

The following lines were taken down while spending a night over a year ago, at the home of that wonderful servant of God to whom they are dedicated.

Dedicated to the venerable J. M. Scott, of Shelby Co. Ala., now about one hundred years old.

As Simon at the Temple gate,
In humble faith and hope did wait,
To see his infant Lord;
So waits the good pilgrim now,
Who dwells his spirit down to bow,
To his Redeemer's will.

Born when he was, what millions dead!
How few whose spirits have not fled,
To dwell in worlds unknown!
An inch of time, a span of life,
Was theirs, and that was full of strife,
And soon 't was drooped and died.

God breathes our love in his hand,
He rules the world by his command,
Nor can the mandate fail.

The sparrow falls, the monarch reigns,
The infant dies, the wise remains,
All by the same decree.

Thou wayward shepherd of Christ's fold,
Thy work, and tears, and ways of old,
Are written in God's book.

Thy once loved flocks are gone before,
And thou canst meet them here no more,
But meet them all in heaven.

In those celestial worlds above,
Where endless life, and light, and love,
Flow from the throne of God;
Thou and thy brethren there shall sing,
The wonders of thy sovereign King,
To all eternity.

Communications.

Patience, my Brother.

When you became pastor of that church you expected to have everything in a shing. But you have been somewhat disappointed. Unexpectedly you have trodden upon a "crooked stick." Conversations have not been so frequent or numerous as you had hoped. You have often been disappointed in the effect of carefully prepared sermons. Some upon whom you built high hopes have gone astray. At times you are tempted to fear you have missed your place if not your calling—but patience, my brother.

Your work has not been fruitless. God has blessed you as much as you deserve. Look over the years during which you have been preaching, and if you have labored with half a heart, you can count up some, perhaps many who have been converted under your ministry. And then I should not be surprised if you discover that you have done something toward kindling the zeal and directing the efforts of others.

We cannot sit by a stalk of corn and see it grow, but if we compare its size and height at the close of a month with what it was at the beginning we shall discover growth which may astonish us. So our pastoral work is not to be judged by its condition at any given moment, but by its results during a term of months or even years.

Again, you have probably done much good of which you are not conscious. You have sown seed the fruit of which you do not now see or may never behold until the Judgment. Through you, the careless have been convicted, the inquiring have been directed, the sorrowing have been comforted, and you do not know it. A minister, not long since, was detained by a Rail Road accident, for a day in a certain southern city. Upon the street he was casually introduced to a gentleman whom he did not remember ever to have seen before. As soon as the mutual salutation was over the gentleman said to him, "Did you not some years ago preach in a protracted meeting at church in—state?" The circumstance was distinctly remembered. "Well," said the gentleman, "through your preaching at that meeting I was brought to Christ, and though I did not at the time make a public profession of Christ, yet I have since done so." And that man is now a Sunday school Superintendent and an useful Christian. The circumstance conveys its own lesson.

And yet further, my brother, you will assuredly be successful in the future. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Isaiah labored long with little or no apparent success. Serious fears of the failure of his work were entertained. An Almoner, unshaken he said: "If any one asks, after so much disappointment, whether we hope for success, reply to him, 'As sure as the promises of an Almighty Jehovah can make it, is our confidence of ultimate triumph.'"

Time will never efface the deep impression made by the last sentence of a course of lectures on preaching delivered by a successful preacher, whose words were heard by all. With

streaming down his cheeks and his hands thrown into his words, he said, "If any one asks, after so much disappointment, whether we hope for success, reply to him, 'As sure as the promises of an Almighty Jehovah can make it, is our confidence of ultimate triumph.'"

Patience, my brother, patience.

Wm. H. Williams.
Tuscaloosa, Ala., Jan. 18th, 1875.

Bible Reading.—III.

READING ALONE, SOCIALLY AND PRIVATELY.—CONCORDANCE READING.

It is rarely unprofitable to go back to the primary meaning of a word, and we may derive a lesson from that of "reading," which we all know is, "reading aloud," as we are now obliged to say when we would make a distinction.

The chief advantages of such reading may be best enjoyed by forming little circles of only a few members as can sit around a work table or a fireside, and while pursuing some silent handiwork, listen to one of the number reading in an easy tone. Not that anything rigidly formal is recommended, but a common consent to improve occasional opportunities in this manner, by reading some single book of the Bible.

Let one take the first chapter of Genesis as a standard, allowing four minutes and a half for the reading, and he will find only twelve or thirteen books of the Old and three of the New Testament, which cannot be thus read through in about two hours; and this number would be considerably reduced by marking out, in several of the books, such portions as might be conveniently passed over.

It is hardly necessary to enlarge upon the utility of this method of reading; it may suffice barely to enumerate among its advantages the cultivation of the exercise of vocal reading, the correction of errors—such as the mispronunciation of Scripture proper names, the relief afforded through a change of readers after every chapter or two, the encouragement of a habit of industry, the extinction of idle, not to say culpable gossip, and the interest in Bible reading fostered by its habitual practice.

But even when this social reading cannot be practiced, it is advisable to read the Bible aloud, even in solitude. It is an honest way of reading, and supplies a corrective to the silent mode which may possibly decline into a habit of idle gazing at the page without taking in the sense at all, but beguiling us with a show of progress as the eye strays over verse after verse. It also cultivates a familiarity with the sound of Bible language, which renders it more intelligible when we hear it from the lips of another, and aids us in detecting much false Bible quotation by which we might be misled.

Vocal reading, however, should not be practiced to such an extent as to incapacitate us for the silent mode. Indeed, no one method should be practiced exclusively. Each one has its advantages, as he will experience who practices them all, according as occasion may serve; but some have been particularly noticed as most conducive to that familiarity with Bible language and the general tenor of the whole volume which makes critical and meditative reading doubly profitable.

And as a further preparation, what might be called concordance reading, will be found highly useful. Not exactly topical reading, for it requires some criticism to recognize the topics themselves, but tracing some word or phrase through the whole Bible, or through some department of it, marking its use, and even tabulating its different uses. Thus, indeed, topics will be brought to our attention, and we shall be prepared in some good measure for their investigation.

I have called this "concordance reading," but it is labor which will now and then be found well expended to work without a concordance, as we may suppose the men to have done who made the concordances. Thus, some writers on the prophecies maintain that Isaiah (or indeed all the prophets) uniformly use the expression "that day" to denote not so much the particular point of time of which he may seem to be speaking, as the one great Millennial day when the Messianic prophecies shall receive their accomplishment. Run the phrase through the book of Isaiah and see whether that thing is so.

NATHAN.

How deplorable to see how many rational creatures, or at least who are thought so, mistake suffering for sanctity, and think a sad face and a gloomy habit of mind propitious offerings to that Deity whose works are all light and lustre and harmony and loveliness.—Ledy Morgan.

I think the first virtue is to restrain the tongue; he approaches nearest to the God who knows how to be silent even though he is in the right.—Cato.

East Alabama Letter.

Dear Baptist: For several months I have been putting you off with promises, but the causes of my being silent no longer exist, since my arrangements for the year are completed and I am moved; and I now beg you to fulfill my promise to furnish you with articles and communications occasionally. I am now a citizen of a small town on the Mobile and Girard Railroad, twenty miles southwest from Columbus, Ga., and the county site of Russell county. The town, broken and scattered as it is, presents rather a romantic appearance. The splendid court house is the only object of real beauty that I have met with yet.

My acquaintance with this place has been quite limited, and I had heard such awful reports of its excessive wickedness, that I had prepared my mind to endure a good deal of rudeness; but, on the contrary, I find the people quite courteous—real gentlemen and ladies in deportment.

I have been on the streets every day since my arrival and have not heard an oath, nor seen but one drunken man, and he was not a citizen of the place.

The Baptist church at this place is, by no means, in a desirable condition. Having no pastor last year, the sheep are scattered. Some have strayed off into forbidden paths, some have fallen into apathy; some of the most spiritually minded have suffered their interest for the sanctuary to wane, but others have held on, still faithful, still hoping, still praying. I have met quite a number of the members and find new hopes and fresh courage springing up in their hearts. This encourages me in the work which I have undertaken, under such inauspicious circumstances; and by the good Lord's help, I hope to report the church in good plight ere long.

The emigration from this section has been quite heavy, especially upon our weak churches. Hurtville has lost about fifteen members; Friendship twenty. We are standing still; we know not what is to be the result of this mighty tidal movement westward. We can afford to lose some of our population but not so much at once.

Our church is better supplied with ministers this year than last.

Bro. G. D. Benton has located at Chebe, Russell county. Bro. B. is a rising brother, and promises much usefulness in his new field. Bro. Patterson, of Eufaula, lately ordained at Cowhee, will play up and down the M. & E. R. R. Bro. Pitt Calaway will serve Midway and Mt. Zion. Bro. Arnold, it is reported, has returned from Georgia, to his old home in this section.

This is cheering, and, what is more so, every church except one in this section is supplied with a pastor, and that one will be soon very probably.

THE ALABAMA BAPTIST will be well represented after this by our esteemed brother, Dr. Williams, at this place. I think you may expect quite a number of subscribers soon from him, for he has a "mind to work."

Whilst the brethren are discussing, with so much heat, John's Baptism, why don't some one dispute the validity of Christ's immersions? He "made and baptized more disciples than John," and this was before the organization of the first visible church on the day of Pentecost.

W. S. ROGERS.
Seale, Ala., Jan. 20th, 1876.

B. P. Furman.

Dear Bro. Winkler: With a sorrowful heart, I now write to tell you about the death of my son, Benjamin Porter. Last Sunday morning, after an early breakfast, he started on a horse, to go a few miles into the country, to visit a sister and her family, whom he had not seen for several months. He had not gone far before he was seen lying on the ground in a helpless condition, bleeding from the nose and right ear. He was taken into the nearest dwelling and cared for, and a physician called in. After a while he was brought home and attended to; but all that two physicians could do was of no avail. The internal injury received could not be counteracted and he died about one hour after twelve. He seemed to be asleep most of the time, and when awake seemed to be conscious, but not sensible of his danger of approaching death. He was twenty-two years and three days old.

Affectionately,
B. F. FURMAN.
Tuscaloosa, Ala. Jan. 22, 1876.

Many a wretch has rid on a hurdie, who has done less mischief than utterers of forged tales, coiners of scandal, and clippers of reputation.—Sheridan.

Be Consistent.

Consistency is such a jewel! Perfect consistency, I suppose, is not to be found, for the lives of all, even the best, are full of inconsistencies. It should, however, be the aim of every one, especially ministers, to be consistent. There can be found no friction in the machinery of Christ's church. All its decisions, practices and precepts are perfectly consistent one with another. If we find a seeming conflict, it is only because of a want of understanding on our part.

We are furnished in God's word with a perfect rule of faith and practice. As long as we follow it there is no inconsistency, but when, for any cause, we let sentiment, or feeling, run away with our judgment as to what God's word teaches, we are immediately led into inconsistencies.

Bro. Jeter of *The Religious Herald*, in a discussion with Bro. Pendleton on Landmark Baptists, shows to my mind, his glaring inconsistency.

Of Pedobaptist ministers he says, "We would not invite them to administer baptism; or the Lord's supper, or to assist in an ordination, or to perform any official ecclesiastical act."

Yet it is known to all, who have been constant readers of the *Herald*, that he advocates receiving alien immersions—that is immersions performed by these Pedobaptist ministers whom he "would not invite to administer baptism." If he would not invite them to administer baptism, how can he consistently receive their baptism when administered? Surely some wise men do err for want of reflection.

W. B. CRUMPTON.
Cambridge, Ala.

"Where there is a Will there is a Way."

The truth of the above adage has been attested and illustrated in the case of a Christian lady of Georgia, who after the close of the late war, found her household duties increased to such an extent as to prevent her reading as much as she had formerly done. To neglect her duties as mother and wife, she felt, would be wrong. After a few days of reflection, she determined to rise every morning at 4 o'clock and spend two hours in reading. She did not make this sacrifice in order to find time to read novels or light literature, but the Bible, "Words and Mind of Jesus," and books of similar character.

Another attestation of the truth of this adage has been furnished by a Baptist family of an adjacent state, who desired to contribute to the cause of missions. Having an income barely sufficient to secure the actual necessities of life, it seemed almost impossible to save anything for this purpose. Finally, it was agreed, all would dispense with the use of sugar in their coffee until the desired amount should be obtained.

If many of our Baptists of Ala., who plead inability to do anything for various benevolent enterprises, and to take their state paper, had something of the same spirit of sacrifice, as the family referred to, they would soon be realizing the pleasure of giving to the cause of Christ, and their families would be cheered by the weekly visits of the ALABAMA BAPTIST, which always has its pages richly freighted with interesting and instructive reading.

X.

Talladega Ala.

North Alabama.

[The following, from a private letter, will not be uninteresting to our readers. We would that it, expressed the sentiments of every minister in the state. Ed.]

All the patrons of the paper at Collinsville, I think, will remember; they are all pleased with it, and most of them say they cannot do without it; and no wonder, it brings weekly to them the glad tidings of great joy promised by heavenly messengers to the world, when they announced the birth of God's Anointed. With the Baptist present year, any Baptist, however humble, can silence the most captious of our enemies; and I shall expect to see a goodly number of such letters as Brother Golladay's during the current year.

