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MARION, ALA.

Tuesday, March 23, 1875.

The Winter Robin.

BY MARIAN DOUGLAS.

The dead frost o'er the thin crisp snow
And rustling in the winter breeze,
And one mute bird fits to and fro
Between these clumps of alder trees.
A robin! What! has summer's proudest
And sweetest singer come to this?
His carol was of June's the loudest—
A rapturous lay of love and bliss!
But, desolate and voiceless now,
He lingers in the wood alone,
He haunts the alder's frosty bough,
And pecks the alder's faded cone.
And in the bitter night lides where
Thick hemlocks shield him from the air,
Long since his mates of summer fled,
When first the yellow leaves were shed;
Now in the sun the fields gleam white;
Around his nest the rough winds blow;
Yet with weak heart he shrinks from flight,
And says, although he longs to go:
Too cheerless and too cold to sing,
He tarry still and waits for spring!

Mate hunter of the woodland dreary,
My summer songs, like thine, are o'er;
My care-worn spirit is too weary
To plume her wings and try to soar;
Too dull from what I dread to fly,
Too sore at heart to sing am I;
And, with a thought half envious, now
I watch thee on the alder bough.
For brief must now be winter's stay;
And glad thou art, April song will be;
While but question hope, and say,
"Will spring-time ever come to me?"

Time Is Earnest.

Time is earnest,
Pleading by;
Death is earnest,
Drawing nigh.

Life is earnest,
When his o'er,
Thou returnest,
Nevermore!

God is earnest;
Kneel and pray,
Ere thy season
Pass away.

Thou refusest,
Wretched one;
Thou despisest
God's dear Son.

When thy pleasures
All depart,
What will soothe thy
Pining heart?

Oh! the earnest
Lingerer,
Thou wilt perish;
Lingerer.

Read again that sweet old story—
Never let its cadence die—
How the Lord of life and glory
Left his happy home on high.

How he came to earth so lowly,
Humble, poor, and meek, and mild,
Shepherd, wise men, angels holy,
Bowed in worship to the child.

How he loved the little children,
Laid his hand upon each head;
"Such as these are they in heaven;
Let them come to me," he said.

Communications.

Christian Duty. No. III.

Having addressed somewhat in my last, I now purpose to return to the line of thought, which I first aimed to pursue. By some mistake, I did not number my last; and it was not satisfactorily written, to myself, but I think the reader will excuse its imperfection, when I tell him that I was overwhelmed at the time with business, and also had my mind much occupied with the death-bed scenes of a friend, whom I was visiting at the time, and to which I will allude in the sequel, it being closely allied to the subject. But pardon also this slight digression. The young Christian—the new born babe in Christ, when he has "tasted the good word of God and the powers of the world to come," is then in a transport of joy and his first impulse is, to tell his friends about it: then to try to induce them too to seek pardon.

Then when he begins to reflect, his inquiry is, "Lord, what wilt thou have me to do?" The answer is, "Arise and be baptized." This being done, the Spirit leads him on; but if he does not follow promptly, the Spirit will leave him to the tempter, who begins by telling him, "well now you are in the church, that will do, you may take your ease," and if he heeds these persuasions, he will soon find that he has neglected his duty, his good intentions are lost, and he is living in idleness or perhaps in sin. When he finds that his light is not shining, he feels distressed. But on the other hand, he begins his duty at once, when he sees that his light is burning. How happy! How may a young Christian let his or her light shine? There are countless good works, by which they may let it shine, and also by refraining from evil, which, with the influence of the Devil, the world and their associates, is the hardest to do, and cannot be

done, but by constant reliance on the strong arm of Jesus Christ for guidance, and trusting in the Holy Spirit. The evils to be shunned are multi-form; and their inventor being ingenious, renders the duty of watching and praying doubly necessary. I will mention some of them.

The first and most prevalent among young Christians, is foolish and idle talking and jesting that is not convenient.

I have been made to wonder in mute astonishment, while, amid a circle of youthful friends, even on Sabbath, at the idle talk; notwithstanding I was a participant. Young man; young lady, fellow soldier of the Cross, is this the way to honor Christ? Were we letting our light shine with that brilliancy which our Saviour would have us do? Nay verily, it was leading the unconverted further away from Christ, and from seeking his soul's salvation. And this, as far as I know, is common to all. And yet none desire to dishonor Christ. Religion is not intended to hinder us from enjoying a reasonable amount of pleasure, but Paul says, "Avoid foolish talking and jesting that is not convenient."

There is another form of evil which is injurious to Christian influence (for good) that is attending plays and dances; nothing in the way of (so-called) innocent amusements, is more injurious to the cause of Christ than this; or more favorable to that of Satan. Solomon says, "It is better to go to the house of mourning than to the house of rejoicing," and so it is. "By sorrow, the heart is made better."

Many a person has noticed, that when sorrow came on them it always left its impress on the heart for good, while on the contrary, engaging in plays and dances, and other idle amusements, always leaves the mind in a vitiated condition. "Ye are the children of the light, and the children of the day: we are not of the night, nor of darkness," why then should we, who are the children of the day, attend night festivities? Why should the children of light participate in the "unfruitful works of darkness?" Yet many, who bear the name of the meek and lowly Jesus, who is the source of all light, do engage in these works, and thus lead sinners further in vice and guilt; this is letting their "light shine," but not as Christ commands. It shines in Satan's favor.

Some young men are wont to visit places of licentiousness, and dram shops; and the deeds that they are guilty of there, are pronounced evil by all the respectable of the world, and yet even members of the churches of Jesus Christ are found in these dens of wickedness. It does seem that such sinners would be disgusted by such example, so as not to follow it, and many of them are; and this is the very reason why they are so hard to convince as to the reality of religion. But the more vicious mind are led farther, perhaps, than they would have gone. Amazing to think that soldiers of the Cross would lay aside the helmet of salvation and the weapons of the Christian warfare, and grasp the weapons of the devil, and wield them so valiantly in his cause; when they have sold themselves, and all they have, to Christ for pardon. This is doing worse than Ananias and Sapphira did, they kept back part of the price for their own use; those keep it for Satan's.

I have been utterly disgusted and mortified, when at a store, to which was attached a bar-room, to see men, professors, and all, enjoying their dram and their fokes; the professors never dreaming that they were fighting against Christ. "Let us walk as children of the light, not in drunkenness and rioting, but in soberness." And worse than all, a professor was the bar-keeper, dealing out, to his fellow soldier of the Cross, drunkenness and shame.

Let no one be offended now, I write for my Master, and not for man. I heartily accord with Brother Montgomery in statements of the evils of intemperance, but how shall we help it—how can we put it down? By earnestly looking to Jesus for his aid, by persistently shunning every appearance of evil, and holding fast that which is good, and doing all the good we can, of which I will write in my next; I did aim to this time, but as this is getting rather lengthy, I will not mention any of the good works this time. However, I will speak of another custom of men, and even Christians, which is detri-

mental to Christian influence, over the unconverted, which is this: Telling profane and obscene stories, and laughing at them, and using a great deal of idle and obscene talk. Jesus says, "Let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil."

T. M. M.

To the Baptists of Alabama.

I wish to ask the brotherhood of the State if it has ever occurred to them that the Baptists of Alabama have paid, since the war, for religious newspapers, the sum of about \$100,000? Do you realize that every dollar of this sum has been entirely alienated from the capital of our brethren in the State?

We do not say that we did not get value received for our money; for we are quite sure that we did. I do not know a paper that has been read by our brethren, to any extent, that was not worth double the subscription—but we simply say, that \$100,000, or more, has left our State.

But, let me ask, is the religious press a power? If it is, where is it a power? At home, or abroad? Will the press of Europe serve our American necessities? If so, it were a great blunder to have papers in America.

Will the press of the North serve all the interests of the South? If so, it is criminal to have a Southern press.

We have learned, long ago, that our interests will not be fostered by the European press—it will look, mainly, after European affairs. So be it. After a long trial, we are beginning to learn that it is a very bad policy for us to depend upon the press of the North, for all the printed matter we need.

Our experience in the past, with the press, both of Europe and America, has taught us most emphatically that the press is a power; but that it is a power in that territory which it cultivates, and after whose interests it exerts itself; and that it rather drains than strengthens other territories—that is, it makes them pay tribute to the home-field. Who will undertake to compute the sum that has been paid to the North by the South? There are some yet who would have us remain as we are. We enter our protest.

Well, if the power of the press depends upon its location, and our ability to direct its energies and operations, why should Alabama depend upon the press of Virginia, Georgia, and Tennessee? Echo answers, why? If the power of the press does not depend upon its location and our right and ability to direct and control its workings, then we fail to see why the press of China would not serve us as well as any other.

But, my dear brethren of Alabama, and I love no other so well, the power of the press does depend upon its location, and the words that its masters put in its mouth in the interests of its friends. We need not stop to debate this question. It is above debate. It has been settled. In proof of it, see how we open wide our arms to receive our literature from the North, as if we had no brains of our own; and all for want of publishing power South.

We may object to much of this literature, and do; but what does our objection amount to, unless we could produce a literature of our own to meet the wants of our people? Nothing. Worse than nothing. It becomes the detestable whining of a miserable dependent! We are at their feet. We are their scavengers, to eat up the filth of their press. Yes, the press is a power, but a power to those who own it. It is better to own the press than to be owned by it.

Further proof: Look at Georgia, Virginia, and Tennessee, the States that have published the papers that we have been reading, mainly, in Alabama. What is their condition compared with ours?

You know what! Why is it so? Do you stop to think what a part the *Index* has played in the endowment of "Mercer University," and the general interests of Georgia Baptists? When you laid hands on the *Index*, no matter where you found it, nor what issue, you read "Mercer, Mercer!" Well, I am glad it did talk about "Mercer" and every other interest of Georgia; but did it meet our wants? No! never did—never could—never would. We ought not to have expected it. Ought not to expect it now. Had you ever thought

what a power the *Herald* was in Virginia? Do you remember how you almost became fired of hearing it say "Memorial," "Memorial?" That was a grand movement in Virginia, and they made it a grand success. But did the *Herald* cause Alabama to memorialize anybody or anything? No. Howard stands as lean and lank to-day as then. No granite shaft on which to write the name of our fathers! Nor should we have expected it. Nor should we yet expect it.

Do you remember what a splendid part the *Baptist* played in giving birth and nourishment to the grandest of all our Southern Baptist enterprises: the "Southern Baptist Publication Society"? I am glad it did do what it did do; but did it meet our wants? No. Nor could it ever.

Brethren, Georgia, Virginia, and Tennessee, have done well; they have fought nobly and conquered. The *Index* has been "A power" in Georgia—the *Herald* has been a "Tower of strength" in Virginia—the *Baptist* has been "Terrible as an army with banners" in Tennessee; but they have not met our wants. Alabama is yet in the dust, compared with what she ought to be.

A realization of these things gave birth to the ALABAMA BAPTIST. Will you support it? If you do it will become a power in Alabama. Ten years from to-day, if we stand by our paper, all Alabama will be glad of the period that gave birth to the ALABAMA BAPTIST.

It appears to me to be a matter of duty to Christ (we put it on high ground) for the Baptists of Alabama to support the ALABAMA BAPTIST. Do I speak too strongly? Is it not our duty to occupy the vineyard of our Lord to the best advantage, and hold every inch of it till he comes?

Well, so far as papers are concerned, can we do any better, or so well, as to occupy Alabama with the ALABAMA BAPTIST? If we cannot, then it is certainly our duty to Christ to support our paper. We say, therefore, let us occupy Alabama with it.

Affectionately your Bro.,
J. P. SHAFER.

Roanoke, Ala.

Sympathy for Pastor's Wives.

Perhaps there is no class of Christians in our land demanding a larger share of Christian sympathy than the wives of pastors. And we believe that they do receive much sympathy from those Christians who rightly consider and thoroughly understand their peculiar trials and circumstances.

