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VOL. 3.

"Enough."  
BY FRANCIS HIDELEY HAYES, D.D.

I am so weak, dear Lord! I cannot stand.  
One moment without thee.  
But oh, the tenderness of thine enfolding!  
And oh the faithfulness of thine upholding!  
And oh the strength of thine right hand!  
That strength is enough for me.

I am so needy, Lord! and yet I know  
All fulness dwells in thee.  
And hourly hear thy voice falling measure  
Supplier, and fills in overflowing measure.  
My least, my greatest need. And so  
Thy grace is enough for me.

There were strange soul-deep, restless  
And sad, and unfulfilled  
Unfulfilled as the sea.  
An infinite craving for some infinite stilling;  
But now thy perfect love is perfect filling;  
Lord Jesus Christ! Thy love my died.  
Thou, thou art enough for me!  
—Christian Secretary.

Gainesville Baptist Church.  
REV. T. M. BAILEY'S VISIT—CHRISTIANS  
SHOULD SUPPORT THE MINISTRY—  
NEWSPAPER ARTICLES—  
CLEAR AIM OF SOME WRITERS—  
THE ALABAMA BAPTIST—  
PASTOR—  
IMPORTANCE OF COMBINED EFFORT  
ON THE PART OF ALABAMA BAPTISTS.

Bro. Editor: Our pastor, Rev. J. E. White, now resides in our town and fills our pulpit two Sabbaths in each month. Our weekly prayer-meetings are kept up and are a source of great comfort to us. The Sunday school is good and very interesting, and we have been favored with a visit from

He preached for us twice on Friday, the 18th, went next day to a church about thirteen miles distant, where he preached in the morning, and then returned to fill our pulpit again for us on Sunday. On this, the Lord's day, his first talk was to the Sunday school, and he gave a very instructive, appropriate and impressive address. He preached both morning and evening to attentive audiences, and the collection for the State Mission Board, which was taken up, did very well.

We pronounce Bro. Bailey indisputably the right man in the right place, and the churches all over our State should cheerfully rally to his support.

During his stay in our midst, his home was with the writer and family, and as a Christian gentleman, we accord him a place in our affections, and follow him with our prayers that he may succeed in stimulating all our churches to earnest, active, persistent effort in the great work committed to their trust.

Christians should support the ministry, and if they could realize that all their possessions belong to the Lord, they would then see that they have no right to withhold their hearty support from His faithful laborers.

NEWSPAPER ARTICLES.  
With some it is an easy matter to fill columns after columns in a religious newspaper which will prove both instructive, and entertaining to the reader, but as a general thing, lengthy productions by the average writer, when sifted, leave absolutely nothing worthy of space.

CLEAR AIM OF SOME WRITERS.  
Then, again, there are those who imagine because, by their subscription, they help to support a paper, none of their articles—even if the subject matter can be of no interest to others, must not be declined. Their personal wishes must be respected, their selfish desires gratified, and the press made to grind a private axe for them, or we hear, "away with your paper, no further use for it," etc. It is natural that human beings should differ and we expect nothing else, but the sooner we learn our private affairs do not concern others, and keep silence, the better for all parties.

As one who feels a deep and abiding interest in  
THE ALABAMA BAPTIST,  
I may be permitted to say that an absence from its columns of all bitter animosities has, with the writer, constituted a great virtue, all praise to the wisdom and discrimination of its editor. We should be very proud of our paper and work to increase its circulation, urging its claims upon our people. While the Baptist cause every where is dear to our hearts we should awake to the

IMPORTANCE OF COMBINED EFFORT  
on the part of Alabama Baptists, and to a sense of the responsibilities that are now resting upon us.

Taking a retrospective view of our history in the past, and the progress made, let us take courage, and with hearts full of joy and gratitude

to God, let us combine our strength, energy, genius, skill, wisdom and ability, that the aggregated result may make for us, in the future, a brighter and more glorious record.