A flood of light will be thrown upon the past, present and prospective of the Baptists, that will cause thousands to reflect who never thought before. Not alone from the pulpit of city churches, but along the valleys and on mountain tops, the sufferings and triumphs of "the sect everywhere spoken against" will be heralded, and many will learn a tale of sorrow they never dreamed of before.

The year 1876 should be a Memo-

rial year to the Baptists, one in which they should rear a monument that will stand when rolling years shall cease to move. Let every Baptist of the land make the solemn inquiry, What is the part that I have to act in this grand and noble work?

Praying for the increased prosperity of the BAPTIST and all connected with it, I subscribe myself, as ever, yours in hope of a better life,

JOHN B. APPLETON.

Our Colored Brethren.

Dear Baptist: Last week you published an appeal for colored brethren an appeal for help to found at Tuscaloosa a college for ministerial education. With the spirit of the appeal I was much pleased, and if I approved of the measure, no more would be more cheerfully contributed than mine. I have a few words, however, to say on this subject.

1. The colored people are not yet prepared for a Theological college in Ala. Here in the country where I live, we scarcely ever have a negro at our Sabbath services. Instead of attending the ministrations of those able to instruct, they prefer, with their very imperfect knowledge of Scripture, (I had almost said their absolute ignorance) to spend God's holy day in delivering unmeaning harangues to others as ill-informed as themselves. To no purpose do the whites invite them to a better course. They have seceded from us, and seem to contempt our worship. Nearly every third man among them is a "preacher," and those who do not preach are "rorters."

Now I say, Bro. Editor, that till our colored brethren are willing to accept such instruction as is open to them they are hardly prepared for college life.

2. But if they prefer to learn at a college, I grant them the right; but still say that Ala. does not require that college. While Southern white Baptists have one Theological school the colored Baptists have six or seven. These institutions are open to those who are impressed with the belief that they are called to college life. A small outlay of money would suffice to carry one to New Orleans, to Nashville, to Augusta, or to any other of the schools.

Each State is trying to educate its own colored people. Our own beloved Howard calls for all that we can do. We must not have "too many irons in the fire." We must concentrate our forces. When our present work is accomplished, if reasons shall be found, which do not now exist, for the Tuscaloosa college, my pen shall advocate the movement. Meanwhile, brethren, let us encourage the educational spirit among the colored people. Where we find a worthy man among them, trying to learn, let us assist him in going to one of the existing schools.

I cannot close without offering a word in vindication of our past. The appeal says that assistance thus far has come from the North. That is not due to our indifference, but to our inability. War, and debt, and crop failures have made of a nation of princes almost a nation of paupers. Prosperity is again dawning upon us, and we hope that the liberality for which our people are noted, shall again be illustrated in munificent gifts to every worthy object.

SENEC.

A Diary for 1876.

Every preacher should buy one. He can get it by mail. He can send fifty cents in a letter with three stamps or nine cents to pay the postage, to any friend in town where there is a bookstore, and ask him to buy one and send it by mail and pay the postage with the three stamps. On receiving it he can write some on every day. In the memoranda in the back of the book he can say he baptized ten persons the third Sunday in August. He can then turn over to the day and write the names of the candidates. He can also write on the memoranda when he was baptized and who baptized him, when and where he was born, and how many persons he baptized.

E. DONSON.

Missions and the Little Folks.

Dear Children: The Baptist ladies of South Carolina and Alabama are trying to raise money to build a house in China for the family of our beloved missionary—Rev. N. B. Williams. A few weeks ago I requested through the Alabama BAPTIST, the Superintendents of Sabbath-schools to present this work to their schools and request you to aid us in it. One school, the Talladega, has promptly responded, and agreed to give five cents a member per month. Have as yet heard from no other Superintendent. I now write

to you to know if you will not do something for this good cause, even if your Superintendent does not ask you to. The children of Georgia gave very liberally to the building of a house for the Misses Moon. Almost every issue of the *Christian Index* of last year contained acknowledgments of dimes and nickels contributed for them. Surely the children of Alabama love to work for Jesus as well as those of Georgia. I know, dear children, your young hearts are in the right place. You are ever active and enthusiastic. In giving you set from principle, with you it is not simply a duty, it is a labor of love. I doubt not, many of you desire to give to the cause of Christ, but do not know what you can do to earn money for this purpose. Well, next week I will tell you of several ways by which you can make something.

Most affectionately yours,
Mrs. N. A. BAILEY.
Talladega, Ala.

From Florida.

Editor Alabama Baptist: Through the kindness of Bro. M. V. Hare, I have had several copies of your paper, and find that you wish to hear if we have had any revivals in this portion of country.

On Saturday before the second Sunday in September, 1875, the Elm Baptist association met with Pleasant Hill church, near Bluff Springs, in Escambia county, Fla., which was the beginning of a seemingly deep-rooted revival. The good work is still going on. Accessions since, as follows: restored, five; joined by letter, eight; baptized, twenty-nine; six candidates for baptism. Nearly all ask an interest in the prayers of Christians. I have the pastoral care of four churches, and have great cause to rejoice, for God has blessed them by adding to them such as he would have to be saved.

Yours in Christ,
J. L. BAYARS.

Of satires, I think as Epictetus did: "If evil be said of thee, and if it be true, correct thyself; if it be a lie, laugh at it." By dint of time and experience, I have learned to be a post-horse: I go through my appointed daily stage, and I care not for the curs who bark at me along the road.

Free thinkers are generally those who never think at all.—Sterne.

No conflict is so severe as his, who labors to subdue himself.—Thomas à Kempis.

Self-conceit is the very daughter of self-will and that loud crying out about I and me and mine, which is the very bird-call for all devils and the broad road which leads to death.—Kingsley.

Half the sorrows of women would be averted if they could repress the speech they know to be useless, nay the speech they have resolved not to utter.—George Eliot.

Self-love exaggerates our faults as well as our virtues.—Goethe.

Sermons for the Closet.

NUMBER V.

THE MOST NEEDFUL PREPARATION.

"Set thy house in order, for thou must die." [Isaiah xlviii. 1.]

So spoke the prophet to the king. O man, so speaks every creature to you. So preaches to you every member of your body. The feeble feet, the trembling hands, the dim eyes, the wrinkled face, and the grey head, all cry to you: "set thy house in order, for thou must die." And more loudly say it the painful gout, the consumption, coughs, and fevers, and dropsies, and all the other ailments of the body.

The life of man is as nothing: it is as a hand breadth before God (Ps. xxxix. 5), although multitudes have disquieted themselves over it. On this account Democritus terms nature our step-mother, because she rather gives to lifeless things and dumb creatures a long life than to men. Many an oak reaches the age of a hundred, two hundred, or three hundred years. Likewise a stag, a camel, an elephant. Yea, the life of many a bird and fish reaches farther than man's. The raven often becomes eighty or one hundred years old. The phoenix was fabled as living seven hundred years. In Hielbrunn, years ago, a pike was caught which was two hundred and sixty-seven years old. At Newcastle (New Schloss), a county in Poland, a carp was taken that was certainly seventy years old, having been fed from the birthday of the then living Count of Malzan. Spain boasts of pomegranate trees which have lived from two to three hundred years. But the noblest creature of all, man, born of a woman, is of few days and full of trouble. Job. xiv. 1. Is it not so? How necessary, then, to set our house in order.

"I am still fresh and young. I need not yet think of the grave and death."

My friend, youth has no privilege in respect to death. Alas, that so few persons are willing to hear about preparation for death! When the solemn sentence is heard: Man! you must die! every one stops his ears. We speak and plan for many a year, but seldom for the funeral bier.

We smell the rose above the mould we feast on berries that grow on graves, and think not that they are fast with old burials, and wait for us to feed them in turn; we rear barns for next year's harvest; we die to-night. Lake xii. 20. The rich fool of the gospel had, and has many brothers; and the fate of all of them is the same. They eat and drink; they say this is good, but against their expectation they find "death in the pot." Fabius was suddenly choked with a hair that he swallowed in a cup of milk. The poet Anacreon was strangled by a grape seed in wine-meat. Aristides died suddenly of the bite of a weasel. O mortal! to you it is also appointed once to die. Heb. ix. 27. How near to you is your last hour? You cannot tell. Then set your house in order. Alas for you if you are found unprepared!

Many a man prepares his last home, so as to be ready for his grave even in his youth. This is well if he makes ready at the same time an abode for his body and his soul. A Bishop of Regensburg had his grave prepared long before his death, and kept his coffin beside his bed. The Emperor Septimius Severus was accustomed to sleep in his coffin. Maximilian I. carried his shroud with him wherever he traveled. To remind him of his mortality, Francis Cajetan put a skull under his pillow and every night doth, of Brunswick, daily wore upon her breast a little coffin made of gold.—Blessed are they who set their house in order; they die before they die, and they die not when they die.

Daily will I speak to myself after this manner: Friend of God! Set your house in order, for you will die, and that, probably, very soon. Trim your lamp and watch; you know not when the Bridegroom cometh. Let your loins be girt and your lights burning, and be like a man who waits for his master's coming. Luke xii. 35. Whether moving or resting, death is behind you; whether eating or drinking, death is in the cup. You study, but see! death is taking the book out of your hands. You read; thoughts of death are under your very fingers. You write; soon death will lay down the weary pen, as in the case of that author whom death so speedily befell after finishing his book, that he was just able to scrawl these words at the end: *Ihesus ponere pennam*—here I am ordered to lay down my pen. Are you going to sleep? Who knows you will ever rise again? *Ad lectum, ad lectum*; lying or dying, your bed is a figure of the grave. To many the bed is indeed the grave. Do your weary members yearn for repose? Then think of the final rest. Thus your house is all the while in good order. Keep it so, dear child of God! GOTTIEB CONERN.

Centennial.

WHAT IS THE MISSION OF BAPTISTS?

BY S. S. CUTTING, D. D.

If I were to answer this question in the most general terms, I should say—to vindicate and to restore the most complete kingship of Jesus Christ in his own kingdom. Loyalty to Christ—literal, uncompromising, complete—this is the inscription on our banner. Under this we have conquered.

Have you studied the simple narratives of the New Testament—the framework and mission of its simple church—the salvation by faith in Jesus Christ which it proclaims, and the duty of a holy life as fruit and witness of a trusting and obedient soul, and then turned from the sacred records to the history which follows immediately on the death of the apostles, and seen how a hierarchy sprung up with the power of dispensing salvation from priestly fingers, how Judaism and Paganism stole in to tinge Christianity with their own colors, how the dogmas and practices of a Church fallen and corrupted stiffened rapidly into authoritative traditions, and how then the Church, wedding itself to the State, completed and secured the despotism which for more than a thousand years rested on the souls and the bodies of men? How long, how terrible the night! How long, O Lord! was the plaint of pious souls, weary with watching, as the ages came and passed away. But the morning came at last. The Reformation enunciated the principle of deliverance, but the Reformation, alas, contented itself with a partial deliverance. It proclaimed justification by faith, but it preserved sacramental grace, and therefore the fact and potency of a priesthood. It proclaimed the Bible, but it taught by the side of the Bible the traditions of a fallen Church. It clung to the State, and lorded it over the consciences of men, making martyrs, alike of Catholic and dissenting Protestant. It did not go back to the simple church of the New Testament, with the New Testament for its rule and Jesus Christ for its King. And

so the Baptist parted from the Reformation, and severed any damaged ing the restoration of New Testament churches in their very letters and spirit, and Jesus Christ alone for King and Lawgiver over church and conscience. Starching the New Testament, he found that the gospel of salvation was preached to men and children capable of understanding it, and of feeling the weight of sin and of from which it came to deliver us—and that those who welcomed the message and believed in Jesus Christ were baptized, and constituted into churches for the maintenance of ordinances and participation in them, for discipline and mutual help, and for the propagation of divine truth. A ministry was no hierarchy, its sacraments no channels of saving grace. Profession of faith in baptism was a personal and responsible act, and therefore not a possible thing for an infant incapable of faith. A child could not be born into the church as a consequence of its parents' faith, nor be brought into the church by the faith of a sponsor. Baptism was the public oath of personal loyalty to Jesus Christ, symbolical in its form, but never losing the character of a public sign of a voluntary consecration by the believer himself. The Lord's Supper was a memorial ordinance, helpful to the soul by bringing the Christian into closer personal relations with the Lord that bought him and that died for him, but receiving neither charm nor potency from formula uttered by mortal lips. The whole profession and life of New Testament Christianity was personal and voluntary—acceptable to God as a loyal homage, and notable to man because it was loving, honest, brave and sincere. This the Baptist found in the Bible, and this he aimed to follow. He could not stop with the incomplete Reformation which contented his brethren, because truth and duty were to him prescribed and founded by the Word of God, and he could not go beyond the word of the Lord his God to do less or more.

The Facts of Church Property.

The reference in the President's Message to the question of the exemption of church property from taxation has given an impulse to the discussion and raised some question as to the facts in the case. The *Tribune* has compiled from the best accessible sources the statistics of the different denominations.

In this city, according to the statistics compiled by the officers of the City Missionary Society for 1874, the value of the church edifices is as follows: Protestant Episcopal, \$7,500; Baptist, \$1,500; Methodist, \$1,500; Presbyterian, \$1,500; Roman Catholic, \$2,500; Baptist, \$1,500; Hebrew, \$1,500; Baptist, \$1,500; making a total of \$28,000,000 invested in church edifices in this city. The whole church property of the city is said to be worth from \$50,000,000 to \$100,000,000.