We do not believe that any being of feeling can know them and keep shut the fountains of sympathy. The great reason why so few are brought into sympathy with them is because they are not acquainted with their real circumstances. And having had an opportunity which but few have had for acquainting myself with these, especially with reference to country and village pastors' wives, I have determined to raise the curtain a little that others may take a peep. Our subject is one who has been well raised and accustomed to the luxuries and conveniences of life, and all the innocent pleasures of life common to well-bred circles of society. She has given herself into the hands of a young minister who serves several churches. And oh, what a noble deed is this, for one with such surroundings to turn her back on the charms they have and step into the trying sphere of a pastor's wife! She leaves a sumptuous board for—oh, I can't write it. She leaves the luxuries and conveniences of life for a home furnished with make-out furniture. She quits a life of comparative ease for one of toil and hardships. All for Jesus' sake, and him whom she loves. Noble woman! God bless her! But to go on with the picture. She must not have servants—no, not one; for then the people would talk about supporting her in idleness and luxury while they had to earn "their bread by the sweat of their brows." And a better reason still, her husband's salary (which, by the way, is seldom paid in full) is too small to justify it. Yes, she must cook, wash and dress her children, milk her cow, hoe her garden when her husband is not there,—in a word, do everything that is to be done about her house. And then, if she don't keep her house in the best style, arrange her cheap, rough furniture so as to give her house the internal appearance of the best-kept mansion in the State, it is bugled all over the world that — is not a neat housekeeper. If her husband

drops a little ambler on his shirt before he goes to church, it's whispered, "What a pity our pastor hasn't got a neat wife." If one comes in unexpectedly and finds her with her cook apron on, or the children with dirty faces, it goes on the wings of the wind that Mrs. — is not a neat lady. And yet she is never to say a word in self-defence, for that might cause a broil, and injure her husband's influence as a minister. She goes to her husband with the list of slanders, and gets the cold comfort, "Do like Spurgeon says, *live it down*, my darling."

She must be separated from him whom she loves almost to adoration, and who is almost her only comfort except her Lord, for days and weeks, while he is off working for the good of others—spend the long, lonely days and nights with no one but her little babes, and never murmur. She must go in society dressed inferior to her equals, yes, her inferiors, and be subject to the cold shoulder. And if she wears a new worsted dress which some kind friend has given her, her extravagance is the theme of remark. The tale is not half told; you have not seen it all; but this is enough. Christian reader, do not say the picture is overdrawn. If you have observed the embarrassment of ministers' wives at their tables, in receiving company, at their humble homes, in society; if you have observed their daily toil; if you have heard the disgusting gossip about them, as I have, I know you will not. If you have a heart to feel, give your pastor's wife your warmest sympathies. If you have a heart to pray, let me beg you to pray the God of grace to give her "grace for grace."

And now, I want to say for the comfort of the dear sisters who are nobly trying to meet all the demands of a pastor's wife, that some of us have observed you. We know your toils, your trials, your loneliness, your sorrows and persecutions. We have seen your forbidden tears, and felt your stifled grief. And we have praised God for the noble Christian spirit which you have shown under it all; and we will never cease to pray for pastors' wives, and help them as we can. And this is not all. Our blessed Savior is taking note of all these things. He knows all your cares and trials. He is bottling up all your tears, and great shall be your reward. Go on, then, in your noble, self-denying work, and a crown of glory shall be yours in the other world.

ONE WHO HAS SEEN AND FELT.

Brother Bailey—The Convention—An Explanation.

Our evangelist has visited us at Providence. He preached us two good sermons and impressed us all with the fact that he means work and is going to do more towards uniting the Baptists of Alabama than any agency we could have put in the field. Pastors wishing Bro. Bailey to visit them, have only to address a card to him at Pleasant Hill. He wishes especially to visit destitute points. Every pastor in Alabama, friendly to our State Board, ought to correspond with Bro. Bailey immediately about the points of destitution in their knowledge. Now is the time to do this brethren—don't wait until summer when our evangelist is too busy to attend to correspondents. Our brother is now laboring under the embarrassment of bad weather, and especially of want of information. This information can be had only through the pastors of our churches. I am glad to know, through him, that this work seems to be growing, and taking hold of the hearts of the people.

Would it be considered treasonable for me to ask, is it not possible that our Convention made a blunder in appointing the time of our next meeting in July? I am anxious to attend, and will do so if possible, but I know of a large number in the cotton belt who will be deprived of the privilege at that time. The object of our going to North Alabama was to secure the co-operation of Baptists in that section—will this object not be defeated by meeting in July, before the meeting of any Association? The only representative of the Huntsville church on the floor of the Convention, suggested several reasons why it would not be best to meet there in July. That church invited the Convention supposing that it would meet in November.

I think that now is the time to

agitate this subject, if it is to be agitated at all. Let brethren speak out on this subject.

EXPLANATION.—In a recent article I said something about "a near relative of mine" making some blunders in texts of Scripture. I understand that some are thinking I meant my distinguished cousin. Let me say that I meant my distinguished self, as a close observer in reading would have discovered.

W. B. CRUMPTON.

Cambridge, Alabama.

From a letter from England in the St. Louis Democrat.

How Tennyson Looks and Works.

I remember distinctly the first time I saw Tennyson—he was about fifty-seven then. Having been pointed out to me in a drawing room, I could not believe him to be the laureate. His height was hidden by a stoop; his once luxuriant locks were scant; his face was thin; his eyes unflamed, and partially concealed by blue glasses. His manner was nervous, uneasy, awkward in the extreme; his voice querulous and disagreeable in spite of its depth. He was almost a burlesque of the bard I had imagined. If his nose had been painted vermilion, and he had a cotton umbrella under his arm, he might have appeared in opera bouffe as a satire upon what he had been. I believe he was then suffering from ill health as well as from one of the unamiable moods to which he is at times subject. I have met him since under more favorable circumstances; but I shall never forget my first impression of him. The thin hair, the blue-glasses, the bent form, the querulous tone will stick to my memory like impotently to a book agent.

The author of "Locksley Hall" has always been more than a worker; he has been a tireless toiler over his manuscript, spending hours, sometimes days, it is said, upon single lines. Many of his poems, and parts of his poems, have been entirely rewritten; his first copy being entirely unlike that which he sent to the printer. His apparently easy, natural flow of language has been purchased with the utmost pains. He has confessed sometimes that it is an agony to write, and yet he takes pleasure in the agony which gives him added fame. He never surrenders any intellectual task until he has satisfied the last degree of his fastidiousness. He occasionally makes his first draft with facility; afterward changing, pruning, filing line after line, word after word.

Like all the irritable kind, he is variable and moody, especially in composition. One day he will do five times as much as he will another; sometimes he finds it impossible to write. Generally, however, he works steadily and regularly while he is at Farringford; leaving his literary labors behind him when, as they say here, he comes up to London. His habit is to shut himself up in his library; never permitting himself to be disturbed under any circumstances. Nevertheless, he is interrupted, and he grows wild with nervous irritability. The slightest interruption is sufficient to expel the demon of inspiration for the day, and to introduce the demon of discord in his stead.

The poet's general mode of writing is extremely slow. He builds his poems word by word, just as a brick-maker makes a wall, brick by brick, except that the poet takes a hundred times the trouble that the mechanic does to arrange and cement his words together. The song, "Come into the Garden, Maud," is reported to have cost him more thought and labor than any poem of the same length he has ever composed. I have been told that he wrote it fifty times before it pleased him, and then he spent nearly a month at it. "Locksley Hall" is another marvel of effort. He wrote it in two days, and occupied the better part of six weeks, for eight hours a day, in altering and polishing it. He used frequently to work as long as that; of late years, he rarely spends more than four hours out of twenty-four in composition. One of his favorite poems is "The Princess," which he considers his best production, after "Idylls of the King."

MOISTURE IN THE AIR.—In houses heated by furnace the air often becomes too dry. This may be obviated by hanging over or near the register, cloths wrung from clean water. "In our houses we are to imitate as far as possible the external conditions of the air. As the temperature of freshly drawn well-water is about 55 degrees, a vessel containing it should receive a deposit of moisture when brought into our rooms, if they have a temperature above 65 degrees. It is very rare that any such deposit is seen in apartments heated by a hot air furnace, even if a considerable quantity of water is evaporated.—*Youmans*.

NEGRO EQUALITY IN GEORGIA.—The Georgia Conference of the African Methodist Episcopal Church recently met at Albany, Ga. The churches of all denominations were opened to the Conference, and services were held in each. Bishop Ward preached by invitation in the Methodist Episcopal Church, South, and some were especially reserved for whites.

ROMAN CATHOLIC NEGRO MISSION.

The Roman Catholic missions to the negroes in the South are under the care of the missionaries of the Sacred Heart. Their rules forbid their ministering to any but negroes. Nevertheless St. Francis Xavier's church in Baltimore is largely attended by whites. The principal house of the mission is in Baltimore, with three priests attached to it. Another house of the order, in Louisville, Ky., has two priests. Another mission is to be established in Charleston, S. C., or some other Southern city. A second mission chapel, which had been established in Baltimore, and a mission in St. Georges County, Md., have been abandoned for the present. The present visit of Bishop Vaughan to this country is for the purpose of establishing one or more missions in some of the Southern States and of examining into the condition of those already formed.

The Pope has made frequent references during the past three or four years to his captivity and deprivations. Catholic journals, too, have made capital of his fancied sufferings. The Italian Government has been abused and a most gloomy picture held up to view. All this time His Holiness has enjoyed comfortable quarters, a good income and a royal court. He has been no more a captive than any other man in Italy. The Government has shown him special favors, though he has not ceased to abuse it. Victor Emmanuel has treated him with honor, though anathematized by him from his toe nails to his crown. Now, however, things are to be changed. Italy will issue a memorandum to the European powers, calling attention to the dangers to Italy from intrigues of the Vatican, declaring that the Government can no longer tolerate a permanent conspiracy in its own capital.

By means of an ingenious process lately devised, a barrel can now be made consisting of but one stave. This, it appears, is accomplished by turning a steamed log, of the length of a barrel, against a sharp knife of the requisite length, and thus cutting it into a continuous sheet of wood of the thickness of a barrel stave. Enough of this ribbon of wood is then cut off for the circumference of a barrel, and crossed or chambered by suitable machinery. To give the barrel proper shape, staves are cut in two ends by a gang of saws, and the heads are thus brought to the requisite size as compared with the bilge. The usual number of hoops are put on, and the barrel thus made is said to be equally as strong as those manufactured in the ordinary way, the principal saving being in the amount of time and labor involved in the process, the cost of material being about the same in either case.

THE Committee on Intemperance, from the Salem Baptist Association of Colored Churches, made a very strong and pointed report to that body, one which the white churches will do well to adopt as their rule of faith and practice. The report closes with this decisive and just declaration, founded on the Word of God: "It must not be said that a Baptist can hold his membership with us and be a drunkard." The report is signed by David Smith, as chairman, and we thank him in behalf of every true Christian, black or white, of all denominations, for his fearless and firm adherence to the Scripture rule on the subject of intemperance. The Church can recognize no other, nor can she escape the fatal results of her negligence in regard to its proper enforcement. She must speedily learn that a walking whiskey barrel is not the "light set on a hill" that Christ refers to, when He speaks of the church member.

In connection with the visit of Brethren Sankey and Moody to Sheffield, Eng., it had been arranged that the Anglican clergy should co-operate with the dissenting ministers in a visitation of all the population; but the plan had to be abandoned, because one clergyman threatened to institute an action against any other clergyman who should enter his parish for such a purpose. We have before had occasion to remark that religion is supported by the state, much as a man is supported by the pillory.

In accordance with the suggestion of Mr. Moody, arrangements are making for special evangelistic work in London, during March, April, May and June. A fund of £20,000 is to be raised to cover all expenses, and men of distinguished evangelistic gifts from England, Ireland, Scotland and America are to assist in the movement.

THE BIBLE IN RUSSIA.—Missionaries in Russia say there is a great demand for the Bible in that empire—greater than can be supplied at present. Ten thousand copies of the New Testament have been disposed of in a short time, and another edition is in press. The British and Foreign Bible Society has circulated two editions of the Finnish Bible, numbering 27,000 volumes, the past year.

—Lord Norbury on some object was on the bench speaking, and an ass outside brayed so loud that nobody could hear. He exclaimed, "Do stop that noise!" Parsons said, "My lord, there is a great echo here."

Alabama Baptist.

E. T. WINKLER, EDITOR.
A. B. TRAVIS, MANAGER.
J. D. HENFORD, ASSISTANT.

MARION, ALA.:

Tuesday, March 23, 1875.

Modern Revivalists.