Old Time with his glass and says he never stays his foot-steps for our convenience or pleasure, and soon the night will be upon us, "When man works no more." A day's rest is forever past, sealed to all eternity and belongs to God alone. How important that we who profess to follow Christ should be earnest and sincere!

Mrs. Kate Woodruff.  
Letter from Waco.

Bro. Winkler: Believing that a few lines from this section would interest the readers of ALABAMA BAPTIST, I now write.

Waco is quite a city. The place boasts of several important establishments. The city is divided by the Brazos river, hence the names East and West Waco. Population about 12,000. The crops in this (McClain) county are said to be better than ever before. Have spent several weeks in the country, and from appearances they could not be improved. A person does not suffer much from heat here, because the nights are cool and pleasant and during the day a refreshing breeze blows continually.

Perhaps some of the readers of the ALABAMA BAPTIST have heard of the GREAT REVIVAL AT WACO; but fearing that many have not, I will endeavor to give a faint idea of what has been accomplished in this city. Bro. W. E. Penn, a Baptist evangelist, has labored for three months here, and has been the instrument, sent of God, of converting five hundred and eighty souls. He encountered difficulties at first, for the Methodists, Presbyterians, Catholics, all tried to discourage him in his noble work; but he was sent of God, therefore his labors were blessed. Strange, yet true, that many of those who tried to thwart his labors afterwards joined the Baptist church. The writer heard the experience of a Catholic and his wife. The gentleman remarked that, after reading carefully and prayerfully the "Baptist Bible," he had made up his mind that the Baptist religion was right and he wanted to unite with that church.

Bro. Penn has been enabled by the help of God, to settle many unpleasant feelings existing between brethren of the church.

The people of the Baptist church offered a special prayer to the effect that God would pour them out such a blessing that they could not contain it. That prayer was answered, for the membership has been increased to such an extent, that if all the members were present at the same time, over seventy-five of them would be compelled to linger on the outside of the church. Some say it was an accident, luck, etc. Oh, what a pity such accidents happen so seldom.

ROBINSONVILLE.  
On Sunday, 23rd ult., Bro. Penn visited the above named place, (six miles from Waco), and held a meeting for twelve days. There were one hundred and eighty-six conversions during that time. Never before have I witnessed such a meeting, it by far surpassed the meeting at Waco, all things considered. People would come from a distance of thirty miles to attend. It has been the custom of brethren of the Baptist church at Robinsonville to have service once a month, but on account of the many accessions to the church during the revival, they have called a pastor to preach every Sunday.

Two men from the State of Louisiana, were passing the church and they decided to stop and see what was going on. It was not long before they were converted.

WHITE HALL.  
From Robinsonville, Bro. Penn went to White Hall. White Hall is a country church, the same distance from Waco as Robinsonville. Bro. Penn tarried with that church four days. During that short period eighty-six souls declared themselves to be on the Lord's side.

BOZEVILLE.  
Bozerville is a little village the same distance from Waco as White Hall. There have been fifty conversions at the above named town, and the work is still going on.

Nearly one thousand people have been converted in this country by the labors of Bro. Penn. Surely the spirit of the Lord is in the Lone Star State. All excitement at these meetings is avoided. A note worthy of fact is that very few children are converted. Some have joined the church as late as eighty years of age. Out of 189 conversions at Robinsonville only 3 or 4 were children and they were twelve years of age. The

average age of those who are converted is between 16 and 50 years. Bro. Penn, in a calm quiet way, states the facts and the people meditate and act.

It is enough to melt the heart of the hardest sinner to see old Texans throwing their arms about each other's necks and making friends. To God be all the praise.

V. C. H.  
Waco, Texas, Aug. 14.

That "Original Story" Again.