In the United States, the several denominations have property, as estimated in the census returns of 1870, to the following amounts: Methodist, \$69,555,121; Presbyterian, \$63,423,517; Roman Catholics, \$60,995,556; Baptists, \$41,008,198; Episcopalians, \$36,511,459; Congregationalists, \$26,009,098. The Episcopal statistics are believed to be below the true mark; those of the Congregationalists and Baptists are most certainly so. But the science of statistics in ecclesiastical matters is very partially developed in this country.

It will be seen that the position of the Baptists in this enumeration is not by any means flattering. It is probably within the truth to say that of the larger denominations there is not one that is less thorough in its statistics than the Baptist. Our poorest figures fall short of the real totals. And church property and expenditures are less completely reported than anything else. It should be noted, also, that in the Methodist Church property, parsonages are a considerable and relatively increasing item. Our churches are paying increased attention to this matter, but in the Methodist system alone parsonages are as necessary as meeting-houses. To the successful working of an itinerant ministry, they are indispensable; while with us they are a great convenience, indeed, but not a necessity.

The figures deserve to be studied by those who imagine that the danger of immense acquisitions of property by the Roman Catholic Church can only be averted by burdening Protestant church edifices with taxation. It is plain that Roman Catholics would suffer less than Protestants from such an imposition. They may well say, as one of their papers has lately said, they can bear it if we can.—Ez.

Happy every Day.

Sidney Smith out of the following from a newspaper, and preserved it for himself: "When you rise in the morning, form the resolution to make the day a happy one to a fellow creature. It is easily done; a left-off garment to the man who needs it; a kind word to the sorrowful; an expression to the striving; a trifles in themselves as light as air, will do at least for the twenty-four hours. And if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum, look at the result. If you send one person happily through the day, that is 365 during the course of a year. And suppose you live forty years only after you commence this course of medicine, you have made 14,600 persons happy; at all events, for a time."

Alabama Baptist.

E. T. WINKLER, EDITOR.
J. M. HENNING, ASSOCIATE.
J. M. HENNING, ASSOCIATE.
J. M. HENNING, ASSOCIATE.

MARION, ALA.

Thursday, February 8, 1876.

The Doctor and the Anabaptists.

IN THREE NUMBERS.

NUMBER III.

According to Dr. Howard Osgood, the Anabaptists of Switzerland and Poland immersed; those of Moravia and Holland poured; those of England accepted both modes. Yet this amiable and accomplished writer displays the drift of his opinion in quoting only those Anabaptist witnesses who seem to oppose immersion. He aims to be fair, and yet, beyond all question, he understates the argument for immersion.

There is no question that the Anabaptists of Moravia generally adopted pouring in place of immersion. Among the brotherhood of that country the candidate for baptism was received by the unanimous voice of the church. Then the pastor took water and poured it over the kneeling proselyte, pronouncing the words: I baptize thee in the name of the Father, of the Son and of the Holy Ghost. (*Pluchet, Heretics*, 347.)

But the Dutch Anabaptists were intimately allied with the immersionists of Switzerland and England. They had churches in London, Norwich and elsewhere. After the death of Menno, the Anabaptists of Flanders and Switzerland chose judges to decide the controversies that had arisen between them. (*Pluchet*, 347)—a circumstance that proves their intimate correspondence. When, therefore, Menno describes baptism as a dipping in water (*Dogged in water*) we may accept the description as literally true of the Mennoite baptism.

And when Menno speaks of baptism, in comparison with the sufferings of a consecrated life, as a mere "handful of water," it is not unlikely that the expression either alludes to the prevailing mode, or else is hyperbolic.

In regard, however, to the Anabaptists of England, we think that Dr. Osgood's statement, that both modes of baptism prevailed among them, is not correct. That cases of sprinkling or pouring may be found among them is quite possible; but beyond question the prevailing practice in England was immersion.

The records of immersion in that country are full and clear; and that from the earliest times. The old British Church immersed. The Anglo-Saxon Church immersed. (*Pulgrin's Hist. of the Anglo-Saxons*, p. 67.) The Reformed church in the sixteenth century immersed, as appears by the Liturgy of Edward VI and the present English Prayer Book. Until the English Refugees at Geneva, during the reign of Bloody Mary, were perverted by Calvin's teachings, immersion was the national practice. We are not willing to admit that any considerable number of English Anabaptists were innovators upon this ancient, well established and scriptural rule.

The discussion of this subject we regard as a matter of very grave importance. We cannot afford to reject or even to ignore our history, to break our connections with the saints and heroes of past ages, to deny to the churches and ordinances of the New Testament any place in Europe during a dreary interval of a thousand years. Little does it become us as Baptists to share in that destructive criticism which depreciates the services of Roger Williams, which repudiates the Baptists of England prior to 1633; and which disclaims the whole body of Continental Anabaptism of whatever century.

We think that our work, especially in this Centennial year, is to build, not to destroy. And it is especially the duty of Baptist scholars to gather the materials for the noble work.

We believe that the results will be satisfactory,—not only encouraging. It will be found, we think, that the Baptists were the secret springs of all the Reformation and the inspiration of all the Reformers. There were Baptists in England before Wickliffe preached; Baptists in Bohemia before Huss and Jerome of Prague; tenacious Baptists in Germany before Luther took their cue, and ejected them and fought against them. In England every evangelical Christian of the early days was a Baptist in fact, if not in name, as immersed before.

We must not draw general conclusions from minute and locally restricted particulars. The whole world history should be unfolded,—the record of trial and sorrow, of persecution and faith and love, of the great and the great of the world.

We believe that the results will be satisfactory,—not only encouraging. It will be found, we think, that the Baptists were the secret springs of all the Reformation and the inspiration of all the Reformers. There were Baptists in England before Wickliffe preached; Baptists in Bohemia before Huss and Jerome of Prague; tenacious Baptists in Germany before Luther took their cue, and ejected them and fought against them. In England every evangelical Christian of the early days was a Baptist in fact, if not in name, as immersed before.

We must not draw general conclusions from minute and locally restricted particulars. The whole world history should be unfolded,—the record of trial and sorrow, of persecution and faith and love, of the great and the great of the world.

We believe that the results will be satisfactory,—not only encouraging. It will be found, we think, that the Baptists were the secret springs of all the Reformation and the inspiration of all the Reformers. There were Baptists in England before Wickliffe preached; Baptists in Bohemia before Huss and Jerome of Prague; tenacious Baptists in Germany before Luther took their cue, and ejected them and fought against them. In England every evangelical Christian of the early days was a Baptist in fact, if not in name, as immersed before.

We must not draw general conclusions from minute and locally restricted particulars. The whole world history should be unfolded,—the record of trial and sorrow, of persecution and faith and love, of the great and the great of the world.

We believe that the results will be satisfactory,—not only encouraging. It will be found, we think, that the Baptists were the secret springs of all the Reformation and the inspiration of all the Reformers. There were Baptists in England before Wickliffe preached; Baptists in Bohemia before Huss and Jerome of Prague; tenacious Baptists in Germany before Luther took their cue, and ejected them and fought against them. In England every evangelical Christian of the early days was a Baptist in fact, if not in name, as immersed before.

We must not draw general conclusions from minute and locally restricted particulars. The whole world history should be unfolded,—the record of trial and sorrow, of persecution and faith and love, of the great and the great of the world.

We believe that the results will be satisfactory,—not only encouraging. It will be found, we think, that the Baptists were the secret springs of all the Reformation and the inspiration of all the Reformers. There were Baptists in England before Wickliffe preached; Baptists in Bohemia before Huss and Jerome of Prague; tenacious Baptists in Germany before Luther took their cue, and ejected them and fought against them. In England every evangelical Christian of the early days was a Baptist in fact, if not in name, as immersed before.

We must not draw general conclusions from minute and locally restricted particulars. The whole world history should be unfolded,—the record of trial and sorrow, of persecution and faith and love, of the great and the great of the world.

We believe that the results will be satisfactory,—not only encouraging. It will be found, we think, that the Baptists were the secret springs of all the Reformation and the inspiration of all the Reformers. There were Baptists in England before Wickliffe preached; Baptists in Bohemia before Huss and Jerome of Prague; tenacious Baptists in Germany before Luther took their cue, and ejected them and fought against them. In England every evangelical Christian of the early days was a Baptist in fact, if not in name, as immersed before.

A Year of Health.

How greatly in this respect has Alabama been favored! How signal has been God's care of ourselves and our families during the past year! Compare your condition in this respect with that of the unhappy communities, whether in your own or foreign lands who endured the terrors and spoliations of the plague—realize what might have occurred to you and to the families who to-day will sit around your table.

Picture to yourselves thriving cities, happy communities—whose native air is suddenly charged with pestilence. See old age, moving down its slow decline suddenly arrested and hurled into the abyss of death.

See the dearest connections of life severed, as by the stroke of a sword. Here a mother bends over the fading beauty whose fresh life was his, and sees the light of his home expire.

Here a widow clasps in an agony of grief a husband's lifeless form. Here youth is cut down and perishes in its prime. Here orphaned children ask for their parents, but the grave has consumed them, and they cannot reply.

Here infants gasp and die in chambers where they had just begun to breathe. Alas! the homes of men become the wards of a hospital where some sick exhausted and despairing, and some with feeble steps bear away the victims of the pestilence, and the means of grief and the ravings of frenzied sufferers are mingled, horrible scenes and discords whence others flee tormented with terror and pursued by the shafts of death.

And we upon whom none of these evils have come, can we reflect upon the life and health and general prosperity with which God has blessed us, or look on the dear faces around us now without gratitude? Surely it is of God's mercy that we have not been afraid of the terror by night, nor the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday.

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Consider this with glowing hearts. Your days have been prolonged by a favorable Providence; your loved ones guarded by his mighty hand. The blessings of this present existence have been preserved in your keeping. An opportunity for securing a holier and happier life than this, for serving your day and generation, and for glorifying God has been imparted to you and is now renewed. O ye beneficiaries of a Sovereign so merciful, acknowledge his kindness and enter into his courts with thanksgiving and into his gates with praise!

Foundation of Infant Baptism.

LEIBNITZ; THE LUTHERAN SCHOLAR'S CONCESSIONS.—INFANT BAPTISM A TRADITION—NOT IN SCRIPTURE—NOT IN REASON—THE BAPTISTS RIGHT—SOURCE OF PROTESTANT WEAKNESS—NO MIDDLE GROUND TENABLE BETWEEN THE POPE AND THE BAPTISTS—A CATHOLIC ON IMMERSION.

Upon what does baptism rest? Leibnitz, the great Lutheran scholar, sagaciously remarks in his Theological System, "It must be admitted that it would be difficult to sustain the baptism of infants. For holy scripture affords not a single example of it, but seems to demand, in addition to the water, faith. This condition may be supposed to exist in persons deprived of reason, and some maintain that it does. The supposition is altogether illusory and improbable."

For according to St. Augustine, in his letter to Dardanus, *to wish to prove, by reasoning, that infants, who are ignorant of human things, yet know divine things, to abuse our senses, and to employ language against a truth unassailable by all the power and functions of speech. HENCE IT APPEARS TO ME THAT THOSE WHO REJECT THE TRADITION OF THE CHURCH, CANNOT SUSTAIN THE ATTACKS OF THE ANABAPTISTS.*

Thus does Leibnitz touch the pith of the whole question. Infant Baptism is a tradition of the church. These who hold to Apostolical Christianity must reject it. And hence also a conclusion which the Romanists see clearly enough, and often use with great power in their controversy with Protestants: He who accepts church tradition in this case, is bound to follow it in all cases. The invocation of saints, the adoration of relics and images, the doctrine of penance and purgatory, and all the rest, have precisely the same authority. And if you acknowledge it in one case, why not in all? There is no tenable middle ground between the authority of the Church and the authority of the Scriptures. If you acknowledge the latter as the supreme law of the Kingdom, you must reject infant baptism.

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

And we might add that the same argument will apply to sprinkling. Says the Catholic, Bergier, (*Dict. Doctr. Theol.* 1488) "We would like to know why the Protestants, who profess to imitate the Primitive church scrupulously, have not restored the usage of giving baptism by immersion." The gospel is clear enough on this point—nothing but Tradition is in the way!

Drifting.

Dr. A. J. F. Behrends, of Cleveland, Ohio, has resigned his charge of the Baptist church, because he is not in sympathy with the denomination on the communion question. But Dr. Behrends shows at the same time, what one would have supposed, that his views are lax upon both ordinances. He grants that immersion was the practice of the Apostles and usage of the early church, yet claims that the ordinances of any body of Christian disciples "ought to be accepted and honored without repetition." And lastly, he proposes "to unite with either a Presbyterian or a Congregational church, with a leaning in favor of the latter!" The most remarkable example of aimless drifting that we ever encountered! Now, Dr. Behrends will have to make another concession: he is willing to submit to a change of mode—to a change of subject—to a change of denomination—and all this to be rid of an ordinance confessedly apostolical! And if he wishes to maintain his place as a Presbyterian or Congregational minister—he must administer infant baptism. Can he do it? His condition is a pitiable one.