In noticing the reports of many of the revival meetings, now conducted in various parts of our own country and of Great Britain, we are deeply impressed with the conviction that they are in danger of degenerating into wild extravagance. We feel quite satisfied that professional revivalists, Bible readers and evangelists, unless directed and controlled by the pastors and churches with whom they labor, are in danger of inflicting serious injury upon the cause of religion. A revivalist ought to be as unobtrusive as a pastor or church; if he undertakes to do their work, as a sort of proxy, he subverts the Gospel order; he substitutes spasmodic measures and excitements instead of Christian doctrine and experience; and he awakens a prejudice against religion itself in the minds of sober men. If the reports of the *San Francisco Chronicle* are to be credited, Mr. Hammond is performing this sort of revolutionary work in the city of the Golden Gate. We will indicate some of the proceedings which seem to us gravely objectionable.

Prayer ought to be connected with personal teaching and influence, in every practicable case. Mr. Hammond seems to teach that mere petition without the use of the Word of God is the effective agency for the spread of the Gospel. He relates a story about "two young ladies—one a Methodist, the other an Episcopalian—who ten years ago prayed for a young man from Holland. This young man was converted, though he knew nothing of their efforts in his behalf." There is no evidence that in such a case the prayers had any connection with the young man's reception of the Gospel.

Again prayer is given as a means of grace, not as an instrument of aggression. Mr. Hammond perverts it when he invokes it, "for a number of Christians who stand aloof from this work," "for a business man, a leading banker in this city," "for a young boy who made light of these meetings, when asked to attend them."

Singing is a part of worship and ought to be reverential. What shall be said of the violent physical demonstrations with which Mr. Hammond accompanies it? When he, of late, "strode up and down the platform, emphasizing the staccato portions of the music with a vigorous clapping of the hands, and an occasional stamp of the foot," we wonder that he had not been left to conclude the performance alone.

Conversion requires some development, if not maturity, of intellect. It is impossible to mark the precise age in which the work of the Spirit of God may effect a change of heart; but certainly to accept the practice of little children of five and six as evidence of conversion, and as a title to membership in a church, of Christ, appears to us to be sheer folly, if not profane mockery.

Here is one of the cases of conversion reported by Mr. Hammond: "Yesterday," said he, "a gentleman came on the platform and went up to a little boy of six whom he took in his arms and said:

"How old are you, my boy?"
"Six, sir."
"Have you signed the covenant card?"
"Yes, sir."
"Do you love Jesus?"
"Yes, sir."
"Why do you love Him, dear?"
"Because He first loved me."
"Were you a great sinner, pet?"
"Yes, sir."
"And you felt very sorry for your sins?"
"Yes, sir."
"What sins did you commit?"
"Sir."

"What did you do that was so wicked?"
"I forgot, sir."
You see, children, the little boy could not remember all of his sins, but by his intelligent answers showed that he fully understood the great plan of salvation. The children say that they all pray harder now than before the revival. [Laughter.] Why, this man asked a little child of six a number of questions, and if I had trained myself six weeks to answer them I could not have done better."

We append some specimens of the methods of preaching to which the revivalist resorts. To our mind the whole thing is puerile and pitiable to a degree.

STORY OF THE LITTLE DUCK.

"And there was a little wee bit of a duck, only two days old, and its mother was a hen. As soon as the little duck saw some water it began

to toddle along to it just like this. (Here the reverend speaker imitated the waddling of a duck across the stage, amid loud laughter.) Now, children, the little duck knew what was good for him. And now, my dear children, you should take to Jesus like ducks to water."

THE EFFICACY OF CONVERSION.

"Some had said that a conversion did not last long; but the fact that ninety-five out of every hundred of the people that he had converted were leading Christian lives to-day ought to be enough to stop the mouths of carpers."

A man once bought a watch, but when he came home to dinner he was three-quarters of an hour behind time, and instead of a nice boiled codfish found nothing but bones on the table, and he found his watch would not go because one of the wheels was bad. Now all it wanted was a new wheel, and all you want is a new heart to make you go right and not be behind time in working for the Lord."

THE LITTLE BOYS AND THE OLD WOMAN.

"Two little boys playing marbles in a back alley heard an old woman dying in an attic and lamenting her dreadful life. One of those boys procured a ladder, and, climbing up, put his mouth to a broken glass, and said, softly, in a silvery voice, 'Jesus loves you, and if you love him you will be saved.' That old woman died happy, because she thought it was an angel."

THE PRAYERFUL BOY WHO GOT WHIPPED.

"Once there was a boy who prayed so much that it almost drove his father crazy, and the old man said, 'If you ever pray again I'll whip you awfully.' And that afternoon the boy got off by himself to pray. His father caught him at it, and told him to pack up and leave. But just as little Benny was bidding all his sisters and mother good-by the old man relented, and said, 'Pray for me,' and now the sweetest music in that household is little Benny's prayers."

THE MAN WITH THE BIG WHIP.

"Once a man had a little daughter four years old who was very naughty. So one day he tied her hands together, and taking a big knotted whip lifted it to strike. The little girl screamed with terror, and said, 'Papa, this will kill me.' Then he said, 'If Lucy, your big sister, takes this whipping instead of you, will you love her?' 'Yes, I will love her all my life.' Now, children, Christ has taken upon himself the punishment of your sins, and you must love Him, too."

One asks with astonishment what sort of revival is that which is produced by clap-trap of this kind? Mr. Hammond is leaving to the churches whose numbers are augmented in this strange way a painful and protracted work of discipline. It will be harder to turn out the unconverted than to get them to sign "a printed covenant," and take their places among professors of religion. For our part we can see no substantial difference between Infant Baptism with "a printed covenant," and Infant Baptism with a sponsor. To us this abomination seems more odious than ever, under the disguise in which it seeks admission into Baptist churches. It is a wolf in sheep's clothing.

We need not say to those who know us, that we approve of Scriptural revival measures, and that we are not afraid even of religious excitements. But the inauguration of a "Boy Crusade," like the French folly of the year 1213, the organization of churches out of a crowd of children of five and six, the substitution of printed papers and songs and stories and leading questions for an old-fashioned religious experience, appears to us to be a subversion of the whole Gospel system.

The Centennial Movement.

The committee of the Educational Commission, having its headquarters at Nashville, will meet in connection with the Tennessee Baptist Convention on April 9th. We have been invited to be present, by Dr. Jones, of Tennessee; and also by Dr. Tichenor, of our State, the latter of whom, we regret to learn, will not be able to attend. If practicable, it will give us great pleasure to participate in the councils of a meeting which promises to exert so important an influence upon the educational interests of the Southwest.

The object is one of singular importance; and the plans of the Commission have been wisely framed for its realization. We need an educated laity as well as an educated ministry; and all confess that this result cannot be effected on a large scale unless our institutions, both for secular and sacred learning, shall be adequately endowed. Old Dr. Curtis once remarked that "a college requires three 'B's' in order to be a success; and these are Brains, Books, and Bricks." All these depend upon money. Unless the educational appliances are secured, either by denominational or state contributions, the expenses of education will be beyond the means of not a few of the most worthy and gifted youths we have.

The plan proposed by the Educational Commission contemplates a general contribution—a Dollar Roll on which every Baptist shall contribute just a dollar to the cause—

and a Donation Record in which larger sums shall be embraced. It is suggested that a sub-committee be appointed for each state, so that the whole field may be thoroughly cultivated. The donors may indicate, each the precise object to which his contribution must be devoted. The whole amount will be a thank-offering to God for the blessings vouchsafed to us, in this country, for the last hundred years; and a reconsecration of our means and of the rising generation to the service of patriotism and religion.

It may be that the Declaration of American Independence awakens in us but little enthusiasm just now. That turbulent and passionate warfare against England, has been repeated to inspire hostility against that section where most of the conservatism of the Mother Country lingered among the successors of her ancient colonists. We have seen constitutional rights overthrown amongst us in the name of the Charter of American liberty. But one blessing has never been taken away—"Soul Liberty." Our churches are inviolate. The right to worship God, the most sacred of all our franchises, has never been disputed. Our denomination, undisturbed by the arts of priests and the power of kings, has carried on its grand evangelic work, and has multiplied its membership by thousands and hundreds of thousands. We trust that such a thank-offering will be made as will indicate that we appreciate the magnitude of the blessings we have so long enjoyed.

In Alabama, as we well know, but little comparatively can be done until the harvests of the year are gathered. O that God may grant us favorable seasons and liberal hearts! Old Bro. C. E. Skinner, of North Carolina, who has given many thousands of dollars to Wake Forest College for the education of the ministry, and to the churches in Raleigh and Hertford, declared on the day of his death that these gifts "were all he had saved out of his large estate." Such is the experience of generous Christian hearts. What they give, they have. And when "they rest from their labors, their works do follow them."

This character of permanency especially belongs to educational benefactions. Nothing seems to be more lasting than a college. Oxford and Cambridge, Brown and Princeton, have a fresher and a stronger life, as time advances. Our own Howard has been three times erected, and by the blessing of Heaven will stand when we who are now praying and laboring for it shall be forgotten. Whatever we can do toward making our educational institutions more eligible; toward promoting the domestic comfort of the students; toward facilitating their intellectual improvement, and toward lessening the costs of a higher education, will tell upon the welfare of our country and our race for centuries to come.

The Land of Moab.

We owe the re-discovery of this interesting part of the world to the labors of the Palestine Exploration Society. In the division of labor made between the American and European Explorers, the Americans were assigned the work on the eastern side of the Jordan and the Dead Sea. The latest statement of results indicates that they have been singularly successful.

The most pretentious book upon the localities east of the Dead Sea, Mr. Tristram's *Land of Moab*, was found by the explorers to be, in many particulars, a mere fancy sketch. It is a conspicuous specimen of sensational book making. As the volume is largely quoted in standard works in relation to the archaeology and geography of Bible Lands, its utter indifference to accuracy is much to be deplored.

The most interesting result of the investigations hitherto, is the identification of the historic mountain which witnessed the death of Moses. No conspicuous height that corresponds with the account of Nebo and Pisgah can be seen by the traveller who stands on the mountains looks eastward. It has been concluded that the spot among the Moab mountains where the Lawgiver stood, his gray hair floating in the breeze, his last gaze fixed upon "the goodly land," would even be undiscoverable.

Mr. Paine, the Archaeologist of the Expedition, traversed the whole region, carefully scrutinized all the Scripture references upon the subject, and every historic indication, and compared them with the existing geographical facts of height, headland, valley and spring, and the local tradition preserved in the Arabic names. And he announces that there is but one spot in the range of summits that meets the demands of the case. "There can be no question," he says, "that Mt. Nebo is found in Jebel Nebo, and that the Hill Pisgah is the

summit of Jebel Singah." The first consonant in the old word has fallen away, the letter p being a difficult one for Arabs to pronounce.

The Nebo range which runs from the east towards the confluence of the Jordan and the Dead Sea, has three summits at its western extremity, the Scorialat Poor, Pisgah, and the field of Zophim, Num. 23:14. The summit nearest to the valley of the Jordan is Pisgah, which rises to the height of 2340 feet above the level of the Mediterranean. This famous spot is seven miles southwest from Heshbon, 21 miles southwest of Jebel Nebo, and 1½ miles southwest of Peor. There is perhaps no spot on earth so charged with melancholy and romantic interest. The height is a monument and a prophecy. For how many a heroic career has had its Pisgah! How often has it happened that the leader and teacher of his age, like Bacon,

"Did on the very border stand
Of the blessed Promised Land;
And from the mountain top of his exalted wit,
Saw it himself and showed us it;
But life did never to one man allow
Time to discover worlds and conquer too."

Presbyterian Doctors on Infant Baptism.

One of our contemporaries indicates the awkwardness of fixing up the doctrine of Pedobaptism by showing how little good understanding there is among its most able advocates.

The *Observer* of recent date contained an article by Dr. John Hall, setting forth the advantages of the baptism of infants. The *Observer* of last week contains a letter to Dr. Hall, written by Dr. Tryon Edwards—a distinguished Pedobaptist—commending Dr. Hall's article except in that it did not go far enough. "Why not," says Dr. Edwards, "go a step further, and say that they should be brought to the other sacrament, to the Lord's table, there with their parents to commemorate the love of that Savior who has died for them." He thinks there is something unsettled as to the relation that our baptized children sustain to the church. He says that "though all hold that in some sense they are members of the church, the question seems still unsettled in what sense and to what extent they are members." Then he suggests a question which is to be "seriously pondered." "Where," says he, "is the Scriptural authority for some persons being full members of the church, while others are but half-way members?" This is certainly an important question. And as Dr. Hall will probably have to give it up, we would suggest to Dr. Edwards that he will find the Scriptural authority for half-way membership in the same chapter and verse where he gets the Scriptural authority for infant baptism.