Relative to the first point made against Bro. McQueen, I will state that I read the sentence in question, without stopping to analyze it, not suspecting that I had not caught the true meaning of the writer, at a glance. I referred to it again, not to examine its construction, but merely to get a correct copy of it. By closer observation, I see that it will not, as stated by Bro. Lyon, allow of the construction I gave it. To my mind, however, the sentence is deficient in clearness or perspicuity. The conjunction *and*, should not have been omitted before the words, "*and not accepted, etc.*"

On this point I deem further explanation unnecessary.

THE DIVIDING LINE.  
In relation to the other point, I will say that the gospel is addressed to the hearer, as well as to the reader. If, therefore, following the gospel plan, I had placed any limitation on his remark: "You are little sinners against God, and unless you exercise repentance toward God and faith in the Lord Jesus Christ, you will be lost, the last one of you." I certainly would have included as addressed, those children capable of hearing his article read, as well as those capable of reading it. But, I am informed that he alluded only to those capable of reading his communication; supposing that all such readers had passed the line of accountability.

Inferred from several expressions that he had located this line at a very early period in the child's life, if located at all, I was desirous of knowing his true position. Since I have drawn him out, and he has defined his position more accurately, I readily agree with him in reference to those who have really passed this line. But, when he has alluded to the line of accountability, I find that we differ widely.

Children generally learn how to read by the time they are five or ten years of age; and Bro. M. was certainly addressing a great many under ten years old; for he says, "many of you are ten, twelve, and over," which implied that many—perhaps the greater number—were not ten, twelve, and over.

I am not prepared just now to believe that so many children become accountable at such an early age. Somewhat, I am inclined to believe that, in the great day of the final reckoning of accounts, God is going to be more merciful to them than is generally supposed, and that hell is not going to be filled up with the souls of many children, especially the souls of little children.

They were not little children who were added to the church in the apostolic days; but, "believers were the more added to the Lord, multitudes both of men and women." ("Men and women" no record of children.)—A. A. Sherman. Neither did children reject the counsel of God; but the Pharisees and lawyers rejected the counsel of God against themselves being not baptized of him (John).

These were persons holding to doctrines and performing duties not likely to be understood or performed by children. If, then, there was not one child among that multitude of believers added to the Lord, and no mention is ever made of the rejection of Christ by children, is it not more than probable that we, in the present age, are teaching that God requires more of little children than he really does?

I would not, however, be understood as opposing, in every instance the reception of those under maturity. I do not doubt that Gregg had a clear head and a renewed heart, when at the age of ten, he wrote the hymn commencing

"Jesus! and I'll love thee  
A mortal man, anointed of thee!  
A mortal man, whose angels praise,  
Whose glories shine through endless days!"

Undoubtedly, some younger than this, by their conversion and pious walk, have given satisfactory evidence that they understood the fundamental truths of the gospel, and that they had truly been adopted into the family of God, made "heirs of God, and joint heirs with Christ."

Now, I know that the capacity to believe seems to imply also the capacity to disbelieve understandingly; yet may not an undeveloped mind be more easily awakened to the reception of the truth, than to the intelligent rejection of it? When, too, the

imperfect mind does knowingly exercise some unbelief, will God be ready to regard it as a full or complete rejection of the truth as he is to regard a small capacity to believe as a proper state of the heart for the implantation of the truth?

UNREASONABLE THOUGHTS IN CONCLUSION.  
I think that brother McQueen is big enough to stand his own hand, without turning a *Lyon* or a *Stone* upon me; and, as I did not intend to beard the *Lyon* in his lair, I hope that he will retire, and not show his ugly paw any more, until he is disturbed in his quietude by a *Stone* being hurled at him.

J. D. GARRARD.  
Pine Level, Ala., Aug. 10, 1876.

Ministers' and Deacons' Meeting.

