave for home, after seven days' hard, yet joyous work, for Bro. B. J. Skinner, with the Philadelphia church. I promised in my last an account of this meeting and neighborhood.

It has certainly been a most delightful and profitable meeting. A more thorough church revival I have not witnessed. It was with difficulty, at times, that the members suppressed good old Methodist shouts. God was so manifestly present that it seemed the benches would have burst out in rapturous strains, had human tongues kept silence. There was no little stir among outsiders. At times all the unconverted persons in the house (and they were nearly all of the entire community) were forward for prayer. There have been some conversions and additions to the church, and yet several—about all in the congregation—are still enquiring. I hope they will persevere to repentance. I leave them to-day.

Bro. B. J. Skinner is one of old Howard's boys, and he is an honor to the institution. His greatest fault is burying himself alive ministerially, so far as State work is concerned. His voice and influence would be of service to our Convention, yet he is rarely there, and so timid when there, he seldom speaks. He has been recently elected to the Legislature from this (Monroe) county, and he will be

justified under existing circumstances in going.

This is another excellent neighborhood. Fine citizens and good lands. All live on a pine ridge, high and healthy, and free lands, yet cultivate, in from one to two miles distant, the best swamp lands in the State. They often yield a bale of cotton per acre. They have a splendid church, numbering over one hundred members, and many of them men. Their lady membership is splendid. Any person that would leave this community for Texas to improve his temporal comfort or success, needs a counsellor. Lands are low because twenty miles from a railroad and river. It will not be so long. This country must be settled up.

Old Bro. Jno. McWilliams, of Zion church, has been with us since Sabbath last, feasting. He is now in his eighty-first year, and quite feeble, but still full of zeal and of the Holy Ghost. I go from here to meet other appointments. More hereafter.

B. H. CRUMPTON.

## Resolutions.

MIDWAY BAPTIST CHURCH, (Bullock Co., Ala., Aug. 17, '84.)

Whereas, after six years of arduous and successful labor with us as pastor, our beloved brother, Rev. W. S. Rogers, has deemed it his duty to tender his resignation, and whereas, this church in all kindness and brotherly love has accepted the same. Therefore,

Resolved, That we regard Bro. Rogers as a wise and able minister of the Word of God, a faithful and efficient pastor of the flock of Christ, and a brother kind and true in all the relations of life.

Resolved, That we heartily commend Bro. Rogers and his family to the Baptist brotherhood, and bespeak for him a field of labor where the employment of his talents as a minister, and his qualities as a brother, may redound to the glory of God and his own temporal and spiritual well-being.

Resolved, That these resolutions be spread upon the minutes of this church, and that a copy be furnished the ALABAMA BAPTIST with request to publish.

IRA T. JORDAN, Com.  
F. C. HALL, Sec.  
C. W. MARTIN, Clerk.

Adopted by the church in conference Aug. 17th, 1884.

M. W. HALL, Ch. Clerk.

## Revival at Bay Minette.

**Dear Baptist:** A very interesting meeting was begun at Bay Minette, Baldwin county, Sunday, August 10, by Rev. S. W. Jones, pastor of the Baptist church. Bro. Jones continued to work in the meeting until Friday morning, when he was called away by another appointment. But the brethren were so much interested in the meeting that they were unwilling to let it stop while so many souls were seeking salvation. At the suggestion of the pastor, they telegraphed to the writer to come up and help them. It was my privilege to preach four sermons to many anxious, inquiring hearts. Our house was full to overflowing at almost every service. The church was greatly revived, and sinners were convicted and converted. Nineteen persons united with the church by baptism, and three more were restored to the fellowship of the church. Our esteemed friend, Dr. J. D. Trammell, had the pleasure of seeing three of his children brought into the church. Many of our churches have similar precious seasons of joy.

J. R. SAMPEY.

An account of this meeting has already appeared, but as this furnishes items of interest not embodied in the former article, we cheerfully give it place.—Ed.

An every-day religion—one that loves the duties of our common walk, one that makes an honest man, one that accomplishes an intellectual and moral growth in the subject, one that works in all weather, and improves all opportunities—will best and most heartily promote the growth of a church and the power of the gospel. —[Bushnell.]