Snow your Colors, or a Story of Boston Life. By Justin D. Fulton, D. D., New York, U. D. Ward, No. 150 Nassau St.

On the whole, this is a good, an excellent, book. It has rough work in it—what we may call Fultonisms both in style and statement. Such expressions as "you was," a room "done in walnut," "a worshipful attitude," a student "well up in the languages," our inquirer "running into dissolution to stop his ears" ought to have been civilized. And such a statement as this, "Washington's best portraits are in Boston," ought to have been corrected. Yet the work notwithstanding draw-backs of this sort deserves warm commendation on account of its elevated and fervent spirit. The story is well told; and there are eloquent appeals to the conscience and the heart of the reader.

Nature, Order and Fellowship of the Church. By W. W. Everts, D. D., New York U. D. Ward 150 Nassau St.

This pamphlet is, in the main, an argument for restricted communion. Dr. Everts encounters the various objections, urged against the due order of the Gospel rites. The subject is presented with clearness and force.

Mayfield's Happy Home, for March contains a variety of illustrations and miscellaneous reading, which will be enjoyed by the family circle. Its moral tone is healthy. Arrangements have been made with Madame Demorest, to publish the same illustrations simultaneously with those in her magazine of fashion.

WORK AND PLAY: An illustrated Magazine for girls and boys—57 Bible House New York. \$1.00 a year. A cheap and well edited child's magazine. It will be popular in the family circle.

MORTON'S MONTHLY for March. This valuable magazine maintains its high standing as a family and scientific periodical.

THE SOWER.—This is the title of a little four page Sunday School paper published weekly by the Baptist Sunday School of Lafayette, Ala. Bro. C. P. Sisson, the great friend to the ALABAMA BAPTIST, Dr. M. J. Eloy and Miss Clara Taylor are the Editors. The 2nd issue contains the following complimentary Enigma. Some of our young readers will be interested in its solution:

"ENIGMA.—No. 3.—I am composed of fourteen letters:

My 8, 5, 2, 9, 3, 6—Name of a false prophet.

My 10, 12, 14—The place where Reuben advised Joseph to be cast.

My 10, 18, 1, 2, 6, 13—Name of one of the books of the Bible.

My 11, 7, 2, 6, 9—A garment for men and boys.

My 4, 9, 5, 2—The name of an idol.

My whole is the name of one among the best denominational papers published in the United States."

Field Notes.

Rev. D. Lee, of Mt. Willing, Ala., says: "Your terms to ministers are \$2. Charge me \$2.50. Well, Bro. Winkler, you and your associates go on. You are doing a great and good work for God's people. You will not be paid in dollars and cents, but your labor is not in vain in the Lord. All the readers of the ALABAMA BAPTIST, so far as I have heard, are well pleased with the paper."—Bro. Wm. A. Buch writes from Mobile, of the paper, "The effort is, in my judgment, a decided success."—Rev. J. C. Foster, writes from Foster's P. O., Tuscaloosa county, "All are pleased with the ALABAMA BAPTIST, and if the times were not so hard, many new subscribers could be obtained."—Bro. Nathan Wright writes from Pine Apple:

"It is not from any fault of the paper that every Baptist does not take it, for I have never heard the first complaint; but all are pleased with it. I wish you great success in your efforts to furnish the Baptists of Alabama a sound, able and instructive paper."—Bro. W. G. Robertson writes from Corralton, "The BAPTIST is an excellent paper, and I wish it abundant success. It is just what Alabama Baptists need."—Rev. R. Keith writes from Americus, Ga., "I am away from the dear old State, I am just as anxious for the success of the paper, and the advancement of the cause it advocates, as if I were still there." Bro. Keith is not yet employed for the current year, and some of our pastorless churches might do well to correspond with him.

Bro. Cleveland writes us that one of his churches has elected three deacons. The ordination will take place 2nd Sabbath in April. The writer recently made a talk for the Home Mission Board, and says he will carry some money to the Convention next July for that object.—Bro J. B. Appleton writes from Collinsville about the ALABAMA BAPTIST, "I was in favor of the enterprise in its inception, and have been gratified through the columns of the paper to see such an increased interest in the prosperity of the undertaking. If we could only stir our brethren up to a sense of their duty, nothing could prevent the BAPTIST from taking the front rank among religious journals."

The Baltimore Presbyterian Committee and Dr. Fuller.

We should not again refer to the failure of the Presbyterian Committee, who recently met in Baltimore, to agree on a plan of fraternal correspondence, but that in dissenting from some things that Dr. Fuller says about it in the *Richmond Herald*, we may mark with some distinctness the difference between the Presbyterians and Baptists on some points in denominational order involved in matters referred to by Dr. F. We are aware that it is becoming in such men as ourself to sit at the feet of the great and good, like Dr. F., to receive instruction; still, we must think that the longing of his noble heart for the union of Christians, North and South, has led him into a misconception of the relative positions of Presbyterians and Baptists on this subject. He alludes to the fact that in May, 1868, when the Southern Baptist Convention met in Baltimore, the Home Mission Society, North, sent a letter and delegates which were heartily received and the courtesy reciprocated by our Convention; whereas he thinks the Presbyterians failed because they have imbibed rather too much of the spirit of the unbending Calvin.

Now, is it not singular that Dr. Fuller should not have seen that the difference in result is consequent on the vast difference in the nature of the organizations in the respective denominations who have been called on to meet this question?

The Southern Baptist Convention, which met in Baltimore in 1868 was purely a Missionary body, representing no church in any ecclesiastical or authoritative sense on the face of the earth, and no church—or man—or set of men on the earth was bound in one iota by what that Convention did, except the individuals who composed it. The Baptist churches of the South were no more bound by the action of that body, as to matters of authority, than they would have been had it been a body of soldiers or politicians.

We take the liberty of publishing the following private letter from Bro. Wilcox, of Meltonville, Ala., because it is decidedly interesting. Our Bro. asks our advice about making a public request for books which brethren do not longer need. We give our advice by making the suggestion public. It is perfectly legitimate for such a brother as Elder Wilcox, laboring under circumstances like his,

On the other hand, the Southern General Assembly was represented by the Southern Presbyterian committee which met the Northern committee in Baltimore, and the General Assembly speaks in its deliberations for every Presbyterian in the South, and every Synod, Presbytery, Session, and local Church is bound by its decisions. And so the Assembly North, who had delivered itself in wrath in 1865, against their Southern brethren, had spoken authoritatively—what they had done in "cursing" their brethren was an "ecclesiastical deliverance." If the Baptist Convention in Baltimore had been an ecclesiastical body it would have gone much "slower" than it did. Not a few were silent who would have opposed "fraternal correspondence" provided they had felt that they were committing Southern Baptists by their action.

And this discovers, as we think, the superiority of our church order. It has nothing to do with the Kingdoms of this world. If a Baptist Association, Society, Convention, or Board, adopts resolutions expressive of political sentiments, they simply, that far, "resolve" themselves into a political body, and no one is under any authoritative obligations to comply with their resolutions except those few persons who took part in passing them. Therefore, if Baptist benevolent (?) bodies—such as Associations and Conventions—up North, resolved "fulminations" against us during the war, although they may have expressed the prevailing spirit of the people and of the membership of the churches, still it was not the voice of the Baptist churches, North, and hence not the voice of the Baptist denomination North; for, if there be any such thing as a Baptist denomination anywhere, it consists, not of the Conventions and Missionary Societies, but of the hundreds of independent churches scattered over the land. Therefore, if the Home Mission Society "cursed" us during the war, we will take the liberty, in our obscure place away down South in Dixie, of denying for Baptist churches in the North that it was the churches or the denomination who did it;—it was simply the work of the politicians who got together in that society. Northern Baptist churches were no more responsible for it than Southern Baptist churches were for our conduct when some three hundred of us got together in Baltimore and "covered it all up."

Not so with Presbyterianism. If their General Assembly curse anybody, he is alike cursed by the whole church. A distinguished Methodist minister said to us, in the summer of 1867, "You Baptists are going to have less trouble with the difficulties following the war, than any other of the large and truly Evangelical denominations, because such is the nature of your church government that there is no way of holding the denomination responsible for what has been done by ecclesiastical bodies."

We simply replied, "We have no 'ecclesiastical bodies.'" He added "For once I see something good and strong in your church polity." The disposition which shows itself ever and anon among us, to have some how or other, the equivalent of an ecclesiastical body to stand as a grand head of the denomination, to meet periodically, and, as Dr. Wayland would express it, "manufacture public sentiment for the denomination and then hold the churches responsible for it," has a baneful tendency in the common sense of our common people to weaken the great missionary work, which is understood to be the legitimate business of our conventions and such other benevolent bodies as characterize us. On all such questions, however, Dr. Fuller is perfectly safe. If he were to err, it would be the result of following some tender and loving impulse. If we were in a situation to explain our position to him, and he could stop to hear us, we would assume that the tyranny of reconstruction has been immeasurably worse than subjugation; and the consequent difficulty in the way of reconstructing our feelings is found in the fact that our brethren up North, who love (?) us so much, have never, in any way, through their papers or "ecclesiastical bodies," attempted, by suggestion, protest, or entreaty, to relieve us of national persecution. It is difficult for us to believe that they love us more than they did when they cursed us.

North Alabama.

We take the liberty of publishing the following private letter from Bro. Wilcox, of Meltonville, Ala., because it is decidedly interesting. Our Bro. asks our advice about making a public request for books which brethren do not longer need. We give our advice by making the suggestion public. It is perfectly legitimate for such a brother as Elder Wilcox, laboring under circumstances like his,

to ask his brother ministers and other brethren for a book which they have read and no longer need. Nearly all of us can find at least one such book in our libraries. Try it reader. It will only cost you a few cents to pay postage. Send to his address at Meltonville, Ala. We shall send our brother a book;—and a good one too.

Dear Brother Renfro: I expect that the editors of the ALABAMA BAPTIST think that we of North Alabama are an indolent set of Baptists, also we would do more for the institutions of our Denomination; but a glimpse at the financial and denominational status of our section will convince the most incredulous that we are so weak and crippled by Anti-missionary and Pedobaptist influence, that we are unable to do much, to say nothing of Radical corruption and financial chaos. We could do, if we could. It will be remembered that there is an area of country between the Sand Mountain and the Tennessee line, which until within a few years has been entirely destitute of Baptist preaching. It has in the providence of God fallen to my lot to be engaged as a pioneer in this Pedobaptist stronghold, and my whole time since the war has been to try to build up our cause in this part of His vineyard.

You will readily see, that with the above influences to combat, there was little chance to do anything for the church enterprises of our beloved State. And this is not all, this work must be done without salary or patronage of any Board, causing myself and others I might name, to support ourselves and families with our own hands, while we cultivate this hard field without aid. But we have succeeded in revolutionizing public sentiment, and I have baptized as high as forty Methodists from one society, and I confidently hope when we get permanently established in the faith, that we will be not only able, but willing to do something for our Boards at Marion and Talladoga.

At the last meeting of the Cherokee Baptist Association, the Association was laid off into Sabbath School districts, with competent Superintendents appointed to take the oversight of the Sunday School interest in their respective districts; but owing to bad weather and high waters, nothing has been done. I think with opening spring you will hear encouraging reports from these brethren. I hope Brother Bailey will not forget our destitute Mountains when he makes his Sunday School tour through North Alabama. My letter is now too long to please editors, and as I cannot write much I had better close. Hoping to have the privilege to write again, I remain your brother in hope of a better life.

G. W. WILCOX.

Meltonville, Ala., Feb. 22, 1875.

P. S. My dear Brother, I would state confidentially, that my object in this letter when I started out, was to ask your advice relative to making a public request to the ministry to send me any book that they have perused and laid by, as you know I had my library and everything destroyed by fire, and in my condition I am not able with my poor little churches to ever replenish. I am greatly embarrassed, give it your consideration.

G. W. W.

The Relations of American Christianity.

The recognition of facts, in our surroundings, is always important. And yet, if we mistake not, there is often found a strange disinclination to confront them, when most momentous. It is even so, we apprehend, at the present time, when the relations of American Christianity come under review. Let us look at the situation.