Bro. Winkler: The Ministers' and Deacons' Meeting of the Cherokee Association, met with Pleasant Grove church, 25th and 26th of July, 1876. Officers of the association requested to act. Introductory sermon by Elder Bailey Bruce; churches represented, Black Creek, Brethren Parkers, Lackey and Blackwell, Union, Bro. Horton; Providence, Bro. Chromley; Pleasant Grove, Brethren John B. Appleton, T. N. and R. H. Appleton; Liberty Hill, Bro. A. B. and Wm. Tedmore; Macedonia, Bro. Wilbanks; New Canaan, Brethren Burroughs, Packett and Smith; Flat Rock, Brethren Posey, George Glazner and Metz; Gravel Hill, Brethren Bruce and Hammack; New Harmony, Bro. Hodgins; Mr. Vernon, Brethren Jolly and L. Glazner; Mr. Lookout, Bro. Copeland. The following subjects were discussed: "What is the duty of Deacons?" Answer, to take care of the poor of the church and especially the indigent widows.

2nd. How shall public and private offences be settled? Answer, Public offences require public reproof and should be settled in open conference. Private offences are only known to the parties and should be kept private till Christ's injunctions in the 18th chapter of Matthew are strictly obeyed.

3rd. Can Deacons perform their duties unless they have the aid of the male membership. Answer, they can. Appointed by the church, Friday before the fourth Sabbath in October. Subjects: Missions, Elder J. B. Appleton to write an essay; S. Schools, Elder E. Burroughs; to write on Temperance, Bro. T. N. Appleton; to write on duties of churches to their pastors, Bro. C. Packett; to write on duties of pastors to their churches, Elder W. J. Hodgins; to write on doctrine of election, Elder B. Bruce. The meeting was harmonious and refreshing to all present. The meeting continued most of the week following, no additions, several anxious enquirers.

This seems to be a year of wonderful events to us. Sister Agnes Bishop, who recollects some events of 1776, walked two miles over a rugged road to attend this meeting. Their family record was destroyed by fire, her age not exactly known. Pleasant Grove has three members over 80 years.

Crops fine, most too much rain at present; hope some of you will attend our associations next month.

T. N. APPLETON.  
Collinsville Aug. 7th, 1876.

Bible Reading.—X.

CARELESS READINGS.

I have been led by the perusal of a short article in the *Examiner* and *Chronicle*, to anticipate a subject which requires more mature consideration than I am able to give it. The difficulty lies not so much in its intricacy as in the necessity for condensation and selection. The writer of the article referred to, very properly condemns the notion of "guardian angel," but from mere negligence fails to notice the real force of the passages (Matt. xviii:10, and Acts xii:15) on which it depends. We all know that "angel" means "messenger," and we read of the angels, that is messengers, of God, and of the devil and his messengers. But when our Lord says that the *little ones* messengers do always behold the face of his Father, he does not mean God's messengers sent to them, but their messengers sent to God. This may metaphorically mean their prayers, but cannot mean guardians in attendance on them. Again, when Rhoda affirmed that she had recognized Peter by his voice, the assembly said "is he messenger." Their view may have been a superstitious one, but it could not have been that an angel sent from God, to watch over Peter, must resemble Peter in the tone of his voice. The angel they were thinking of must be something emanating from Peter, not sent to him.

Schools are responsible for some careless readings. Thus they ought to tell us that in Gen. ix:27, "God

shall enlarge Japheth, and he shall dwell in the tents of Shem," there is nothing in the original to prevent the "he" from referring to God; and thus we should be saved all speculation concerning Japheth crowding out Shem, and be directed to the fulfillment of the prophecy in the tabernacle of God being set up among men, and among men of the Shemitic stock; and, in fact, the descendants of Canaan were hewers of wood and drawers of water for the tabernacle.

The change of the word "baptize" into "wash" has disjoined the sense of one passage at least. In Luke xi:38 we find one marveling that Jesus did not baptize himself before dinner; and the narrative is continuous to the 50th verse of the next chapter where Jesus says to his disciples, "But I have a baptism to be baptized with."