Dr. A. J. F. Behrends, of Cleveland, Ohio, has resigned his charge of the Baptist church, because he is not in sympathy with the denomination on the communion question. But Dr. Behrends shows at the same time, what one would have supposed, that his views are lax upon both ordinances. He grants that immersion was the practice of the Apostles and usage of the early church, yet claims that the ordinances of any body of Christian disciples "ought to be accepted and honored without repetition." And lastly, he proposes "to unite with either a Presbyterian or a Congregational church, with a leaning in favor of the latter!" The most remarkable example of aimless drifting that we ever encountered! Now, Dr. Behrends will have to make another concession: he is willing to submit to a change of mode—to a change of subject—to a change of denomination—and all this to be rid of an ordinance confessedly apostolical! And if he wishes to maintain his place as a Presbyterian or Congregational minister—he must administer infant baptism. Can he do it? His condition is a pitiable one.

Dr. A. J. F. Behrends, of Cleveland, Ohio, has resigned his charge of the Baptist church, because he is not in sympathy with the denomination on the communion question. But Dr. Behrends shows at the same time, what one would have supposed, that his views are lax upon both ordinances. He grants that immersion was the practice of the Apostles and usage of the early church, yet claims that the ordinances of any body of Christian disciples "ought to be accepted and honored without repetition." And lastly, he proposes "to unite with either a Presbyterian or a Congregational church, with a leaning in favor of the latter!" The most remarkable example of aimless drifting that we ever encountered! Now, Dr. Behrends will have to make another concession: he is willing to submit to a change of mode—to a change of subject—to a change of denomination—and all this to be rid of an ordinance confessedly apostolical! And if he wishes to maintain his place as a Presbyterian or Congregational minister—he must administer infant baptism. Can he do it? His condition is a pitiable one.

Dr. A. J. F. Behrends, of Cleveland, Ohio, has resigned his charge of the Baptist church, because he is not in sympathy with the denomination on the communion question. But Dr. Behrends shows at the same time, what one would have supposed, that his views are lax upon both ordinances. He grants that immersion was the practice of the Apostles and usage of the early church, yet claims that the ordinances of any body of Christian disciples "ought to be accepted and honored without repetition." And lastly, he proposes "to unite with either a Presbyterian or a Congregational church, with a leaning in favor of the latter!" The most remarkable example of aimless drifting that we ever encountered! Now, Dr. Behrends will have to make another concession: he is willing to submit to a change of mode—to a change of subject—to a change of denomination—and all this to be rid of an ordinance confessedly apostolical! And if he wishes to maintain his place as a Presbyterian or Congregational minister—he must administer infant baptism. Can he do it? His condition is a pitiable one.

Dr. A. J. F. Behrends, of Cleveland, Ohio, has resigned his charge of the Baptist church, because he is not in sympathy with the denomination on the communion question. But Dr. Behrends shows at the same time, what one would have supposed, that his views are lax upon both ordinances. He grants that immersion was the practice of the Apostles and usage of the early church, yet claims that the ordinances of any body of Christian disciples "ought to be accepted and honored without repetition." And lastly, he proposes "to unite with either a Presbyterian or a Congregational church, with a leaning in favor of the latter!" The most remarkable example of aimless drifting that we ever encountered! Now, Dr. Behrends will have to make another concession: he is willing to submit to a change of mode—to a change of subject—to a change of denomination—and all this to be rid of an ordinance confessedly apostolical! And if he wishes to maintain his place as a Presbyterian or Congregational minister—he must administer infant baptism. Can he do it? His condition is a pitiable one.

Dr. A. J. F. Behrends, of Cleveland, Ohio, has resigned his charge of the Baptist church, because he is not in sympathy with the denomination on the communion question. But Dr. Behrends shows at the same time, what one would have supposed, that his views are lax upon both ordinances. He grants that immersion was the practice of the Apostles and usage of the early church, yet claims that the ordinances of any body of Christian disciples "ought to be accepted and honored without repetition." And lastly, he proposes "to unite with either a Presbyterian or a Congregational church, with a leaning in favor of the latter!" The most remarkable example of aimless drifting that we ever encountered! Now, Dr. Behrends will have to make another concession: he is willing to submit to a change of mode—to a change of subject—to a change of denomination—and all this to be rid of an ordinance confessedly apostolical! And if he wishes to maintain his place as a Presbyterian or Congregational minister—he must administer infant baptism. Can he do it? His condition is a pitiable one.

Dr. A. J. F. Behrends, of Cleveland, Ohio, has resigned his charge of the Baptist church, because he is not in sympathy with the denomination on the communion question. But Dr. Behrends shows at the same time, what one would have supposed, that his views are lax upon both ordinances. He grants that immersion was the practice of the Apostles and usage of the early church, yet claims that the ordinances of any body of Christian disciples "ought to be accepted and honored without repetition." And lastly, he proposes "to unite with either a Presbyterian or a Congregational church, with a leaning in favor of the latter!" The most remarkable example of aimless drifting that we ever encountered! Now, Dr. Behrends will have to make another concession: he is willing to submit to a change of mode—to a change of subject—to a change of denomination—and all this to be rid of an ordinance confessedly apostolical! And if he wishes to maintain his place as a Presbyterian or Congregational minister—he must administer infant baptism. Can he do it? His condition is a pitiable one.

Dr. A. J. F. Behrends, of Cleveland, Ohio, has resigned his charge of the Baptist church, because he is not in sympathy with the denomination on the communion question. But Dr. Behrends shows at the same time, what one would have supposed, that his views are lax upon both ordinances. He grants that immersion was the practice of the Apostles and usage of the early church, yet claims that the ordinances of any body of Christian disciples "ought to be accepted and honored without repetition." And lastly, he proposes "to unite with either a Presbyterian or a Congregational church, with a leaning in favor of the latter!" The most remarkable example of aimless drifting that we ever encountered! Now, Dr. Behrends will have to make another concession: he is willing to submit to a change of mode—to a change of subject—to a change of denomination—and all this to be rid of an ordinance confessedly apostolical! And if he wishes to maintain his place as a Presbyterian or Congregational minister—he must administer infant baptism. Can he do it? His condition is a pitiable one.

Dr. A. J. F. Behrends, of Cleveland, Ohio, has resigned his charge of the Baptist church, because he is not in sympathy with the denomination on the communion question. But Dr. Behrends shows at the same time, what one would have supposed, that his views are lax upon both ordinances. He grants that immersion was the practice of the Apostles and usage of the early church, yet claims that the ordinances of any body of Christian disciples "ought to be accepted and honored without repetition." And lastly, he proposes "to unite with either a Presbyterian or a Congregational church, with a leaning in favor of the latter!" The most remarkable example of aimless drifting that we ever encountered! Now, Dr. Behrends will have to make another concession: he is willing to submit to a change of mode—to a change of subject—to a change of denomination—and all this to be rid of an ordinance confessedly apostolical! And if he wishes to maintain his place as a Presbyterian or Congregational minister—he must administer infant baptism. Can he do it? His condition is a pitiable one.

Dr. A. J. F. Behrends, of Cleveland, Ohio, has resigned his charge of the Baptist church, because he is not in sympathy with the denomination on the communion question. But Dr. Behrends shows at the same time, what one would have supposed, that his views are lax upon both ordinances. He grants that immersion was the practice of the Apostles and usage of the early church, yet claims that the ordinances of any body of Christian disciples "ought to be accepted and honored without repetition." And lastly, he proposes "to unite with either a Presbyterian or a Congregational church, with a leaning in favor of the latter!" The most remarkable example of aimless drifting that we ever encountered! Now, Dr. Behrends will have to make another concession: he is willing to submit to a change of mode—to a change of subject—to a change of denomination—and all this to be rid of an ordinance confessedly apostolical! And if he wishes to maintain his place as a Presbyterian or Congregational minister—he must administer infant baptism. Can he do it? His condition is a pitiable one.

Dr. A. J. F. Behrends, of Cleveland, Ohio, has resigned his charge of the Baptist church, because he is not in sympathy with the denomination on the communion question. But Dr. Behrends shows at the same time, what one would have supposed, that his views are lax upon both ordinances. He grants that immersion was the practice of the Apostles and usage of the early church, yet claims that the ordinances of any body of Christian disciples "ought to be accepted and honored without repetition." And lastly, he proposes "to unite with either a Presbyterian or a Congregational church, with a leaning in favor of the latter!" The most remarkable example of aimless drifting that we ever encountered! Now, Dr. Behrends will have to make another concession: he is willing to submit to a change of mode—to a change of subject—to a change of denomination—and all this to be rid of an ordinance confessedly apostolical! And if he wishes to maintain his place as a Presbyterian or Congregational minister—he must administer infant baptism. Can he do it? His condition is a pitiable one.

Dr. A. J. F. Behrends, of Cleveland, Ohio, has resigned his charge of the Baptist church, because he is not in sympathy with the denomination on the communion question. But Dr. Behrends shows at the same time, what one would have supposed, that his views are lax upon both ordinances. He grants that immersion was the practice of the Apostles and usage of the early church, yet claims that the ordinances of any body of Christian disciples "ought to be accepted and honored without repetition." And lastly, he proposes "to unite with either a Presbyterian or a Congregational church, with a leaning in favor of the latter!" The most remarkable example of aimless drifting that we ever encountered! Now, Dr. Behrends will have to make another concession: he is willing to submit to a change of mode—to a change of subject—to a change of denomination—and all this to be rid of an ordinance confessedly apostolical! And if he wishes to maintain his place as a Presbyterian or Congregational minister—he must administer infant baptism. Can he do it? His condition is a

S. S. Department.

MARION, ALA.:

Tuesday, February 3, 1876.

First Quarter. Lesson VI.

February 6th, 1876.

DAVID SPARING SAUL.

1 Sam. xiv. 1-10.

Leading Text.—RECOMPENSE TO NO
MAY EVIL FOR EVIL.—Rom. 12:17.ANALYSIS:
A CHIVALROUS DEED.
CONSUMMATE DEFENCE.

Parting from Jonathan, David went to Nob about 12 miles from Jerusalem, and through a deception obtained from the priest bread to satisfy his hunger. Thence he went to Gath, to the city of Achish, to Mizpeh in Moab, back to Judah defeating the enemies of his country, the Philistines, at Keilah, thence escaped to Ziph, to Maon and next to Engedi. Saul pursued him from place to place. As a bird to the mountain, he escaped out of the snare of the fowler. Consider—

I. A Chivalrous Deed.—(Vs. 1-8).—Engedi, "fountain of the goats," is on the west coast of the Dead Sea, now called "Ain Jidy." The caverns abounding in the country are still the hiding places of refugees from justice or oppression. These caverns are used for sheep pens. It was in one of these caves that David hid himself from the armed and active fury of Saul. With 3,000 men chosen out of all Israel he advanced, thus revealing the strength of his fear and confidence towards David. Saul went into the very cave in which David hid with his men. They could see him, but he could not see them. Joseph and Strabo, as quoted, affirm the existence of caves in this region, one spacious enough to hold 4,000 men. Men have sought caves as favorite hiding places. Robert Bruce escaped in this way from the English.

David's men incite him to murder by quoting God's promise to give Saul into his hands. So the Lord gave the Canaanites to Israel, and the descendants of Saul to the Gibeonites. But this promise was misapplied; for such deliverance did not authorize murder. It is a grand occasion for David to exhibit characteristic faith, loyalty, and generosity. Persecution had not hardened him, so he merely cut off the skirt of Saul's robe. Saul was either asleep or David's movement was remarkably stealthy, or the latter robe was placed apart from Saul's person, as was customary in seasons of retirement. Which ever was the case, God's special providence was in all. So often does this quiet care of God prove itself superior to all human resources, and adequate for all human necessities. But "David's heart smote him," at once, and keenly, "because he had cut off Saul's skirt," not as Ad. Adam Clarke suggests, because he had meditated compliance with the murderous desire of his men. So full of reverence for majesty, for God's anointed servant, and call of himself to the throne that his sensitive piety pierced him with regret. He would not yield to the council of his faithful but bitter associates, even as Jesus rebuked the disciples' spirit of revenge when invoking fire upon the ungenerous villages of Samaria. He must not, he did not commit treason against God, but showed to his friends, his future subjects, the principles of wisdom and clemency which must illustrate his career. Thus he obtained the confidence of his countrymen. As a man acts in such emergencies, such is his real character. The sea must be ruffled to display its strength. Already he demonstrates his sovereignty by commanding silence among his rapturous followers. Saul departs by consent of David. David went out—cried after, made abjection—and so sent a thrill of wonder through the haughty spirit of his enemy. So he displayed his courage, compassion, and civility; Magnanimous deed! What volumes it speaks, to subjects and kings, to children and parents, to the weak and to the strong.

II. A Consummate Defence.

(Vs. 9-10).—Introduced by an act of loyalty, his defence is distinguished by the following features: Saul heeds the whisper of slanderous advisers and so readily regards David as his enemy. Fully aware of the fact that resistance was impossible, David's display of the skirt in proof of his ability to have killed him, and of his purpose of innocency; Saul is charged with homicidal intent; David chooses the Lord as his witness and avenger. David's fourth time affirms his purpose not to lay his hand on Saul, although as a bad king he commits bad deeds; Saul's pursuit is unworthy of a king, vain and contemptible; Jehovah clearly acts as David's Judge,

and Advocate, and Deliverer. This defence, so truthful, so skilful, so comprehensive, brought to Saul a flood of memories and of tears. He was conquered, acknowledged his guilt and David's innocence; prays for David, foretells his reign, covenants for kindness to his posterity and parts in peace! Kindness conquers always. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

TEACHINGS.