An old man said: "I always speak to the children. They speak to me. It makes me happy. It gives me an interest in them." Good results these, from a small effort, and suggestive. While our schools are not designed wholly for children, these form a very essential part of the school. Speak to them. Treat them as you do grown up gentlemen and ladies. Make them happy. Have a genuine interest in them, and have the happiness of knowing that you are kept young hereby.

The lips of the righteous feed many; but fools die for want of wisdom.

## LITERARY NOTICES.

UPSHUR HALL; or, the Power of Influence. By Dorothy Holroyd. Philadelphia: American Baptist Publication Society. Price \$1. In this pleasant story, the influence exerted by a bright, true-hearted Christian girl, is well portrayed. It is not the influence of direct exhortation or instruction, but that of a cheerful, consistent Christian life. By this means, a young invalid is led to new views of life and to a humble trust in the Savior. The scene is laid chiefly in Virginia. The characters are well drawn, and this little volume cannot fail to do good. We hope it will find place in every Baptist Sunday-school library. It is printed and bound in very attractive style, and has several engravings.

SEVEN HUNDRED ALBUM VERSES. —We have just received from the publishers a copy of a little book entitled: Seven Hundred Album Verses, containing 128 pages of choice selections of prose and poetry, suitable for writing in autograph albums. Who among our readers has not been invited to write a few words of sentiment in the album of a friend? As an aid to the many thousands who have received this invitation and have not known what to write, this little volume is issued, and we can recommend it as containing the largest and best collection of such verses we have ever seen. It will be sent to any address by mail, postpaid, in paper cover for 15 cents; cloth 30 cents, by I. S. Ogilvie & Co., Publishers, 31 Rose Street, New York.

It is announced by Messrs. Funk & Wagnalls that, owing to the marked favor with which "Mum," by Turgenieff, has been received, they will soon publish two more of the great Russian's powerful works—"An Unfortunate Woman," and "Assya." Neither has ever before been translated into English, and the translation now to be given has been made directly from the Russian, by Henry Gersoni, a countryman of the author. They are said to be stories of most intense dramatic power, and to present one of the most graphic pictures of Russian life ever placed upon paper.

"Ten Years a Police Court Judge," is the title of a book soon to be issued in Funk & Wagnalls' Standard Library. It is written by a Judge in one of the Eastern courts, who conceals himself under the pseudonym, "Judge Wiggle." It is said to be something novel in literature, and to combine the humorous and the instructive in a most taking way.

A notable addition to the fiction of the year will doubtless be Mr. Edgar Fawcett's forthcoming novel, "Ruth-erford," soon to be issued in Funk & Wagnalls' Standard Library. Most of the characters are taken from New York upper society, but some of the strongest work of the book is said to be in treating with characters among the toiling masses. Funk & Wagnalls, 10 and 12 Dey Street, New York.

L'EVANGELISTE. A Romance. By Alphonse Daudet. Founded on the doings of the Salvation Army. Paper cover, 50 cents.

"L'Evangeliste" is far out of the beaten track of fiction, and its originality is supplemented by intense power and interest; in fact, it would be difficult to find a romance in which the interest is more absorbing. Nor is this interest the result, as is deplorably the case in so much French fiction, of highly spiced sentimentality or daring vulgarity. The book is clean, wholesome, refined, and is, moreover, founded on fact. It treats mainly of the acts and methods of that world-famous organization, the Salvation Army. The heroine, Elise Eben, is a Dane, living with her mother in the Scandinavian colony in Paris. She is on the point of being married, and a happy life seems in store for her, but suddenly a disturbing influence appears in the shape of Madame Autheman, a wealthy banker's wife, who is given to making religious converts. This woman hires Elise to translate some prayer-books, and during the execution of the work the girl becomes filled with her patron's enthusiasm. She breaks with her suitor and deserts her mother to serve as a preacher in the Salvation Army. The gradual development in the young heroine of the fatal passion for proselyting people is depicted as Alphonse Daudet alone of all the French novelists can depict an idea, and the struggles of the poor mother to recover her deluded daughter from the grasp of the rich Authemans, her vain appeals to the feeling of pity and the unympathetic law, touch the heart of the reader to an extent the pen can not depict. The translation has been faithfully and carefully made by Mary Neal Sherwood.











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