Many of our Northern brethren are exercised about the relations of Christians denominationally. The adjustment of differences, especially upon the Communion question, threatens to rise above the propagation of the faith. It appears to be conceived by some, that we must pause in our attempts to proclaim the common salvation, until we can see what aid Christian union may receive from the manifestation of Christian fellowship at the Lord's table; as if there were not a thousand ways of manifesting that fellowship beside; so many that this is a most unimportant factor in the matter, if a factor at all. Some minds appear to be delighted with infinitesimals; to be aroused just in proportion as a subject approximates microscopic minuteness; to have an appetite for mint, anise and cummin. This privilege, meanwhile, of indiscriminate communion, is rarely felt to be of importance enough to be used by those who claim it as a grand article of Christian liberty. Behold how great a fire a little matter kindleth!

Universal equality in every relation, a thing which God has made impossible, is pressed with a vehemence

mence, beyond the doctrines of faith and repentance. Nay, it is assumed, that the impossibility must be removed, before the possibility is attempted. It is coolly supposed that men long solemnly conversant with the question, are to be converted from all their established convictions, by a few pamphlets or lectures or newspaper squibs! That nothing but their interest in slavery, shaped the convictions of Southern Christianity!

We are expected to patronize Northern publications interspersed with assumptions that we have all the time been sinfully wrong; with gibes and slurs about inhumanity and rebellion; with claims of superior intelligence. It is time that the notion of enforcing a surrender of opinion as well as political power were abandoned; that Northern Christians should approach us as equals, while they insist upon universal equality. We certainly claim to be their equals in the relation of Christian fraternity.

Our Southern Convention may nevertheless be threatened by indifference to the arrogance of Northern claims. We may be undone by looking to Northern sources for our Sunday school literature; by allowing the idea of Northern superiority to be imbibed by our children under the influence of perpetual reiteration; by accepting Northern missionary support; by preferring the *Young Reapers to Kind Words*; by invoking Northern evangelism; by compromising for the sake of building up collegiate and theological institutions. We have no objection certainly to generous gifts intended to help us build up our own institutions in our own way and on our own basis from any source; but we confess we are prone to distrust these offerings when coming from those who encourage or connive at injustices done us in assumptions of superiority and patronage. If we become ever so poor, and find ourselves controlling means ever so small; we trust we shall not be found sacrificing truth, formal or informal, for the sines even of missionary labor.

We believe that it is most important to see to it that Southern resources be all gathered up and husbanded. That our Southern Boards be adequately sustained; that we produce and circulate a Southern S. S. literature; that we preserve intact the preeminently Bible faith, for which our Southern Zion is distinguished; that no syren song seduce us from our allegiance to God and truth. E. B. T.

The Spread of the Gospel.

The Gospel of Christ has not been inefficacious or anything like it, as some have alleged, but a wondrous success. It rapidly spread on its first promulgation, throughout the Roman Empire, and probably far beyond. It expelled paganism under the Antonines. It flourished in its purity, throughout the "Dark Ages," among the poor, to say nothing of its effects upon thousands of the adherents of the Roman Church. It revived amazingly at the Reformation. It has since, not only held its own in the area then attained, but spread far and wide on the old and especially the new Continent. Within a hundred years, it has been promulgated, through the printed word and the labors of missionaries, in places, almost over the whole globe. There are few important tongues in which it may not now be read. The world was never before so full of it. As a moral power it is without a rival in the world. It is better understood, from a critical standpoint, than ever before.

And yet its utmost efficacy has not at all been tested. The sublime faith it challenges has appeared but among few populations and in the case of few individuals. The ardor of diffusion and intensification it should prompt, needs greatly to be increased. If the spirit of a Paul, a Whitfield, or a Brainerd, were general, its very friends would be amazed at its triumphs. It would soon be proclaimed by living preachers to earth's remotest bounds. The wilderness and the solitary place would be glad for it; and the desert rejoice and blossom as the rose.

If universal literal famine prevailed in the earth, what energy of supply would not be awakened! How much more is such energy demanded in supplying the bread of life! Surely a strange lethargy possesses the hosts of our Zion. E. B. T.

Sunshine.

The bright and beautiful days passing over our heads, are surely most cheering after the long gloom that has overshadowed the earth. To us, they unite in their influence with release from anxieties which have often of late brought up to our mind the expressions "the valley and the shadow of death." Surely God is good. Nature would not so smile on those for whom the Lord did not care. Oh, for the sunshine of His spiritual presence! E. B. T.

Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, March 23, 1875.

Our Mosaic.

David plead the mercies of God in seeking forgiveness and spiritual restoration; and Paul on the ground of the mercies of God urged the consecration of the believer. As teachers of the truth we cannot dwell with too frequent emphasis on God's loving kindness as the great incentive to action. Let us remember that it is not what goes up from our hearts to heaven that saves us, but what comes down on our hearts from heaven. God's love to us, not ours to Him, saves us. "We love Him because He first loved us." Make religion cheerful; for it "never was designed to make our pleasures less." The Virginia Baptists held a Sunday School Convention on the 30th of March, in Richmond. This may be well; but why cannot the General Association of the State do all that is proposed by this gathering? The Baptists do not need to have any more organizations, but to vitalize and make effective those already in existence. Cannot the Sunday Schools of Alabama send up a contribution to Brother Sumner, at Marion, to aid in the paying of the debt contracted by the Sunday School Board? Brother Superintendent, do this at once! Trust in God, and some "hornet" will sting thy enemies away from thee. A new Sunday School paper rises like a star above the horizon, "The Normal Class," a monthly magazine, devoted to the normal department of Sunday School work, edited by Dr. Vincent, N. Y. O for the conversion, during this year, of scores of our Sunday School scholars!

First Quarter. Lesson XIII. Review. March 23, 1875.

GOD'S MERCIES TO ISRAEL.

Joshua xxiv. 1-13.

[TIME.—1450 B. C. to 1426 B. C.]

Leading Text.—OH THAT MEN WOULD PRIZE THE LORD FOR HIS GOODNESS, AND FOR HIS WONDERFUL WORKS TO THE CHILDREN OF MEN!—Ps. 107:8.

ANALYSIS.

ISRAEL'S CALL. ALL ACTIVITY. AREER. ONQUEST.

Joshua's farewell address furnishes an admirable text for the review of this quarter's lessons. It presents the characteristic traits of their great leader, gratitude, forethought, faith, and, for the comfort and guidance of Israel, memorializes the mercies of God during their entire history. This lesson may be used simply as a reading lesson, or as a ladder in connection with the review. Consider—

I. Israel's Call.—(Vs. 1-4).—This was a great meeting at Shechem, between Ebal and Gerizim, where the law was ratified and the national covenant was established. Shechem was the spot where the Lord promised the land to Abraham (Gen. 12:6), and where the bones of Joseph were shortly laid in the only parcel of ground owned by Jacob (V. 32). It was a solemn, special, significant assembly of the people and their rulers; the last ever held with Joshua. Joshua on the verge of the grave, delivers his message from God in a panoramic view of their history. He traces their rise and progress. The call of Abraham is the fountain of all. He dwelt beyond "the flood," or river Euphrates. Their fathers were idolaters, ignorant of the true God. "I [God] took your Father Abraham, and led him and multiplied his seed, and gave him Isaac." This was God's sovereign choice; it was free grace that did it all. God was the Author, the Maintainer, the Finisher of Abraham's faith; it was He who changed his parentage, his home, his "gods," led him he knew not whither, but by the right way to the city of habitation. It was He who gave unto Isaac Jacob and Esau; who loved Jacob; and gave Esau his home in Mt. Seir, beyond the Jordan, so that the children of promise might be unmolested. Israel is constantly reminded of this act of creative, original mercy that, knowing the rock whence they were hewn, they might not cease to "praise the Lord for His goodness and for His wonderful works to the children of men."

II. Israel's Captivity.—(Vs. 4, 5).—Jacob and his children went

down into Egypt. It was a long exile of 215 years, a mysterious dwelling place, an experience severe but necessary to their training and the illustration of God's ways. Their occupation, opinions, and oppression tended to unify and educate them for their unparalleled mission. God did not order them to Egypt, nor Joseph, but Pharaoh, yet God graciously over-ruled all for their welfare. It was a "wonderful work," an education of a nation under most unpropitious conditions, but their teacher was infallible. As one son of Jacob had been the means of saving them from starvation, another son's descendants, "Moses and Aaron," were "sent" by the Lord to be their deliverers from captivity. Many were the miracles, the "plagues," which the Lord "did among them." "And afterward I brought you out,"—how concise and comprehensive, so full of dignity, beauty and comfort, is this statement of divine sovereignty and goodness!

III. Israel's Career.—(Vs. 6-10).—It was a checkered way for forty years from Goshen to Gilead, from the Red Sea to Jordan, but countless were the mercies of the Lord, of which only a few are here named; viz: deliverance at the Red Sea (vs. 6, 7), dwelling in the wilderness a long season (v. 7), destruction of the Amorites (v. 8), defeat of the Moabites under Balak, who in vain persuaded Balaam to curse whom the Lord had blessed (vs. 9, 10). God everywhere and every way teaches Israel that He is their covenant God; and hence, He breaks their fetters, fights their battles, feeds their bodies, instructs their minds, requiring their homage, allegiance and service. They are not automata but rational, responsible, immortal creatures in subjection not to blind fate but to the living, personal infinite, God. This career must come before the conquest; they are antecedent and consequent. While eliminating the feebleness and servility of Egypt-life, this discipline served to evolve the independence and endurance essential to Canaan-life.

IV. Israel's Conquest.—(Vs. 11-13).—"Ye went over Jordan." Seven pagan nations opposed their progress—"I delivered them into your hand." The conquest was rapid, embracing about seven years, and was completed without much aid from the sword or law. God "sent the hornet" from before which drove them before you, even the two kings of the Amorites." It is probable that "the hornet" predicted, Ex. 23:28, Deut. 7:20, is a figure of speech denoting a great panic; but this teaches that the same superintending providence of the wilderness still effectually, in ways unexpected, provided for them. "I have given you a land for which you did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat." It was a prepared home for a prepared people, the gift of God, the climax of His goodness, just as heaven is to the Christian. It was a land won, apportioned, occupied, devoted through their Lord God who brought them out of Egypt, and not by their own valor and efforts. The remembrance of this would prevent boasting, keep them humble, and lead them in the spirit of filial fear and grateful obedience, not "to forsake the Lord and serve other gods," but ever to depend on the true "Lord God of gods." So, wisely looking back over God's gracious dealings with them, they saw that seeming calamities proved real blessings, that exact obedience alone brought complete happiness, while disobedience multiplied sorrows.—God's way was the way of right, of redemption, of rest, of reward, and that hearty praise was the one lasting engagement of Israel, once the captive of Pharaoh, now the captive of Jehovah.

TEACHINGS.

1. The gospel call: when general, when effectual.
2. By nature all are in the bondage of sin, and only Jesus can free us.
3. The journey of God's children to heaven: trained by trials, temptations and toils, they are "kept by the power of God through faith unto salvation"; "all things work together for good to them that love God, to them who are called according to His purpose."
4. We are more than conquerors through Him that loved us. "To him that overcometh will I grant to sit with me in my throne." Heaven is our land.

—A London telegram of Feb. 24th says the British government has accepted from Spain \$3500 for each white man and \$1500 for each negro murdered in the Virginia affair.

—Eminent lawyers concur in the opinion that the Supreme Court of the United States will pronounce the Civil Rights bill unconstitutional whenever a judgment can be obtained on a case carried up to that court.

Publisher's Department.

To Our First Subscribers.

Dear Brethren: We are loth to give you up. Through an eventful year you have stood by and supported your paper, and now the time has come for you to again manifest your devotion to the enterprise. As indicated by the mark on the margin of your paper, your subscription is due. Shall it be forwarded, or shall your name be erased from our books? These are the alternatives. We cannot believe that you are willing to have your paper stopped. Then, *renew at once*. We extend the time an issue or two, for we believe you do intend to remit. We say, again, and the language is not for your neighbor but for you, *renew at once*.

Communications.

"Let Me Die the Death of the Righteous."