1. *Of Evil*: "Shun the broad road, 'twill lead you to ruin my boy." If we yield to evil passion it tends to demerit us. Madness in the heart leads to madness in the brain. Neither be a slanderer, nor listen to one. Do not hate, for it is the germ of murder. Be sure your sin will find you out, and God will defeat it.

2. *Of good*: kindness to our enemies. Bacon says: "In taking revenge a man is but even with his enemy; but in passing it over he is superior." A greater than Bacon hath said: "Overcome evil with good." "Vengeance is Mine; I will repay." True greatness is godlike, unselfish, magnanimous, brave, and benevolent. David was a type of Jesus who "when he was reviled, reviled not again."

Rev. L. B. Fish.

We desire to tender publicly our thanks to this brother, as Agent of the American Baptist Publication Society at Atlanta, Ga., for several of the late publications of that Society. We would advise every teacher to get from him, "The Normal Class Manual," "The Modern Sunday School," and "Kings and Apostles with S. S. Notes," and every young man to get Dr. Wilson's work entitled "Wealth." So far as we have examined, the books published lately by this Society are every way worthy the patronage of American Baptists. Following Christ, may His blessing richly attend it.

Power of Forgiveness.

Near the end of the seventeenth century a Turkish grandee, in Hungary, made a Christian nobleman his prisoner, and treated him with the utmost inhumanity. The slave for such he was—was yoked with an ox and compelled to drag the plow. But the fortune of things changed, and the Turk fell into the hands of the Hungarians, who said to their enslaved fellow-countryman: "Now take your revenge upon your enemy." This was in accordance with the custom of the age, and the Turk, supposing it a matter of course that he would be tortured to death, had already swallowed poison when a messenger came from his Christian slave telling him to go in peace; he had nothing to fear. The Moslem was so impressed with this heavenly spirit that he proclaimed with his dying breath, "I will die a Christian, for there is no religion but that of Christ which teaches the forgiveness of injuries."

DOCTRINE OF FORGIVENESS.—The venerable Dr. Duff once read the Sermon on the Mount to a number of Hindoo youths, and when he came to the passage, "I say unto you love your enemies," etc., so deep and intense was the impression produced on one of them that he exclaimed, "Oh, how beautiful! How divine! This is the truth, this is the truth!" And for several days he could not help repeating the verse, constantly exclaiming, "How beautiful! Surely this is the truth!" Nor could he rest until he had renounced his false gods, and their senseless worship, and accepted the truth as it is in Jesus.

Revenge.

ROMANS XII. 17.

During the Revolutionary War there was living in Pennsylvania, Peter Miller, pastor of a little Baptist church. Near the church lived a man who secured an unenviable notoriety by his abuse of Miller and the Baptists. He was also guilty of treason, and was for this sentenced to death. No sooner was the sentence pronounced than Peter Miller set out on foot to visit General Washington, at Philadelphia, to intercede for the man's life. He was told that his prayer could not be granted. "My friend," exclaimed Miller, "I have not a worse enemy living than that man." "What," rejoined Washington, "you have walked sixty miles to save the life of your enemy? That, in my judgment, puts the matter in a different light. I will grant you his pardon."

He was pardoned, and Miller at once proceeded on foot to a place fifteen miles distant, where the execution was to take place on the afternoon of the same day. He arrived just as the man was being carried to the scaffold, who, seeing Miller in the crowd, remarked: "There is old Peter Miller. He has walked all the way from Ephrata to have his revenge gratified to-day by seeing me hung." These words were scarcely spoken before Miller gave him his pardon and his life was spared.

FORGIVENESS.—Another, and when he was about to be punished, the injured boy begged for his pardon. The master asked, "Why do you wish to keep him from being flogged?" The boy replied, "I have read in the New Testament that our Lord Jesus Christ said that we should forgive our enemies; and therefore I forgive him, and beg he may not be punished for any more."

One hundred and thirty persons have been baptized by Rev. Dr. Hatcher, pastor of Grace street church, Richmond, Va., within a week.

Children's Department.

"Whosoever."

There were children on the floor, Conning Bible verses o'er.
"Which word all the Bible through, Do you love best?" queried Sue.
"I like Faith the best," said one; "Jesus is my word alone."
"I like Hope," and "I like Love," "I like Heaven, our home above."
One more, smaller than the rest— "I like Whosoever last!"
Whosoever, that means all; "Even I, who am so small!"
Whosoever! Ah! I see; That's the word for you and me.
"Whosoever will" may come, Find a pardon and a home.

What Ailed A Pillow.

BY MADGE CARROL.

While Annie was saying her prayers, Nell trifled with a shadow-picture on the wall. Not satisfied with playing alone, she would talk to Annie, that mite of a figure in gold and white-golden curls and snowy gown, by the bed's side.
"Now, Annie, watch! do look! just see!" "Oh, Annie, do look!" she said, over and over again. Annie, who was not to be persuaded, finished her prayer, and crept into bed, whither her thoughtful sister followed, as the light must be out in just so many minutes. Presently Nell took to floundering, punching, and "O dearing!" Then she laid quiet, a while, only to begin again with renewed energy.
"What's the matter?" asked Annie, at length.
"My pillow!" tossing, thumping, kneading, "It's as flat as a board, and hard as a stone; I can't think what ails it!"
"I know," answered Annie, in her sweet, serious way.
"What?"
"There's no prayer in it!"
"For a second or two Nell was as still as a mouse, then she scrambled out on the floor, with a shiver, it's true, but she was determined never afterward to try to sleep on a prayerless pillow."

"That must have been what ailed it," she whispered, soon after getting into bed again. "It's all right now."
I think that is what ails a great many pillows on which restless heads, both little and big, nightly toss and turn; there are no prayers in them. Nell's remedy was the best; the only one. Prayer made the pillow soft, and she sank to rest as under a sheltering wing.

Judge Not.

We have no right to judge others until we know all the circumstances that influence their conduct. In many cases we might act like those who condemn, under like circumstances.

A young man employed in a printing-office in one of our large cities incurred the ridicule of the other compositors on account of his poor clothes and unsocial behavior. On several occasions subscription papers were presented to him for various objects, but he refused to give his name.

One day a compositor asked him to contribute for a picnic party, but was politely refused.
"You are the most niggardly man ever employed in this office," said the compositor, angrily.
"Stop!" said the young man, checking with feeling, "you have insulted me."
The other compositors gathered around the excited man. The young man looked at them for a few minutes with a famished look and a strange fire in his eyes.
"You little know," he said, "how unjustly you have been treating me. For more than a year I have been starving myself to save money enough to send my poor blind sister to Paris, to be treated by a physician who has treated many cases of blindness similar to hers. I have always done my duty here in this office, and have quitted everything in life for another. Would either of you do as much? Could any one do more?"

He had been judged without a knowledge of circumstances. Be slow to condemn and condemn. We cannot read the heart of others, and in many cases, to know all is to judge all. "Judge not, that ye be not judged."

Enigma.

What did Jesus convert into water?
What great man did David kill?
By what birds were Elijah fed?
What mount did David ascend in affliction?
Which was the youngest son of Jacob?
Who sold his birthright?
What was the name of Isaac's wife?
Which disciple at first doubted Christ's resurrection?
Who was the wisest man?
Who foretold the fall of Edom?
In what land did Cain dwell?
The initials to the answers will form the name of the superintendent of the Baptist Sunday School at Carrollton, Pickens county, Ala.—**Kind Words.**

Madness in Little Things.

We were recently riding in a street car. Rain was falling in torrents. Three little boys, seemingly poor, entered the car. The oldest, who had not seen more than ten winters, examined his pocket for money to pay the fare, and seemed quite surprised when he found only enough for the collector of fares, himself also a boy, that he must leave the car. Just as he was in the act of quitting, to encounter the shower, a gentleman, seeing his embarrassment, called him back, and offered him the money to pay his fare, which, however, the conductor declined to receive.

It was a small thing, but how considerate and kind on the part of the passenger. We did not know him; but we can vouch for the goodness of his heart. How much may be done, by little acts of kindness, to smooth the rugged path of life! Then they are so cheap, so pleasant, and so well suited to cultivate the spirit of benevolence, and to lead to nobler deeds of kindness, that they should never be neglected. We thank the stranger for his unostentatious goodness; we hope to be made better by his thinking.

Make the Best of Yourself.

Are you making the best of yourself? Are you using to the best advantage the natural powers of body and mind given you by your Creator? Or are you drowning through life in half efforts, and steadily drifting behind men of less ability than your own—men who, with fewer talents than you possess, are making the best of themselves? Think of this. Put the question to yourself as we put it to you, and do it honestly. Look the matter right in the face. Are you making the best of yourself? If not, begin a new life at once. Do your best in everything—in your thinking, and in your doing. Rise out of indolence and self-indulgence and not only will the world be the better for your having lived in it, but you will be better for having lived in the world.

FOLLOWING CHRIST.—Thinking one day to amuse him, his wife read to him some newspaper notices, in which he was compared to one of the other apostles. He was exceedingly distressed; and then he added, "Nor do I want to be like Paul nor Apollon nor Cephas, nor any more man. I want to be like Christ. We have only one perfectly safe exemplar, only one, who tempted like as we are in every point, was yet without sin. I want to follow him only, copy his teachings, drink in his spirit, place my feet in his footprints, and measure my shortcomings by these alone. Oh! to be more like Christ."

Mrs. Amanda Smith, a colored Evangelist, has been addressing large congregations in the St. Paul's Methodist Episcopal Church, Wilmington, Del. She was formerly a slave in Hartford, Conn., Md., is about forty years of age, and shows a great familiarity with Scripture. After leaving St. Paul's, which is a congregation of whites, she commenced a series of services in one of the colored churches of Wilmington. Four or five of the churches of that city are opened for meetings every night.

A document has been issued, signed by Victor Emmanuel, granting the Rev. Donald Miller permission to erect a church in Genoa. The Free Church of Scotland is, therefore, the first foreign Protestant Church that has received such a decree in Italy. A site has been secured, and the building is in progress.

Secular Notes.

STATE.

THE FUTURE DEBT OF THE STATE.—The amount of the public debt under the proposed adjustment has been overestimated. It will be less than \$10,000,000, including the \$1,000,000 issued to the A. & C. R. R. as the following close and careful estimate will show:

Amount to be founded in thirty-year bonds . . . \$7,000,000
Bonds to A. & C. R. R. Co., 1,000,000
Bonds to be substituted for 7 per cent gold bonds (\$1,000,000 a mile) . . . 220,000
State obligations . . . 1,000,000
State Certificates (Patton money) . . . 40,000
Total . . . \$8,220,000

But if the recommendations of the Commissioners should be adopted, the "horse shoe" and Patton money will be retired. This would deduct \$1,040,000 more, leaving \$6,960,000 as the total bonded debt. Exclusive of railroad endorsements and of bonds loaned the Alabama and Chattanooga Railroads, but including past due interest, the present bonded debt is more than \$10,000,000.—**Adv.**

A company of masked men entered the Huntsville jail, on Monday last week, and released Samuel R. Neal and B. B. Bowers, the former from Sumter county, and the latter from Greene county, who were charged with counterfeiting, and had failed to give the required bonds.—**Tuscaloosa Times.**—Capt. Jos. F. Johnson, of Selma, the messenger selected by Governor Houston, to carry the memorial of the Alabama Legislature for Spencer's election from the United States Senate, arrived in Washington Monday, and at 2 p. m. the memorial was presented to the Senate by Senator Goldthwaite, and referred to the Committee on Privileges and Elections.

The farmers throughout the county are commencing operations sooner this year than usual. They are wise in doing so. Early plowing, generally, secures a good crop. When a farmer makes a late start, he never catches up until the grass catches him.—**Tuscaloosa Times.**—The good people of Decatur are having "Fourth Parties." Each attendant is required to bring one pound of something neatly wrapped up, and the packages are then sold separately to the highest bidder, and all opened in the presence of the company.

The Johnson gold mine, Tallapoosa, is said to be the richest one South, and mills and mining apparatus will soon be placed on the mines. Prof. Lannan has made arrangements to take several of the students of the Alabama Central Female College to the Centennial. So far the State being in debt to the count current, appended to the report as Exhibit A, that the fund is indebted to the State to the tune of \$150,000!—The South Houses of the General Assembly have, by a decided vote, declared that the present is the

last of the annual, and not the first of the biennial sessions. The House passed a bill fixing the time for meeting of the next Legislature on Tuesday after second Monday in November next, and every two years thereafter.—**Dr. Ragadele, of Green Pond,** called on his last week, and gave an encouraging account of the farming interests in his section.—**Tuscaloosa Times.**—The Huntsville papers publish a long list of immigrants, lately arrived in that city.

We are glad to see the attention of some of our best farmers extensively directed to the culture of rice and sugar cane.—**Troy Messenger.**—Montgomery is soon to have a new paper called the *Sunday Herald*.—The farmers of Tuscaloosa county have realized the fact, that they have been paying too much for farm labor, and have reduced their rates for the present year.—One thousand mules have been sold in Selma since the 1st of October.—**Leigh News.**—The fact is, we had the boys up in this State, one for stealing, and the other for cracking a house, but they jumped jail and ran to Alabama to run for office.—High Carson, lately from Davis county, has his legs now cocked in the Alabama House, and John Cowles alias Jones, burglar, from either Catawba or Rowan county, carries his stationery behind his ear, and has two pages to wait on him in the Alabama Senate.

GENERAL.—The Grand Jury at Jacksonville, Florida, have been looking into various matters and report among other things the following: "We find that there are three prisoners in the jail who have been there nearly two years for the pitiful sum of ten dollars, costs each. These prisoners have cost the county nearly nine hundred dollars. We recommend that the County Commissioners pay the fines, release the prisoners, and there by save money for the county." Eight persons, residents of a prominent boarding-house in Columbus, O., were taken suddenly and seriously ill, and at first it was thought they had been poisoned by a malicious servant of the house; but a prominent physician has decided that this strange illness was caused by tainted diseased pork.—An intercollegiate contest in oratory between the students of the colleges in the State of Virginia is being talked of.

The Chinese Foreign Office at Peking has recently issued a decree of which the following are the important points:—1. That contributions levied on Christians for processions, temples, theatrical exhibitions, etc., are illegal; Christians who refuse to pay such contributions are not to be molested. 2. The right of foreigners to lease houses and chapels in the cities and villages is not to be questioned. 3. Christians are to be treated with propriety. 4. The term of "barbarian" cannot be lawfully applied to foreigners. 5. It is perfectly legal for foreigners to live inland in the departments, districts, cities, and villages, and they must not be annoyed.—**Telegraph.**

Telegraphs are now running to Central Africa. A telegraph office has been established at El Obeidi.—The average value of the improved land in Georgia is \$3.38 1-2 per acre, and the wild land 29 1-2 cents per acre.

The drift of sentiment in the Georgia Legislature appears to be strongly in favor of calling a Constitutional Convention.—A Mississippi paper says that the present winter is said to resemble the celebrated winter of 1822-3. From all accounts that winter was as mild as this, with everything in full bloom and full leaf all winter.—The Government of Spain has given permission to several generals who are now in exile to return to Spain.—A hotel clerk in Philadelphia has been arrested for violating the Civil Rights Law in refusing to give a room to a colored minister from Virginia.—It is stated that 25,000 copies of Len Hill's great speech upon the Amnesty Bill, have been printed for general distribution.

New Orleans.—The Governors' convention of the Governors during the carnival week, to consider the interests of the Mississippi Valley, and to adopt comprehensive measures to promote immigration for their more rapid development.

General Religious Notes.

Whittle and Ellis have begun a series of revival meetings in St. Louis. A church has been opened for the use of Chinese Christians in Charleston, British Guiana. Numerous revivals are reported in New England among churches of all denominations.—Henry Varley, the evangelist, is recovering. His visit to this country last year was marked by very successful meetings.

A paper was read in the Boston Methodist Preachers' meeting on last Monday (17th) on the evils of Sunday camp meetings. An effort to bring the question to a vote resulted in its indefinite postponement.

Under the auspices of the Young Women's Christian Association of Cleveland, Miss Smiley is holding meetings in the First Presbyterian and First Methodist churches of that city. Her addresses are received with much favor.—The Tremont Temple church, Boston, of which Dr. Lomer is pastor, contains 1,200 members; 900 have been baptized into the church within the two years of the recent pastorate.—A Philadelphia dispatch dated Jan. 21, says: The twenty-first anniversary of the Young Men's Christian Association was held in the depot last night.

The Baptists are not numerous in Scotland. There are ninety-two churches, of which one-third have come into existence since 1850. The number of members returned is between seven and eight thousand.—**Rev. H. A. Turner,** Corresponding Secretary Foreign Mission Board, has recently received \$14.55 from Miss Maggie M. Rhodes, Corresponding Secretary Ladies' Mission Society of Haystack church.—Moody and Sankey closed their labors at Philadelphia on January 21, which was the twenty-first anniversary of the Y. M. C. A. of that city. A collection was taken up to aid in the completion of their new building which reached the

enormous sum of \$10,000.—The promoters of the movement in Ireland for the closing of public houses on Sunday feel very keenly the opposition in Parliament to the legislation for which they ask. All denominations in Ireland are represented in the movement.—Catholics, Episcopalians, Presbyterians, and Wesleyans. It has been determined to appeal to the English people through public meetings for their help to influence Parliament. A meeting for this purpose has already been held in Birmingham.

Marriages.

At the residence of G. W. Barker, on the 12th of January, by Elder J. G. McCaskey, Mr. W. H. H. BARKLEY and Miss MARY E. BARKLEY, all of Marengo county.

At the residence of James A. Hill, on the 23rd of Jan., by Elder J. G. McCaskey, Mr. C. W. BARKLEY and Miss MARY E. HILL, all of Marengo county.

At the residence of G. W. Barker, on the 25th of Jan., by Elder J. G. McCaskey, Mr. J. A. HILL and Miss JUDITH D. RILEY, all of Marengo county.

Obituary.

Mrs. L. E. LIDE.—Died in Marion, Ala., on Friday, Jan. 21st, 1876, Mrs. LIZZIE LIDE, widow of the late Deacon D. L. Lide.

The subject of this notice was for years the hopeless, helpless victim of consumption. During those years, she afforded to her family and friends a noble exhibition of a mother's unselfish love and a Christian's unflinching submission to the will of her Heavenly Father. She was indeed in all the relations of life, an exemplary pattern of domestic virtues and Christian graces; and by her sweet and amiable temper, and her many acts of kindly sympathy, she endeared herself to all who knew her. Her death, too, was not without an instructive lesson to us all, as illustrating the truth that, under any circumstances, death may come when least expected. This patient sufferer, on the day preceding her death, was unusually cheerful, did not retire until a half hour after her usual hour, resting as well as usual; and yet, before morning, she slept that sleep that knows no waking. How strongly does this event enforce our Lord's admonition: "Watch ye therefore; for ye know not when the master of the house cometh, at even, or in the morning, or at the cock crowing, or in the night. And what I say unto you, I say unto all, Watch!"

Business Notices.

We will send Barning's Lung and Body Brace for \$12.50; or for 15 subscriptions and \$37.50. Measure two inches below the tips of the hips, and send number of inches.

Before buying a sewing machine elsewhere, consult the ALABAMA BAPTIST. We can furnish them to you at reduced rates.

Now is the time to work for the ALABAMA BAPTIST. See club rates. The TALLADEGA NURSERY.—By special arrangement, we can supply our readers with Fruit Trees, Grapes, Berries, and the various products of these celebrated nurseries. Send your orders to the ALABAMA BAPTIST, and they will receive immediate attention. Dec. 21, 75.

We are prepared to do job printing at our office, 58-1 in your work. We will be prompt and reasonable. We have made special arrangements by which we can offer premiums for clubs, that masterpiece of scholarship and indispensable requisite to every Bible student's library, Smith's Bible Dictionary. The retail price of this work is \$4.50. We will send it to any address for six subscribers at \$2.50 each. We will furnish Conybeare & Howson's "Life and Epistles of St. Paul" on the same terms.

"Champion Grape."

THE earliest good grape for market, cultivated. Very early, and makes a better wine than Hartford. Fruit and bunches larger and compact. Very hardy, no winter injury. Send for free descriptive circular. Address, F. B. S. STUBBS, 324 Charlotte, Monroe Co., N. Y.

COTTON! COTTON!

THE earliest and most prolific Cotton in the world. Make from 3 to 3 1/2 bales per acre. A week earlier than any other cotton. Send for circulars. Address, W. B. McCABLEY, Field St. Winona, Montgomery Co., Miss.

NEW ADVERTISEMENTS.

1876. R. D. Hawley, 1876.

SEED AND IMPLEMENT

Warehouse.

492 & 498 Main St., Hartford, Conn.

Our Central Seed Catalogue, elegantly printed, illustrated, containing nearly ten pages, unvalued free to all applicants. Circulars containing Seed Catalogue, sent free.

FOR 1876.

APPLETON'S JOURNAL.

A HOUSEHOLD WEEKLY MAGAZINE.

DEVOTED TO

POPULAR LITERATURE, AND ALL MATTERS OF TASTE AND CULTURE.

Appleton's Journal appears in new type and with other mechanical improvements, making it the most beautiful, readable, and interesting journal in its class. It contains the best of the current literature, and is a valuable addition to the family library. It is published weekly, except on Sundays and holidays, and is sent to subscribers free of postage. The price is \$1.00 per annum in advance. Single copies are sent for 10 cents. Address, Appleton & Co., 23 N. 2nd St., New York.

SPECIAL ANNOUNCEMENT.

The undersigned have prepared, exclusively for subscribers to Appleton's Journal, a splendid steel engraving of

"Charles Dickens in his Study," which is offered under special terms, to every subscriber to Appleton's Journal for 1876. It is not a mere picture, but an actual representation of Charles Dickens, seated at his desk, with his pen in his hand, and his feet on a stool, as he is represented in the engraving. The engraving is a fine specimen of the art, and is a valuable addition to the family library. It is published weekly, except on Sundays and holidays, and is sent to subscribers free of postage. The price is \$1.00 per annum in advance. Single copies are sent for 10 cents. Address, Appleton & Co., 23 N. 2nd St., New York.

The undersigned have prepared, exclusively for subscribers to Appleton's Journal, a splendid steel engraving of

"Charles Dickens in his Study," which is offered under special terms, to every subscriber to Appleton's Journal for 1876. It is not a mere picture, but an actual representation of Charles Dickens, seated at his desk, with his pen in his hand, and his feet on a stool, as he is represented in the engraving. The engraving is a fine specimen of the art, and is a valuable addition to the family library. It is published weekly, except on Sundays and holidays, and is sent to subscribers free of postage. The price is \$1.00 per annum in advance. Single copies are sent for 10 cents. Address, Appleton & Co., 23 N. 2nd St., New York.

The undersigned have prepared, exclusively for subscribers to Appleton's Journal, a splendid steel engraving of

"Charles Dickens in his Study," which is offered under special terms, to every subscriber to Appleton's Journal for 1876. It is not a mere picture, but an actual representation of Charles Dickens, seated at his desk, with his pen in his hand, and his feet on a stool, as he is represented in the engraving. The engraving is a fine specimen of the art, and is a valuable addition to the family library. It is published weekly, except on Sundays and holidays, and is sent to subscribers free of postage. The price is \$1.00 per annum in advance. Single copies are sent for 10 cents. Address, Appleton & Co., 23 N. 2nd St., New York.

The undersigned have prepared, exclusively for subscribers to Appleton's Journal, a splendid steel engraving of

"Charles Dickens in his Study," which is offered under special terms, to every subscriber to Appleton's Journal for 1876. It is not a mere picture, but an actual representation of Charles Dickens, seated at his desk, with his pen in his hand, and his feet on a stool, as he is represented in the engraving. The engraving is a fine specimen of the art, and is a valuable addition to the family library. It is published weekly, except on Sundays and holidays, and is sent to subscribers free of postage. The price is \$1.00 per annum in advance. Single copies are sent for 10 cents. Address, Appleton & Co., 23 N. 2nd St., New York.

The undersigned have prepared, exclusively for subscribers to Appleton's Journal, a splendid steel engraving of

"Charles Dickens in his Study," which is offered under special terms, to every subscriber to Appleton's Journal for 1876. It is not a mere picture, but an actual representation of Charles Dickens, seated at his desk, with his pen in his hand, and his feet on a stool, as he is represented in the engraving. The engraving is a fine specimen of the art, and is a valuable addition to the family library. It is published weekly, except on Sundays and holidays, and is sent to subscribers free of postage. The price is \$1.00 per annum in advance. Single copies are sent for 10 cents. Address, Appleton & Co., 23 N. 2nd St., New York.

The undersigned have prepared, exclusively for subscribers to Appleton's Journal, a splendid steel engraving of

"Charles Dickens in his Study," which is offered under special terms, to every subscriber to Appleton's Journal for 1876. It is not a mere picture, but an actual representation of Charles Dickens, seated at his desk, with his pen in his hand, and his feet on a stool, as he is represented in the engraving. The engraving is a fine specimen of the art, and is a valuable addition to the family library. It is published weekly, except on Sundays and holidays, and is sent to subscribers free of postage. The price is \$1.00 per annum in advance. Single copies are sent for 10 cents. Address, Appleton & Co., 23 N. 2nd St., New York.

The Southern Baptist Theological Seminary.

CENTENNIAL EFFORT.

The Board of the Southern Baptist Theological Seminary proposes to use the centennial movement to advance and complete the endowment of that Institution. It is believed that the Baptists of the South will join in one united effort for this purpose.

It will be remembered that the proposed removal to Louisville, Ky., was conditioned upon the raising of \$300,000 in Kentucky. With the aid of the Centennial Movement in that State this will have been secured by the first of May, 1876. It remains then for the other Southern States to fulfill the purpose which have been expressed, that \$200,000 in addition shall be raised outside of Kentucky. There should be neither difficulty nor delay in doing this. The two hundred thousand dollars can be raised at once if united and general effort be made. The Centennial Movement furnishes the opportunity of doing so. While the various Colleges in the different States are securing larger contributions as well as that from the dollar roll, it is proposed to try to secure the Seminary endowment entirely upon the latter plan. It is preferred, unless absolutely necessary, not to ask for large contributions. The Seminary has ever sought the sympathy and support of the mass of the Baptist membership. An endowment based upon a universal contribution of small sums

Alabama Baptist.