Righteousness is the recorder of its own history, the actor of its own deeds, the advocate of its own principles. These are held out before the world's eye, so as to catch its attention, and serve as its constant reprover. The godly as well as the ungodly, recognize the fact that disasters fall with equal violence upon both. It is not truer that God causes the rain to shower and the sun to beam upon both, than that he visits both with calamities with equal certainty. But note the difference produced: In the heart of one grows up rebellion and enmity; while in the breast of the other there is that which makes him calm and humble. "Tis always thus with men, and ever has been from Paradise. So long as men withhold themselves from the influence of the Spirit of God, and refuse to submit their will to his mightier will, they foster defiance and pass judgment upon His providential dispensations with brows furrowed deep with the frowns of hatred. But here the irreligious is shown up in his inconsistency as elsewhere. He would like to cherish the tranquility evinced by his pious neighbor, would like to have his smiles of peace, and would like to die as he sees him die. 'Tis thus all along life's dusty way. Saint and sinner, fellow-travelers toward the same yet different death; equally, future inhabitants of eternity; swayed by different impulses and reigned over by different motives. But God has so constituted men as to make them yearn after happiness, and where you see one expending his energies it is a run after this happiness. If, then, while pursuing a course contrary to that of his upright neighbor, he sees him successful in securing happiness, while his own efforts bring no such sweet "recompense of reward," is it any marvel that he should desire the good fortune of his friend? If the good man is humble when disease stalks up to his door and attacks his strong frame; if he is serene and prayerful even when the mists of death begin to thicken deep about him, how can it be otherwise than that there should be wrang from the ungodly man—"Let me die the death of the righteous and let my last end be like his!" Thus are God's people his witnesses—"Living epistles known and read of all men." Some honor God by their death, others by their lives, while others still honor Him by both. Of one of the last class I propose briefly to write, and so as to remain consonant to the spirit of the present article, I will refer only to the closing scenes of the life of her to whom I refer. The writer will have to chronicle these incidents with cautious reserve, too, as an affectionate son, in writing of the death scenes of a devoted mother, is likely to be betrayed into a strain which, to others, will appear unduly eulogistic. He hopes that he gleams those incidents from her last days, not solely to gratify a filial desire, but rather for to show to the people of God under whose eyes this may come that "the death of His saints" is still, and ever will be according to his promise, "precious in His sight."

The subject of this incidental reference had spent the majority of her years in the Master's service, and been subjected to many trials and misfortunes well calculated to test her faith, but she triumphed over all and was faithful to the end. Her last illness was protracted, and thus an ample opportunity was presented of showing forth the rich grace of God. As the periods of intense suffering would gradually give place to calmer moments, she would call the writer to her bedside and ask that he would read from the Bible, or other favorite books which she would mention, sing or pray. She seemed to imbibe the atmosphere of Heaven; and disregarding the present moments, her thoughts would range forward in the direction of Heaven, as she would often speak

of her departed husband and children; or, turning back over the path of memory, she would recall with peculiar delight the revival scenes in which she, long years ago, mingled.

The noble traits of godly men and women she would recall. Many impressive sermons lay treasured up in her memory, and as she would repeat striking portions of them her soul seemed lost in thrilling delight. Repeatedly did she dwell upon the profound responsibilities of the Christian; and it afforded the writer of these incidents a sweet delight to have her say to him, that a sermon preached from the words "Occupy till I come," had given her a clearer insight into human obligation than any other to which she had ever listened. She said, for months she had been thinking of the responsibilities, deep and solemn, of immortal man. Having lain for months, apparently at the very door of death, she finally breathed her last on the morning of the 29th of January. Several days previous she felt that she would not survive her disease but a very short while longer, and her large family was summoned around her dying bed.

Solemn are the words which a sainted mother utters as she feels the rapid approach of death! One by one her weeping family received a mother's blessing. Having urged the duty of giving themselves immediately and entirely to Jesus, she spoke in the calmest tones, "Do not weep for me, my children." She then, turning to the writer, said: "Let us have one other short prayer." She spoke thus because she felt that she would soon be beyond the strength of utterance. While she lay thus, a smile played upon her placid brow. Several hours subsequent to this, having been restored to freer breathing, the same scene was reproduced. Such expressions as "Jesus receive my spirit," escaped, in broken words, her lips. She still lingered for some time, subjected to extreme suffering, until she gradually breathed her last. Thus do the righteous die, tranquilly, triumphantly. From amid all circles, from all positions, and from under all skies, do they pass over the boundary-line of Time into Eternity, leaving such scenes as are here humbly portrayed to linger in the memory of the ungodly, and cause him to long to "die the death of the righteous."

B. F. R.

A Tribute of Respect.

Who, that attended the meeting of the Baptist State Convention in Tuscaloosa in November, 1873, does not remember the old man with the fine, intellectual head, who sat near the pulpit, holding his trumpet to his ear, that he might hear the words of the ministers? Who that ever saw it can forget that good face, in which were so sweetly blended child-like innocence and purity with wisdom and manly dignity? Have you forgotten the picture? You will never see it again, for that dear, venerable man, John L. Foster, is no more.

He was for many years a resident of Tuscaloosa county, and though always a private citizen, there was no one in the county more respected and beloved. He was known by all as a Christian gentleman, an intelligent man, a true Southern patriot and a useful citizen. He was social and genial in his manner, kind and polite to all, never forgetting to kindly thank the most menial person for any little service rendered. In the community in which he lived longest, and to which he was most attached, he was known by all as "Uncle John," and was as a near relative to each one. How many will tenderly remember the "God bless you, my child" that fell from his dear lips.

In early manhood he began to walk the straight and narrow way, and, "through many dangers, toils and snares," he kept steadily on his Christian character growing stronger and brighter, until, when he had numbered seventy-five years, he was, as it seemed to us, "a perfect man in Christ Jesus." He was emphatically a man of much prayer. I have often heard him say, "I love to pray;" and oh, such prayers as his were! Now that his voice is hushed forever, we feel that we would make any sacrifice to hear just one more of those eloquent, those earnest, those heart-thrilling petitions. How little, how little we appreciated them when we so often heard them! Truly it may be said of him, he esteemed others better than himself. He had a most humble opinion of himself and his works. If it be true, and we know it is, that "out of the abundance of the heart the mouth speaketh," that man's heart must have been full of godly thoughts, for his was ever a godly conversation. We knew not what a treasure we had with us. We had one of the Lord's own bright jewels, and in our blindness, we saw not its brightness.

He was a large, warm heart, full of

tender affections, the tenderest of which were for his own kindred in the flesh. His local attachments were remarkably strong, and as he lay on his dying bed in Starkville, Mississippi, his only regret, beside that of leaving his aged companion, the wife of his youth, was that he could not die in his old neighborhood and near the old church he had so long loved with such a great love. His resignation to death was truly beautiful. For years he has been saying, "If it could be my Master's will I'd like to go, but I don't want to be impatient."

As one by one the admirable traits, the sweet, endearing qualities of this noble old man come to mind, greater and greater seems our loss. Truly, truly, Grant's Creek Church, a strong pillar has fallen, and you are in danger of tottering to the ground; for who will ever hold up your pastor's hands as did that soldier of the cross? Who can ever love you with such undying love, pray for you with such constancy, such deep devotion, and work for you at all times and in all places, as did that servant of God? Where can you find such a wise counselor?

The Baptist denomination has lost a most zealous advocate; yet, I feel that a calamity has befallen the world, for who in all the earth can ever plead for dying sinners with such earnest zeal, such tireless devotion? Who will so love to seek out the obscure and ignorant, and with tender counsel and earnest petitions point them to the Lamb of God? Whose heart will be so wholly devoted to the salvation of men, the spread of the gospel, as that warm, loving heart that has ceased to beat? Will the world ever see his like again? Oh whom will fall the mantle of that great, strong, beautiful Christian character? I hope every Christian that reads this will pray that it may fall on some young relative now growing up, who has the light of this example before him.

I said we would never again see the picture of that holy man of God, but we may see it in gloriously beautiful colors when the last loud trumpet shall awaken that precious dust from its long-refreshing slumber; see that form, not bent with age, but vigorous in immortal youth and strength. No need of a trumpet then, his deafness all melted away, and every lineament of that dear face glowing with divine beauty and holy rapture as his quick ear drinks in the words that fall from the Saviors' own lips; no trembling in that voice, but it will sweetly and clearly join in the melodies of heaven. God grant we may all see that heavenly picture!

BIRMINGHAM, ALA.,
March 2, 1875.

Editor Alabama Baptist: We forwarded to you, for insertion in the last number of the BAPTIST, a commendation of Rev. M. S. Casteel, whom we had lately deputed to collect funds for our church here. We have lately seen a copy of the Memphis Baptist, of 20th ult., in which Mr. Casteel is stigmatized as an impostor, by the church at Grenada, Miss., and, as we have failed to hear from him since he left here on his collecting tour, we therefore write to withdraw our commendation, and to warn all persons against him.

Please publish this in several issues of your BAPTIST, and oblige.

Yours respectfully,
W. T. PARKER, Jr., Deacons.
N. F. MILES.

Southern Baptist Convention.

Delegates proposing to attend the meeting of the Convention to be held in Charleston, S. C., on Thursday, May 6, are requested to give early notice of their intentions to the undersigned, in order that arrangements may be made for their reception and entertainment.

C. L. BURCKMYER,
Chairman Com. Arrangements.
Charleston, S. C., March 4.
March 16, 1875.

We should see to it that our families are supplied with at least one religious paper; and if but one, let that be the ALABAMA BAPTIST.

Obituary.

Mrs. SOPHOMIA IRVING RILEY died on the morning of January 29th, near Pineville, Ala. She was in her fifty-ninth year, having been born September 23d, 1816. Her birthplace was at Calhoun in Monroe county, whence she removed, with her parents, at an early age, to Sparta, Conecuh county. Here she spent the early part of her life, and was here twice married. Shortly after her second marriage, she removed again to Monroe, where she and her husband became ardent supporters of Christ's cause. Her's was an humble sphere, but one precisely suited to her modest disposition. But humble as it was, she was enabled to do much for the Redeemer's cause. Her acts of benevolence will never be read upon the records of men, nor will they ever be heard upon the lips of the world, but they are not forgotten in Heaven. A large circle of children mourns her irreparable loss. But her absence from their midst is sweetened by the memory of a joyously triumphant death.

A. R. O.

Obituary.

A good woman has gone. On Sabbath the 7th of March, 1875, sister M. Yarns died at the residence of her husband, near Pleasant Hill, Alabama.

She was a consistent Christian—faithful in all the relationships of life, and scrupulously conscientious in the discharge of every duty.

She is dead—no one can truthfully say aught against her good name. The church has lost an efficient member, the community an exemplary citizen, her husband a most affectionate and efficient helpmate.

W. C. C.

Died.—At Carrollville, March 6th, in the 78th year of his age, Gen. T. E. McVain.

News Items.

—Smallpox is prevailing in Talladega. —Capt. Sheriff Brewster is appointed Sheriff of St. Clair.

—Mr. J. W. Coleman, is census taker of Dallas.

—The Demopolis News thinks the Legislature has done its duty.

—Col. Abercrombie, was elected Mayor of Tuskegee last week.

—The legislature will call a constitutional convention; election in August.

—Round Mountain Iron Works are turning out twelve tons of pig-iron daily.

—Four new Catholic arch-bishops are to be appointed in the United States.

—The Northern States have all been visited by heavy snow storms.

—Selma has built an iron tank at the railway depot, capable of holding 7000 or 8000 gallons of oil.

—In February 39 persons were buried in Montgomery city; 14 whites and 25 negroes.

—F. Wolfe, of Montgomery, is appointed Receiver of the Alabama and Chattanooga Railroad.

—The prisoners in Butler county jail set it afire last week to get out, but the town was alarmed, and the burning stopped.

—Capt. B. H. Scrivs is among those spoken of for clerk of Montgomery city at the May election.

—Talladega farmers are trying hard to get their corn planted. The land is too wet to plow in most places however.

—Mr. Henry Y. Thomas was elected lieutenant governor of Virginia last week to fill Col. Wither's vacancy.

—Mr. Munst of Montgomery, has been bound over in the sum of \$8000 to answer the charges against him in connection with the First National Bank.

—The Eufaula Times says "Mr. W. A. Hancock has gathered several masses of new Irish potatoes from his garden in that city during the past week."

—Maynard, of Tennessee, is provided for. He is to be sent as Minister to Turkey. The cannibal islands mission is reserved for Ben. Butler.

—And now we are promised a book by the celebrated Foster, Blodgett, of Georgia, upon the "Rise, Progress and Fall of the Republican Party" in that State.