MARION, ALA.

Thursday, February 3, 1876.

Home and Farm.

Col. Hardaway on Farming.

Col. Hardaway estimates that the planters in lower Georgia lost last year seventeen dollars a bale on the cotton crop, making the total actual loss to Georgia fully seven million dollars. On this account the planters will be unable to meet their engagements with the merchants, the merchants will be unable to add the planters with supplies the coming year, and the planters will be unable to give employment to the laborers now dependent on them. In its last analysis, the all-cotton plan has been a failure to the laborers. Col. H. gives the planters much valuable advice, every line of which we would cheerfully publish if we could spare the space. As it is, we call the following paragraphs, taken from the *Macon Telegraph*:

Select your best land the coming year, and reduce the number of acres to the home. Concentrate your manure on the reduced acres. This will reduce the amount of pay for labor, food, team and tools; and by strict personal attention to business you will make as much more than you have been making by the unwise plan of trying to make large crops on poor lands with poor mules, worn out tools, and lazy laborers; and it will run you to feed them with corn and bacon bought on a credit. It is sheer folly to plant forty and fifty acres of poor land to the horse, at such a great outlay of money for labor, food, team and tools, when by a wise and judicious selection of the land and proper manuring, the same quantity of produce can be raised on one-fourth of the land.

What is the remedy for relief, in the embarrassed condition of the country? Planters must raise everything they eat, and to supply the non-producers. To do this they must increase the grain crop; plant heavily of corn, rice, oats, wheat, ground peas, chufas, sweet potatoes, and sugar cane, and largely increase their stock of hogs. If this is done, cotton will have a small showing. Under no circumstances, should more than one-third of the crop be cotton.

Everything is in a state of dilapidation and ruin, and we continue to involve ourselves by buying mules, provisions and tools to supply improvident, ignorant managers. This cropping and renting system must give way, and we must take the management of our own plantations back into our own hands, and must come down to hard work and rigid economy. The negro must know that he has to work out, his own salvation and look to his own efforts for food and raiment, and the quicker he is thrown upon his own resources to supply his wants the better it will be for him and the whites.

We have as much as we can do to keep up the farms, stock, and tools, and supply our own families and educate our children, without the extra burden of taking care of the negro. He must learn to think, act, and supply himself.

At the same time we must advise him and give him employment and fair wages. We are dependent on him upon the other. He has the labor and the muscle, and we the land capital; and we must help each other; and in such a manner as to have impartial justice to each; so that fair compensation will be had in labor and pay. We occupy the same land and must live together, and should, therefore, strive to live in peace and harmony and labor for each other's good—socially, morally, politically and temporally.

This is emphatically the white man's country, and it will not be surrendered to the negro. Ignorance will submit to intelligence. We must change our habits to conform to the times. We must labor ourselves. Not one cent ought to be expended for any labor that can be performed by ourselves, our sons, our daughters, or our wives. Our sons must put their hands to the plow, and our wives and daughters must come to our help. These are the leaguers that sink our prosperity. It may seem a hardship because we are not used to it, but we will eventually come to it, and it is the best to begin now and cheerfully. It is far more honorable to toil now and thereby save the old homestead than to let the sheriff sell it at public outcry. There is nothing degradation or disgrace in honest labor; on the contrary, it is honorable and ennobling. Cincinnati was called from the plow to save Rome. Gen. Wash. Ingles, Thomas Jefferson, Henry Clay, and Daniel Webster all labored on the farm. Are we more illustrious or eminent than they? Mary, the mother of our blessed Lord and Saviour Jesus Christ, performed all the labor of the household. Are our wives and daughters her superiors?

Leached Ashes for Manure.

And why not? Why waste them? There are men who are quick on grass and superphosphates, but suffer to go to waste innumerable articles at home. The old man who aided in building our country paid 4-1/2 to 4-3/4 cents per bushel, and years after said, "I know not how it is, but we grow rich by it." This was as early as 1807. Ashes the gain is not equal to a barrel of guano, but it is more than 1-1/2 or 25 cents worth, and for ten years, too. No objection to a pure guano or phosphate, but why overlook and let go to waste so much about the stable, cow-house, and hen-house, kitchen and dwelling? Had the authority of an authorized man, who says, we can do better than we are doing, we could save four or five million dollars worth of manure.

BREASTFEAST PUL.—We have an English cook who makes a very good meat pie, which we like very occasionally, after the following recipe: Cut three pounds of rump steak that has been kept until tender, into pieces half as big as a hand, trim off all the skin, sinews, and all else undesirable, and beat them with a chopper or mallet for the purpose. Chop very fine half a dozen eschabots or three onions, and add half an ounce of salt and pepper mixed, stew some of mixture at the bottom of the dish, then a layer of the mixture, and then so on until the dish is full; add half a gill of mushroom or other catsup, and the same quantity of gravy; cover it and bake two hours. Large oysters parboiled, and laid alternately with the steaks and their liquor substituted for the catsup, will be a variety.

Leached Ashes for Manure.

And why not? Why waste them? There are men who are quick on grass and superphosphates, but suffer to go to waste innumerable articles at home. The old man who aided in building our country paid 4-1/2 to 4-3/4 cents per bushel, and years after said, "I know not how it is, but we grow rich by it." This was as early as 1807. Ashes the gain is not equal to a barrel of guano, but it is more than 1-1/2 or 25 cents worth, and for ten years, too. No objection to a pure guano or phosphate, but why overlook and let go to waste so much about the stable, cow-house, and hen-house, kitchen and dwelling? Had the authority of an authorized man, who says, we can do better than we are doing, we could save four or five million dollars worth of manure.

Raising Domestic Turkeys.

Young turkeys are apt to die before they attain the age of three weeks. I came to the conclusion that the facility among them was caused by vermin, heavy feed, and cold damp weather. My method this season has been this: Take the eggs of the first laying and set under barn-door hens; the second laying let the turkeys hatch. Two or three days before hatching, sprinkle the nest and the fowls themselves with a little fine powdered sulphur. When the young were hatched I took a little sulphur, gun-powder, and lard mixed, and greased their heads and necks to keep off the vermin while the young brooded. In eight or ten days repeat the dose and put on another coat. **Mode of Feeding.**—I took equal quantities of wheat bran, Indian meal, and wet with sour or clabbered milk, and fed them till a month or six weeks old; then lessened the bran. Feed them early in the morning to keep them from rambling in the wet grass or dew.

Such has been my method of feeding and management, and I have lost only two out of forty hatched. Ducks managed in the same way—lost three by accidental causes out of thirty-five hatched. One, only, died while young. Chickens in like manner, with greased heads and sulphured nests—lost three in about sixty. —*Exchange.*

Lice on Poultry.

J. A. Fry, of Pittsburg, Kansas, thus gives his experience as to lice on poultry: "I have kept poultry for years, and some seasons have been troubled more than others with lice. I don't think I ever saw worse than this season. I have lost some valuable eggs by the hens being driven from their nests by lice,—also lost two hens from the same cause. I have tried almost everything, and failed, until it occurred to me to use tobacco stems mixed with a little lard, and to test it more thoroughly, I removed a hen that was literally covered with lice, and in a few days would have been clean. I clean the eggs and put her in a fresh box, and to-day, June 14th, I can positively assert, she came off clean, with several fine Partidge Cochins, and not a louse could I see after removing her from the box. I have put tobacco stems in all my laying places, and I am so well pleased with the experiments and results thus far, that I should like to hear that some of our fanciers or breeders, whose fowls are troubled with vermin, had tried the above remedy for themselves."

Maximum Garden Crops.

As much as eighty-two tons of beets have been gathered from one acre. Mr. George W. Gift is said to have raised one thousand bushels of turnips to the acre, for the Memphis market, and it is stated in one of the Northern agricultural journals that five hundred bushels of Irish potatoes were raised on one acre. Seven thousand cabbages can be easily grown on one acre. Mr. Gregory, a well known market gardener, Massachusetts, has sold in the Boston market as much as thirty-four tons of squash per acre, and as high as one hundred and forty dollars per ton, the usual average price being about thirty-five dollars per ton, being one thousand one hundred and ninety dollars per acre. Mr. Gregory also says it is not uncommon for the gardeners near by to raise from seven hundred to nine hundred bushels of onions per acre, and prices generally average about two dollars and fifty cents per barrel. This is the result of the intense system of manuring. Mr. Peter Henderson, the great market gardener, puts as much as one ton of guano to the acre, and sells as much as one thousand dollars per acre.

The Right Way to Boil Eggs.

There is an objection to the common way of boiling eggs, which people do not understand. It is this: The white under three minutes cooking, becomes tough and indigestible, while the yolk is still soft. When properly cooked eggs are done evenly through like any other food. This result may be attained by putting the eggs into a dish with a cover, a tin pail, and then pouring upon them a dozen eggs, and cover and set away from the stove for fifteen minutes. The heat of the water cooks the eggs slowly, evenly, and sufficiently, and to a jelly-like consistency, leaving the center or yolk harder than the white, and the eggs taste much richer and nicer.

BREASTFEAST PUL.—We have an English cook who makes a very good meat pie, which we like very occasionally, after the following recipe: Cut three pounds of rump steak that has been kept until tender, into pieces half as big as a hand, trim off all the skin, sinews, and all else undesirable, and beat them with a chopper or mallet for the purpose. Chop very fine half a dozen eschabots or three onions, and add half an ounce of salt and pepper mixed, stew some of mixture at the bottom of the dish, then a layer of the mixture, and then so on until the dish is full; add half a gill of mushroom or other catsup, and the same quantity of gravy; cover it and bake two hours. Large oysters parboiled, and laid alternately with the steaks and their liquor substituted for the catsup, will be a variety.

What I Have Seen.

An old man of experience says: I have seen a young man sell a good farm, turn merchant, and die in an insane asylum. I have seen a farmer travel about so much that he was nothing at home, and was looking after. I have seen a man spend more money in folly than would support his family in comfort and independence. I have seen a young girl, marry a young man of dissolute habits and repent it as long as she lived. I have seen a man depart from truth where candor and veracity would have served him to a much better purpose. I have seen the extravagance and folly of children bring their parents to poverty and want and themselves to disgrace.

I have seen a prudent and industrious wife retrieve the fortunes of a family when her husband pulled at the other end of the rope. I have seen a young man who despised the counsels of the wise and advice of the good, and his career ended in poverty and wretchedness. —*St. Louis Christian Advocate.*

A London music house advertises music boxes which play the following list of Sankey's hymn tunes: "Safe in the Arms of Jesus," "Gates Ajar," "Jewels," "Great Physician," "Jesus of Nazareth," "Knocking," "Bury Thy Sorrow," and "Clinging to the Cross."

Prof. Proctor, in a recent address, said: "Either Moses, or whoever wrote the book of Genesis, was inspired to write as he did, or else he must have been a perfect master of science as now taught, and the latter alternative, no less than the former, implies that he received miraculous assistance."

The great Sunday school at Stockport, England, is famous everywhere. Its last report shows in its main school 361 teachers and 8,614 scholars. Including four branch schools, the total membership is 424 teachers and 8,762 scholars. Since this school was founded 4,492 teachers and 69,242 scholars have been enrolled in its membership. This school is the greatest record in the world.

Fireside Reading.

"More Holiness Give Me."

More holiness give me,
More strivings within,
More patience in suffering,
More sorrow for sin,
More faith in my Saviour,
More sense of his care,
More joy in his service,
More purpose in prayer.

More gratitude give me,
More trust in the Lord,
More pride in his glory,
More hope in his word,
More peace for his sorrow,
More pain at his grief,
More meekness in trial,
More grace for relief.

More purity give me,
More strength to overcome,
More freedom from earth-stains,
More longings for home,
More fit for the Kingdom,
More used to his will,
More like and holy,
More, Saviour, like Thee!

—Sankey's Hymns.

Why Young Ladies Dress Extravagantly.

Going down town, recently, we chanced to walk a short distance behind two stylish young gentlemen, and overheard one say to the other, "Well, trot her out this evening and let's see her rags, and then I'll tell you what I think of her."

Elegant language from young gentlemen who consider themselves respectable, and complimentary remarks from a young lady who thinks herself respectable.

These same young men, no doubt, belong to a class who cannot afford to marry because the girls are so extravagant; they will dress in the fashion, and that costs more than the majority of the young men can afford. But whose fault is it that they spend all their time training and frizing? If one of them thought best to wear last year's hat or mantle would she go to an opera, concert or party? Not once in the season, and she knows it.

Every once in a while we read a very entertaining article on the characteristics of the young ladies of different cities, all as true as fiction, of course, and we remember of reading once such an article, in other cities, paid this following high compliment to Kansas City girls: "They do not affect any particular style of young men, but judge all by their brains and possibilities."

We fear that it might be said with more truth, of the young men of all cities nowadays, that they do affect a particular style of young ladies, and judge all by their dress and its probable cost.

To be sure, the young man has a conscience and a heart, which may twinge a little, while he escorts the most handsomely attired young lady on the street, if there chanced to be somewhere else a little maiden whom he expects some day to sew on his buttons, and whose papa is not worth \$50,000; but then he must have his amusement, and it would be anything but pleasure for him to gallant a young lady who was just in style, and who had the high compliment to Kansas City girls: "They do not affect any particular style of young men, but judge all by their brains and possibilities."

We fear that it might be said with more truth, of the young men of all cities nowadays, that they do affect a particular style of young ladies, and judge all by their dress and its probable cost.

What I Have Seen.

An old man of experience says: I have seen a young man sell a good farm, turn merchant, and die in an insane asylum. I have seen a farmer travel about so much that he was nothing at home, and was looking after. I have seen a man spend more money in folly than would support his family in comfort and independence. I have seen a young girl, marry a young man of dissolute habits and repent it as long as she lived. I have seen a man depart from truth where candor and veracity would have served him to a much better purpose. I have seen the extravagance and folly of children bring their parents to poverty and want and themselves to disgrace.

I have seen a prudent and industrious wife retrieve the fortunes of a family when her husband pulled at the other end of the rope. I have seen a young man who despised the counsels of the wise and advice of the good, and his career ended in poverty and wretchedness. —*St. Louis Christian Advocate.*

A London music house advertises music boxes which play the following list of Sankey's hymn tunes: "Safe in the Arms of Jesus," "Gates Ajar," "Jewels," "Great Physician," "Jesus of Nazareth," "Knocking," "Bury Thy Sorrow," and "Clinging to the Cross."

Prof. Proctor, in a recent address, said: "Either Moses, or whoever wrote the book of Genesis, was inspired to write as he did, or else he must have been a perfect master of science as now taught, and the latter alternative, no less than the former, implies that he received miraculous assistance."

The great Sunday school at Stockport, England, is famous everywhere. Its last report shows in its main school 361 teachers and 8,614 scholars. Including four branch schools, the total membership is 424 teachers and 8,762 scholars. Since this school was founded 4,492 teachers and 69,242 scholars have been enrolled in its membership. This school is the greatest record in the world.

How to Get Along.

Don't stop to tell stories in business hours.

If you have a place of business, be found there when wanted. No man can get rich by sitting around stores and saloons. Never "fool" in business matters. Have order, system, regularity, and also promptness. Do not meddle with business you know nothing of. Do not kick every one in your path.

More miles can be made in a day by going steadily than by stopping. Pay as you go. A man of honor respects his word as he does his bond. Help others when you can, but never give what you cannot afford to, simply because it is fashionable. Learn to say No. No necessity of snapping it out dog fashion, but say it firmly and respectfully. Use your own brains rather than those of others. Learn to think and act for yourself. Keep ahead rather than behind the times.

Young men, cut this out, if and there be any fallacy in the arguments, let us know.

Revels continue to be reported from many localities, the most wonderful story coming from an almost unbroken portion of Australia where 1,200 persons have been converted. A main feature of this report is that the converts were "from different denominations"—certainly conversions which lead to such honesty of statement must be genuine. The Canada Presbyterian Board of French Evangelization seem to be making many converts from Catholicism. Father Chiniy recently reported one hundred and fifty-seven at Montreal, and a Mr. Pelletin one hundred and twenty-five. —*Church Union.*

TABLE CONVERSATION.—A great deal of character is imparted and received at the table. Parents too often forget this; and, therefore, instead of swallowing the food in sullen silence, instead of severely talking of others, let the conversation at the table be genial, kind, social, and cheerful. Don't bring disagreeable things to the table in conversation, any more than you would in your dishes. For this reason, too, the more good company you have at your table, the better for your children. Every conversation with company at your table is an educator of your family.

Humor.

An inebriated man walking along the street, regarded the moon with sovereign contempt. "You needn't feel so proud," he said, "you are full only once a month, and I am every night."

Perkins suggests the following inscription for the front of an idiot asylum founded in England by a patent medicine purveyor:

Not off is safe so just-see wealth returned to the simple source from which it poured.

A negro looked in at the make in George Sweeney's establishment, on the day before Christmas, and remarked, in an excited manner, to his companion, an old negro whose hair and head resembled the back of a swampy possum, "Looky dat Uncle Jake! I golly, dem ar things 'pears to me 'zactly like de Ku Klux what whipped de culled people in de Bone Yard."

Joke.—Bless de Lord, it 'pears to me dat I hab seed 'em before—less gitt away from here nigger, dese white folks ar dangerous.

TRAVIS, GRISWOLD AND GOTTIE.—"Keep your seat," said I, as my friend rose to go; "I cannot help repeating that old boomerang joke attempted to be played upon Gough by everybody's pet humorist, Mark Twain, and that 'Patfall' joker, the Fat Contributor. It has been told before, but I should like to repeat it, stripping the story from the falsehoods by which it was formerly embellished."

One evening Train and Gris found themselves together at the Sherman House, in Chicago, B. F. (before the fire). Drifting about in search of the picturesque, they followed the human stream, till (to wear the metaphor threadbare) they stranded on a bar. Mr. Gough was staying at the house at the time, and being unwell, had retired early. A bright idea struck Train's restless mind. "Let's send him up a cocktail!"

Went to get a cocktail up him. "Waiter! Bring me a cocktail!" "Some mistake; never touch liquor," Waiter positive; Mr. Gough more so.

On the way down it occurred to the darkey that it was a pity the cocktail should be wasted, so he drank it and reported "all right" at the bar. Train and Gris, intensely delighted, thought they had caught the cleverest napping.

"Let's send him up another," said Gris. Some result; cocktail receipted home by darkey. Excitement fever heat.

"Give him brandy, strong" abouted Train. Disappearance of darkey,—ditto cocktail. Report satisfactory, and the precious pair put their heads together, and began connecting a line of water, and the temperature ran high. "God!" entered the bar room, approached our heroes, and said:

"I am afraid you rest under a misapprehension. Seeing that I was being made the victim of a practical joke, I followed the waiter down and saw him drink the liquor that I suppose you thought I had used. You will please refrain from sending any more up, as I have not felt the need of such drinks for years."

When this subject is brought up now to Train, he says the Fat Contributor "retired within himself like a grunted toad," but further says that the "Fat Contributor" was in a Chicago, didn't know there was a Sherman House, etc.

Money Saved is Money Made.

READ, CONSIDER, ACT.

WARD'S PATENT IMPROVED RAIL FENCE.

Editor Southern Plantation:—As farmers have at length become convinced that pastures are indispensable to the success of every planter, there is daily an increasing demand for the introduction of cheap and substantial plans of fencing. For the benefit of all concerned, I would suggest the propriety of adopting at once Ward's Patent. Early this spring I decided that unless I could fence off my small grain and worn lands, so as to reap the benefit of the pastures for my stock, I would have to abandon farming. Hence I had a great many rails split, and hauled them where I wanted to make a new fence, by chance I met with Mr. John A. Wiley, of Marion, and purchased of him the right to use the "Ward Fence" on my farm; since that time I had put the fence on the new place, and had at least half the rails left that were hauled to make the fence on the old plan. I know it to be the best fence I ever had around my farm, to turn unruly cattle or mules. In running the fence, I had to go down one hill that was steep, and a horse was used to be, and one some places that were unusually sliding, and on those places the fence is in every way steady, no slipping or falling of rails as is common on hilly land. Every seven rails, ten feet long, will go nine feet and eight inches. I would recommend the fence to all farmers.

R. M. BURT.

Port Deposit, Ala., August 17, 1875.

Last Summer I had over a mile of Ward's Patent Improved Rail Fence put four miles of it. I could not have had the rails split and hauled to have made the same length of fence on the old plan. I feel quite sure that the cost of building the new is not more than half that of building the old. It has more strength, and is more durable, and is better against stock, winds and overflows. The labor and cost of repairing, cannot exceed one-third of the old. Most respectfully,

JOHN MCL. BRYAN.

Artesian, Miss., April 24, 1875.

I think Ward's Patent Rail Fence the best fence by far that has ever been my fortune to see. It is a success beyond a doubt. JOHN M. SHACKLEFORD. Columbus, Miss., Dec. 19th, 1875.

I have put up (200) two hundred and sixty panels (the Ward Fence). I used four rail and two poles, to the panel, and my fence is about five feet high and will stand all the wind that will ever come, I think, or anything else. It will last twice as long as the old worn fence, is much easier repaired, and with less cost of material. In short, it is the best fence I have ever seen, and needs no recommendation. If a man will just get a right and put up a few panels it will recommend itself.

THOS. R. FELLS.

Tupelo, Miss., June 7th, 1874.

I think it will take with the farmers of the country. There is no Practical man who cannot see the great advantages in adopting the fence. It is without any doubt, the very thing the country is so much in need of.

JOHN O. PERKINS.

Perkinsville, Miss., Dec. 4th, 1874.

I have carefully examined the Fence, which Mr. Wiley is offering to introduce into our county, and I do not hesitate to say that for cheapness, practicality and efficiency, it is the best fence I have seen. Respectfully,

JAMES F. BAILEY.

Marion, Perry Co., Ala., Jan. 22d, 1875.

I have seen Mr. Wiley's fence put up, and think it is everything he claims for it. I am sure it will save one-half, both of labor and cost. Look at it and figure on it and you will be convinced. MARION, Ala., Dec. 20, 1874.

With the examination I have given "Ward's Patent Improved Rail Fence," I am prepared to give it my full endorsement, and recommendation; in short, it is the best fence for the country, as the most durable, the strongest and by fifty per cent the cheapest fence that any man can build. Very Respectfully,

L. U. WILKES.

Perryville, Ala., Jan. 20th, 1875.

I have known the "Ward Fence" tried and thoroughly tested in several counties in Mississippi, and know it to be the best and cheapest fence now in use; having seen the fence tested by overflows of water, pressure of wind, stock, etc., and stand the pressure of all without any breaking whatever. JACKSONVILLE, Ala., March 23, 1875.

Ward's Patent Improved Rail Fence, a member of DeSoto Grange, No. 43, d'd invent and obtain letters patent on a "Wood Fence," on the 7th day of Oct., 1874, which invention is known as Ward's Patent Improved Rail Fence; and whereas, said invention does possess, in an eminent degree, all the points of economy or merit which is claimed for it by the Patentee, and has been "FULLY TESTED" and placed on trial in this vicinity, as well as in other States; therefore

Resolved, That the Granges of Tate County, Mississippi, now assembled as a County Grange, do most heartily endorse said invention, and recommend the same to the Order of Farmers of Mississippi and farming public generally throughout the United States.

R. M. DEAN, M.

C. E. STANFIELD, Sec'y.

Senatobia, Miss., July 23d, 1875.

I built in August sixty panels of the Ward Improved Fence, and I am free to state that I like it the best of any fence I have ever seen and people in passing seem to admire it. It is a cheap fence because it takes so few rails to make it, and I think it the safest against unruly stock. Very Respectfully,

JAMES MIDDLETON.

Vernon Sanford Co., Ala., Nov. 1st, 1875.

For Comtg. Township, or Farm Rights, address John A. Wiley, Marion, Ala., who owns the State right of Alabama, Louisiana, and an interest in Mississippi and South Carolina.

All parties willing to John A. Wiley, for particulars in regard to the Ward Fence, will please give their county and post-office.

Mr. Wiley is a member of the Baptist Church of Marion, and all the testimonials and other publications are genuine. —*Ala. Baptist.*

Nov. 10th,

Nov. 10th,

Nov. 10th,

Nov. 10th,

Nov. 10th,

Nov. 10th,

Nov. 10th,

Nov. 10th,

Nov. 10th,

Nov. 10th,

Nov. 10th,

Nov. 10th,

Nov. 10th,

Nov. 10th,

Nov. 10th,

Nov. 10th,

Money Saved is Money Made.

READ, CONSIDER, ACT.

WARD'S PATENT IMPROVED RAIL FENCE.

Editor Southern Plantation:—As farmers have at length become convinced that pastures are indispensable to the success of every planter, there is daily an increasing demand for the introduction of cheap and substantial plans of fencing. For the benefit of all concerned, I would suggest the propriety of adopting at once Ward's Patent. Early this spring I decided that unless I could fence off my small grain and worn lands, so as to reap the benefit of the pastures for my stock, I would have to abandon farming. Hence I had a great many rails split, and hauled them where I wanted to make a new fence, by chance I met with Mr. John A. Wiley, of Marion, and purchased of him the right to use the "Ward Fence" on my farm; since that time I had put the fence on the new place, and had at least half the rails left that were hauled to make the fence on the old plan. I know it to be the best fence I ever had around my farm, to turn unruly cattle or mules. In running the fence, I had to go down one hill that was steep, and a horse was used to be, and one some places that were unusually sliding, and on those places the fence is in every way steady, no slipping or falling of rails as is common on hilly land. Every seven rails, ten feet long, will go nine feet and eight inches. I would recommend the fence to all farmers.

R. M. BURT.

Port Deposit, Ala., August 17, 1875.

Last Summer I had over a mile of Ward's Patent Improved Rail Fence put four miles of it. I could not have had the rails split and hauled to have made the same length of fence on the old plan. I feel quite sure that the cost of building the new is not more than half that of building the old. It has more strength, and is more durable, and is better against stock, winds and overflows. The labor and cost of repairing, cannot exceed one-third of the old. Most respectfully,

JOHN MCL. BRYAN.

Artesian, Miss., April 24, 1875.

I think Ward's Patent Rail Fence the best fence by far that has ever been my fortune to see. It is a success beyond a doubt. JOHN M. SHACKLEFORD. Columbus, Miss., Dec. 19th, 1875.

I have put up (200) two hundred and sixty panels (the Ward Fence