—The Radical sheriff and collector of Sumter have resigned, and the Governor has appointed good citizens, who were the Conservative nominees for the same offices last year.

—Judge Jake Martin of Macon is to be postmaster of Montgomery city, and is succeeded, as 6th Auditor of the Federal Treasury by ex-Congressman C. O. Sheets, of Winston.

—Mr. R. D. Locke has resigned as solicitor of Barbour, and Capt. Alto V. Lee has been appointed. Judge Clayton could not have made a better selection among all the good men of Barbour.

—Judge McDonald, of Indiana, a new Federal Senator, says Hendricks of Indiana and Gordon, of Ga., as a presidential ticket would "sweep the country" in 1876. Satisfied.

—Every year 200,000,000 lbs of coffee and 60,000,000 lbs of tea are sold in the United States. This is an average of 72 lbs of coffee and 14 lbs of tea to every human in the Union.

—The whole Republic of Chili has suffered from a terrible rain fall. It has exceeded anything on record in that country. Towns were inundated by overflowing rivers, roads submerged, and bridges swept away.

—B. K. Bruce is the only negro in the United States Senate. He is a member from Mississippi. Unless the Senate admits the redoubtable Pinchback, Bruce will have a lonely time in that august body.

—Lawrence Barrett recently on the New Orleans stage "brought down the house," when he "killed" her, he spoke the line

"Take away the sword; States can be saved without it."

—Entaw Whig says: "We hear that the neighborhood of Pleasant Ridge is planting more corn and wheat than since the war. Our true road to independence is through heavy crops and corn fields and vast tracts of waving grain."

—In the lower House of the legislature Messrs. W. H. Chambers and A. C. Jones were admitted as the legally chosen members from Russell, in place of the two negroes who have been sitting all the winter. The vote on seating them was a party one except Wood, (Rad.) of Talladega.

—In the Circuit Court of Mobile, last week, Maria L. Smith, a quadroon, obtained a judgment for \$10,000 damages against Philip Joseph, late editor and proprietor of the Watchman, a radical paper, for articles published derogatory to her fair fame.

—The number of bales of cotton seized in the South by order of the Federal Treasury Department after the close of the war was 33,638, and the gross proceeds of its sale \$7,500,000; expenses over \$2,000,000; released \$500,000; in the treasury nearly \$5,000,000.

—A Chinese priest wishing funds for the rebuilding of a temple, looked himself up in a narrow cage in the temple grounds, with a solemn vow that he would stand in it, starve or not, until all the confining padlocks, of which there were many, were bought off. Then began his fellow-priests with gongs and bells to create a sensation in his behalf. The faithful flocked to the spot, their sympathies were excited, the several locks vanished at a brisk sale, and at last the devotee came forth to freedom with the money he needed in his coffers. We [the Congregationalists] commend this plan to pastors of churches, only we advise no one to try it who does not feel sure of the affections of his people. He might have to stay in his cage too long.

Alabama Baptist.

MARION, ALA.:

Tuesday, March 23, 1875.

Farms and Farm.

The Winds.

George Cooper in the Independent.
When pluck buds from the waiting trees,
And brooks like laughing silver run,
The air is full of melodies,
And robin's song has just begun,
And sweet winds whisper: Bree!
When birds hide 'neath the heavy leaves,
And trailing mist hangs o'er the plain,
And pleasantly the forest glades,
And cattle seek the sheltering lane,
The wind sighs: Rain!

When purple leaves whiff in a dance,
And downy dews are downward tossed,
And slowly blue the rivers glance,
And butterflies and bees are lost,
The wind mutters: Frost!

But when is seen nor leaf nor blade
And hard is every road we go,
Then, sweeping through the forest glade,
While branches rattle to and fro,
The wind whistles: Snow!

Ward's Patent Improved Rail Fence.
It is becoming more apparent every year that farming without good fences is poor economy. Since the old practice of raising provisions at home is being revived and farmers are turning their attention to raising stock, fences are becoming, as of old, an absolute necessity. A very important question with the farmer now-a-days is how to construct the best fence at the least cost. The old worm fence costs too much, and, unless staked and railed, is not stock-proof after it is built. Hence, numerous attempts have been made to devise some more economical method of fencing. I have seen several specimens of improved methods, but Ward's is by far the best and cheapest I have ever seen. After actual experiment and careful calculation, I am fully convinced that it can be constructed, under ordinary circumstances for not more than half the cost of the common worm fence. Mr. John A. Wiley, the agent for this fence in Alabama and Mississippi, claims that it will last twice as long as the worm fence. I think that it will last nearly, if not quite, three times as long. The plan of the fence is very simple; so very simple, indeed, that I have often wondered since seeing it why nobody had ever thought of it before. Any common laborer can construct it with ease. Four rails to the panel will make a fence that the most unruly stock can neither break through nor jump over. Seven rails to the panel will make a fence that will turn either pigs or cattle. 2,200 rails by this method will build a substantial stock fence one mile long. 3,850 rails will build a close fence the same distance. 6,800 rails will build a ten-rail fence the same distance. Thus we see, that for a stock fence three-fourths of the rails are saved, and for a close fence more than one-half. At the same time we have a much better and much more durable fence. To those who desire to set out hedges, this fence particularly commends itself. Being perfectly straight, it is as well adapted to this purpose as a plank fence. Where timber is scarce or inferior, this invention is invaluable. Indeed, it should be so regarded even where good timber is abundant. I regard an unnecessary consumption of timber as very poor economy. If every farmer were of my opinion, there would never be another mile of rail fence built on any other plan. John A. Wiley, Marion, Ala., is agent.

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My Experience with Sheep.

Editor Southern Cultivator: I will give my experience with sheep. As you remark in January No. 7, sheep cannot take the rough and tumble chances for life," but must be penned and counted every night and fed on rye or grain two months during lambing season. The dog and negro must be looked after, and herein lies the secret of success—the more they are nursed the greater the profits on investment.

I have 20 ewes that are penned at night. Beginning January 1st, the first half-acre pen will be ready for potatoes by May 10th; the next quarter acre for turkeys, August 1st; and another half acre for oats by January 1st—all highly enriched, yielding food for man and beast. The potatoes and turkeys are off in time for oats, so that now I have 11 acres of oats, good for fifty bushels.

The increase will more than repay all outlays for rails and penning, as the same hand that pens the cows can pen the sheep. The annual clip is sent to the factory and exchanged for jeans for myself and boys. Verily, the sheep is the poor man's friend. Give him a trial, brother farmers, who have a surplus of poor land. J. Sumter, S. C.

EUROPEAN FARM LABORERS.—The condition of agricultural laborers in European countries is something that would astonish the American farmer who thinks the drudgery of the farm an unbearable affliction. The English laborer whom we think roughly used by fate works from infancy until incapacitated by age, infirmity and decrepitude for a pittance which keeps him on the verge of starvation, is happily situated as compared with others. At least he has constant work while ability lasts, but the French laborer works only 201 days in the year, the Russian and the Austrian work but 234 days, and all these work from 4 in the morning until 9 in the evening, with three hours rest in the middle of the day. The Belgian farm laborer receives 25 to 30 cents a day. Rye bread, potatoes and curds furnish their food. At home their families live on black barley bread with a little grease and a decoction of roasted chickory root, without sugar and milk for drink. These laborers share the beds or bedding of the cattle they tend; and a luxurious couch is a shelf on the stable wall and a bundle of straw beside the oxen.

FACTS WORTH REMEMBERING.—One thousand shingles laid four inches to the weather will cover one hundred square feet of surface, and five pounds of shingle nails will fasten them on. One-fifth more siding and flooring is needed than the number of square feet of surface to be covered, because of the lap in the siding and matching of the floor.

One thousand laths will cover seventy yards of surface, and eleven pounds of lath nails will nail them on. Eight bushels of good lime, sixteen bushels of sand, and one bushel of hair will make enough mortar to plaster one hundred square yards.

A cord of stone, three bushels of lime, and a cubic yard of sand will lay one hundred cubic feet of wall. Five courses of brick will lay one foot in height on a chimney, six bricks in a course will make a flue four inches wide and twelve inches long, and eight bricks in a course will make a flue eight inches wide and sixteen inches long.—*Prairie Farmer.*

Some of the most conclusive tests in draining it has been our fortune to see, have just been carried out in England. The operator, Mr. Parker, was desirous of seeing—1st, whether

drains four feet deep or drains two feet deep are the more effective; and 2dly, the distance from which water flows into drains laid in stiff clay soil. This is illustrated by the following experiment: He caused a drain to be dug four feet deep in a piece of pasture, and at the bottom were laid pipes of one inch bore. On these were rammed hard clay two feet deep, and on the clay was laid another row of inch pipes, and the trench was filled up to the surface. The result was, that after heavy rain the lower or four feet tiles not only commenced running first, but the flow of water was much greater than from the upper tier and continued longer. But this was not all. Another drain of four feet was opened parallel with the other, at twenty-four feet distance, and served in the same way. It then appeared that the first drain had drawn off the water to the extent of twenty-four feet, for the second drain had a very inferior flow from it.—*Exchange.*

Diversified Farming—Some Reasons Therefor.

1. Because under the present system the market is overstocked with some products, and the price is correspondingly low, while right here at our doors, other products bring as much as in New York city, a great centre of consumption and export. Diversity of cropping tends to equalize prices.

2. Because diversity of cropping means rotation, and under a system of rotation, larger crops can be produced each year, and the fertility of the soil will last much longer than when the same crop is sown year after year.

3. Because it is safer. He who stakes all upon a single crop, merely buys a ticket in a good lottery. If everything proves favorable, he gets a good thing and a large sum of money all at once. But if the crop proves a poor one, he is in a correspondingly bad condition.

4. It distributes the labor, and the cash receipts also, more equally through the year. Thus little bills can be paid as they become due, and the long credit system discontinued.

5. Another advantage will arise from fewer purchases at the grocery, and a greater variety in the home fare.—*Western Farmer.*

My Experience with Sheep.

Editor Southern Cultivator: I will give my experience with sheep. As you remark in January No. 7, sheep cannot take the rough and tumble chances for life," but must be penned and counted every night and fed on rye or grain two months during lambing season. The dog and negro must be looked after, and herein lies the secret of success—the more they are nursed the greater the profits on investment.

I have 20 ewes that are penned at night. Beginning January 1st, the first half-acre pen will be ready for potatoes by May 10th; the next quarter acre for turkeys, August 1st; and another half acre for oats by January 1st—all highly enriched, yielding food for man and beast. The potatoes and turkeys are off in time for oats, so that now I have 11 acres of oats, good for fifty bushels.

The increase will more than repay all outlays for rails and penning, as the same hand that pens the cows can pen the sheep. The annual clip is sent to the factory and exchanged for jeans for myself and boys. Verily, the sheep is the poor man's friend. Give him a trial, brother farmers, who have a surplus of poor land. J. Sumter, S. C.

EUROPEAN FARM LABORERS.—The condition of agricultural laborers in European countries is something that would astonish the American farmer who thinks the drudgery of the farm an unbearable affliction. The English laborer whom we think roughly used by fate works from infancy until incapacitated by age, infirmity and decrepitude for a pittance which keeps him on the verge of starvation, is happily situated as compared with others. At least he has constant work while ability lasts, but the French laborer works only 201 days in the year, the Russian and the Austrian work but 234 days, and all these work from 4 in the morning until 9 in the evening, with three hours rest in the middle of the day. The Belgian farm laborer receives 25 to 30 cents a day. Rye bread, potatoes and curds furnish their food. At home their families live on black barley bread with a little grease and a decoction of roasted chickory root, without sugar and milk for drink. These laborers share the beds or bedding of the cattle they tend; and a luxurious couch is a shelf on the stable wall and a bundle of straw beside the oxen.

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Fireside Reading.

Belief that is Unbelief.

A preacher of the gospel, on being introduced to a skeptic, with the explanation that the man was a skeptic, in the midst of an extended circle of friends, said to him:

"I suppose, then, you do not believe anything."

"O yes," replied the skeptic, "I do believe many things."

"Will you, then," said the preacher, "be so good, as to tell us what you do believe?"

The skeptic replied, "I do not believe that old story of the Bible about Cain obtaining a wife in the land of Nod, where there was nobody living."

"Never mind what you don't believe," said the preacher; "no doubt there is much of that, but tell us what you do believe."

The skeptic rallied and said, "Well, I will tell you: I don't believe the account given by Moses, that God commanded the Midianites to be destroyed."

"I am not inquiring what you don't believe, but what you do believe?"

Recovering himself a little, and clearing up his voice, he made a desperate effort, saying, "I don't believe that old fable of the Bible, that God commanded the Canaanites to be destroyed."

His belief was all disbelief. It commenced all the time with "I don't believe."

Pie.

The New York Evening Post devotes a leader to a philippic against "pie," and it can hardly be accused of wasting its space in a frivolous or unimportant discussion in so doing.

Pie is the bane of the American household, the lurking devil of the cupboard. It beguiles childhood by seductive appeal to the uneducated palate, and by gradually vitiating the taste it becomes a cherished weakness of the adult in the end, if adhered to; banishing all the peace and joy of the heart, and stomach.

Of mince-pie a close observer has not inaptly said: "Most indigestible at the bottom, flaky and indigestible on top, with untold horrors between."

Other pie has the execrable characteristics of mince, with a difference in the degree of the horrors deftly hidden between the upper and nether crusts. And this concentrated dyspepsia is carried everywhere. The poor child is allowed by thoughtless parents to take pie to school and munch it six times a day, thus darkening its whole future. Married couples become sour and morose, and at last separate. They pronounce the cause incompatibility of temper.

They are wrong; it is pie. Promising homes are broken up; the young man goes out into the world in anger, and the old man's curse follows him. Pie again on both sides. What an absurdity for a reformer who carries in his shrunken face the distorting, tell-tale marks of pie, to rave about narcotics and stimulants! Eradicate the imp of the larder, and there will be no less influence at work to drive young men to seek the imp which lies in the bottle. Let us have a genuine cookery reform.—*Cincinnati Enquirer.*

Go On.

Spurgeon thus encourages Christian activity:

Does God love you? Do you know it? How then can you cease from any good work? Did enemies abuse you for speaking the truth? Did you say it because you felt you loved God? Say it again, man! Say it again! Did you work in your class without success? Did you do it because God loved you and you wanted to show that you loved him? Go on, brother! Go on, sister! Success or no success! God loves you, and he has given you everlasting consolation, therefore be established in your good work. Have you been accustomed to sing his praises, and has the devil said, "Leave off! leave off!" Have you been accustomed to rebuke sin, and to tell others about the Savior in your own poor way, and are you getting low in spirit? Do you doubt your interest in Christ? Have you lost the comfort you once enjoyed? Oh, dear brother, come back to the old original source of happiness—Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope through grace." After refreshing yourself with this blessed truth, you will return with renewed energy to good words and works, and continue in them steadfast, unmoved, till life's allotted service shall close.

Equality.

BY PROF. SEMNER.

Equality comes in as an opponent of class legislation, and there is where it has a place in our system. This means personal equality, for if we call it political equality we become involved at once in many fallacies. So-called equality is often a great reaction from an extreme of absolutism or despotism, but it is generally communism, or tends toward it, and is as much a mistake as the power it succeeds. Among philosophical writers such a reaction is called a secondary vulgar error to absolutism. This occurred in the French Revolution.

There were different laws and penalties for the aristocracy from the laws and penalties for the lower classes. You see what came of it in the time of Napoleon III. It issued in Caesarism, the only equality there is. This is the great lesson for the people to learn to-day, that absolute equality must end in Caesarism. In contrast with that is the government of law or constitutionalism.

Unloading.

Here is a house attacked in the middle of night by fire. Everywhere the flame bursts forth with the rapidity of lightning. Cries of alarm are uttered, for there is an unhappy sleeper above this furnace that is about to devour him. He wakes, he turns to every side his frightened gaze. Before him a single passage is still open, narrow, but sufficient to save his life. What does he do? With greedy and feverish hands he gathers up all he can save of his possessions, and loaded with his treasures, bowing beneath his burden, he reaches the door that denies him passage.

"Ah! me," he cries then, "ah! me, the door is too narrow!" Oh, poor fool! leave there thy treasures that will cost thee thy life, cast aside what impedes thy course, content to sacrifice all. Thou canst have salvation only at that price. You have understood, my brethren, this crumbling house is our life; this devouring flame is the judgment of the holy God; this open door is pardon; these treasures that will destroy us are those qualities, virtues, merits, that you would preserve at any price. Yes, the gate is too narrow for the self-righteous, and it is here that the gospel rouses in them such repugnance and irritation.

Day of Small Things.

He who despises the day of small things will never see large things. He who nurses the spark, will see a mighty flame. As the pastor, as the Christian laborer, sees a feeble beginning, as he feels in himself an unusual urgency in prayer, a longing for souls, as he remarks in other Christians a growing seriousness, as he notices in the prayer meeting or in his conversations with the unconverted a readiness to hear, let him watch the feeble dawning, and let him work where God opens the way.

But to discover and improve these openings, there is need both of natural tact and of spiritual discernment. It is he who is nearest to God, most in sympathy with Christ, who will earliest hear "the sound of a going in the tops of the mulberry-trees."

WONDERS OF POMPEII.—A writer says: "In the museum of Pompeii are preserved the most horrible and pathetic witnesses of the last days of the ill-fated city. When the workmen were digging, in 1893, they struck into a small cavity, the nature of which was of course a mystery to them. Without breaking farther into it, they poured plaster of Paris down the crevices that were already opened, and as soon as the plaster had hardened, the crust of lava was carefully removed, and lo! the form of a human being in his death struggle perfectly preserved. Buried in the lava that hardened about him, his body had crumbled to dust and left the wonderful mould. Several bodies have thus been reproduced, one of them with the features perfectly preserved, so that there is still some expression in the face. In one, some parts of the skeleton are imbedded in the plaster; and two female bodies found lying near each other are called mother and daughter. There is nothing at Pompeii more touching than the despair depicted in the attitude of this group. It was pleasant to get out into the narrow streets, where the sun was glaring, and there we sought to forget the horrors of the museum."

CHRISTIANITY IN INDIA.—The *Missionary Herald*, of the English Baptist Society, states: "The Pioneer, although no friend to pure Christianity, and not inclined to give it credit for the changes going on in India, has lately borne testimony, which may be worth something as to the decay of Brahminism. It says: 'The power and influence of the Brahmins is visibly declining; the extravagance of the system—self-immolation, self-torture, naked and repulsive asceticism—have disappeared or are disappearing; pilgrimages are yearly less frequent; endowments are rarer; caste rules are relaxed; people are less prepared to make sacrifice of any kind for their belief. The Hindoo is beginning to forget his religion; he has never formally deposited it, but it is slanted out of sight by the whole routine of the life which we have introduced.'"

COMING TO LEARN RELIGION.—The Chinese government has recently sent sixty more boys to the United States to be educated. They are to stay fifteen years, and in that time they may learn much, if not "everything." The disgraceful reception with which Chinamen sometimes meet on the Pacific coast may be well opposed by a hearty welcome to these boys from our Sunday-schools, in view of the following dialogue between a reporter and the father of one of them:

"Fifteen years is a long time for your boy to be away from you."

"Ah, but he learns very much in fifteen years."

"Will he learn the American religion?"

"Yes, I suppose so."

"Do the Chinese wish their boys to learn the American religion?"

"Yes, they wish them to learn everything."

EUROPEAN ROYALTY.—At the twilight hunt, given under the Regency by the Prince de Conde to the Emperor Paul I., at every ten paces a peasant was stationed with a torch. On returning to the Chateau, a splendid repast was served in what appeared to be a gallery, the beauty of which excited the Czar's admiration. "Where do you think you are?" asked the Prince. "In the finest apartment of the most hospitable of princes," replied his guest. Thereupon the curtains fell, and disclosed 800 horses eating their oats out of marble mangers. The wonderful gallery was the Prince's stable.

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Humor.

A STARTLING ORDER.—There is nothing in which the sad and simple denizen of the Far West so delights as in astonishing the tenderly emerald emigrant. Fifteen of these wistful beings, fresh from the gorgeous civilization of the East, fluttered into a Virginia City restaurant the other day for breakfast. While they were studying the bill of fare, a melancholy Virginian citizen walked in and measured them with a glance. The opportunity was too delicious to resist. He sat down and loudly remarked, "Waiter, how long does a man have to sit here before you come to take his order?" The ambling waiter shrieked, "All right, Mr. Terry; what'll you have, Mr. Terry?" The pensive Terry instantly ordered in a tone of thunder the following picturesque dishes: "Baked horn-tad, two broiled lizards on toast, with a tarantula sauce; stewed rattlesnake on the side." That waiter was acquainted with the ways of Virginia City, and without even the quiver of an eyelash, observed to the Chinese menials in the kitchen, "Baked horn-tad to-o-a; two broiled lizards on to-o-a; tarantula-tula sauce; stewed rattlesnake on the side. For Mr. Terry—ver-y nice and well done!" Mr. Terry's real breakfast, privately ordered, presently appeared, and every individual emigrant choked himself and got a pain in his spine, with looking over his shoulder in the vain effort to see the remarkable dishes which the ingenious Terry was calmly enjoying.—*N. Y. Tribune.*

A POOR HUSBAND.—A lady went to a Dutch corner grocery the other day for some trifling thing. The goods wanted were on the very top shelf. The woman placed a box on a chair, and climbed up to the shelf at the evident risk of her limbs. Her husband sat up by the stove, playing with a small dog. Lady said, "Why don't you make your husband reach it?" A look of infinite contempt came into her face as she replied, "My husband! I got awfully sucked in mit dat man. He knows nothing but to play mit a dog."

Gen. Macquarie, by a distribution of seeds and implements, attempted to induce the natives of New South Wales to cultivate the ground. Among the packets of seeds were some which contained fishhooks; these, together with the seeds, were given by the Governor to the rable monarch, King Bungaree. Some time after, the Governor inquired of him whether the seed had yet come up. "Oh, berry well," exclaimed Bungaree; "they all come up berry well, except dem fishhooks, dem no come up yet."

IN A HURRY.—A boy with post-office pants and ventilated hat, rushed into a drug-store in Bellows Falls, the other day, with a dipper in his hand, and exclaimed: "Doctor, mother sent me down to shotteary pop, quicker than blazes, coz bub's sick as the dickens with the pichen-clo, and she wants a thimbleful of pollygolic in this dipper, coz we hadn't bot a gottle handy, and the kin pup's got the blue witters in't. Got any?"

—In the "Reminiscences of Holland House," is the following anecdote of Voltaire: "While learning the English language (which he did not love), finding that the word *plague*, with six letters, was monosyllabic, and *ague*, with only the last four letters of *plague*, dissyllabic, he expressed a wish that the *plague* might take one-half of the English language, and the *ague* the other."

"What do you call that?" indignantly asked a customer at a cheap restaurant, pointing at an object that he had discovered in his plate of hash. "Wristband, with sleeve-button attached, sir," said the waiter, briskly. "Well, do you consider that a proper thing for a man to find in his hash?" asked the customer in wrath. "Good gracious!" cried the waiter, "would you expect to find a ten-dollar umbrella in a fifteen-cent plate of hash?"

—An Irishman who was troubled with the toothache determined to have an old offender extracted; but, there being no dentist near, he resolved to do the job himself; whereupon he filled the excavation with powder, but being afraid to touch it off, he put a slow match to it and then ran to get out of the way.

"What are you after, my dear?" said a grandmother to a little boy who was sliding along a room, and casting furtive glances at a gentleman who was paying a visit. "I am trying, grandma, to steal papa's hat out of the room without letting the gentleman see it; he wants him to think he's out."

A Plainville clergyman insists that he saw a snake forty feet long and as big around as a barrel of whisky. A pretty good sized insect that; but we have no doubt but that he saw it, but he unquestionably saw the barrel of whisky before he saw the snake, it seems more reasonable, somehow.

A man out West who married a widow has invented a device to cure her of "eternally" praising her former husband. Whenever she begins to descant on his noble qualities, this ingenious No. 2 merely says: "Poor dear man! How I wish he had not died!"

"Now, George, you must divide the cake honorably with your brother Charles." "What is honorable, mother?" "It means that you must give him the largest piece." "Then, mother, I'd rather Charlie should divide it."

A clergyman at Kansas City said that if there was any one within hearing of his voice who would try to put a stop to Sunday dog fighting he'd like to have him rise up. A small boy and an old woman rose up.

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