Perhaps the greatest carelessness that scholars have been guilty of, is in regard to Rom. ix:3. They ought to know that the Greek *cannot* mean "I could wish," but does mean "I did (or used to) wish." Give it this rendering, which truly exhibits the state of mind of Saul of Tarsus, and one of Paul's characteristic parentheses dispels all the perplexity in which careless scholarship has involved the passage—thus: "I have great heaviness and continual sorrow of heart (for I used to wish myself [as they do now] accursed from Christ) for my brethren, my kinsmen according to the flesh." Compare xii:1 of the same epistle.

Of less importance is Phil. iv:3, where commentators have speculated whether Paul's "true yokefellow" was a man or a woman, quite blind to the fact that the expression he uses (*syzygos*, vocative *syzygos*) is a literal Greek translation of the Latin *conjux*, and is the only becoming word he could use in such a connection for "wife." They may imagine as much as they please that they have proved Paul to have been a bachelor *six years before* that; that is nothing to the purpose.

Paul's rule (1 Tim. iii:2 and Ti. i:6) requiring a bishop to be the husband of one wife (or "the man of one woman") is said to be bothering the Episcopalians just now, and among the Greeks second marriages are forbidden to the clergy. It is the duty of the clergy to remind us that divorce is as shamefully habitual among the people with whom Timothy and Titus labored, as it is now among us; but the apostle here puts up an absolute bar between divorce, remarried Christians and the eldership.

NATHANIEL.

Something About Foreign Missions.

XXVIII. SHANGHAI MISSION.

THOMAS WILLIAM TOBEY, D. D.

ONE OF THE FOUNDERS.

As has been stated, Mr. Tobey was associated with the origin of the Shanghai Mission. How prominent a part he took in the founding and fostering of this station appears in the published records of the Board of Foreign Missions. At present we propose only a bare outline of his life and post missionary life.

ANTE.

Mr. Tobey was born at Fort Hill, North Providence, R. I., on the 15th of September, 1819—the same year as his missionary colleague, M. T. Yates. He professed conversion in Bristol, R. I., in February, 1837, and was baptized on the last Sabbath of that month by Rev. Zalmon Tobey, pastor of the Bristol Baptist church. His first collegiate year was spent in Brown University, under the presidency of Dr. Francis Wayland. He was graduated at the Columbian College, of Washington city, in 1844. In 1841 he was licensed to preach by the Lebanon Baptist church, of Lancaster county, Va. On the 4th of Aug., 1846, he was accepted with Messrs. Yates and E. C. Johnson by the Board of Foreign Missions as a missionary to China. He was ordained in Washington, D. C., on August 25th, 1846, by a council called by the E. Street Baptist church, of which Rev. G. W. Samson, D. D., was pastor.

The public exercises were as follows: Rev. A. Samson offered the introductory prayer. Rev. Franklin Wilson, of Baltimore, read the Scriptures. Rev. George F. Adams offered the opening prayer. Rev. S. P. Hill preached the sermon. Rev. J. B. Taylor offered the ordaining prayer. Rev. G. W. Samson gave the right hand of fellowship. Rev. G. W. Samson read the hymn. Rev. C. R. Hendrickson offered the concluding prayer. Rev. T. W. Tobey pronounced the benediction.

After "farewell services" in the Bowdoin Square church of Boston, Mr. Tobey and wife sailed for China on March the 11th, 1847, in the ship Ashburton, with Mr. F. C. Johnson and Mr. and Mrs. J. L. Shook. Mrs. Tobey was the sister of Mrs. Shook, and daughter of the Rev. Addison Hall, of Virginia. They arrived at Hong Kong the 25th of June. Arriving Mr. and Mrs. Yates, who arrived shortly afterward, Mr. and Mrs. Tobey, as was said in the sketch of Mr. Yates, proceeded with him at once to their proposed station at Shanghai.

On account of the ill health of his wife, Mr. Tobey returned to

America in 1850. In August of that year he became the pastor of the Raleigh Baptist church. In 1853 he accepted the pastorate of Yanceyville, N. C. At the former place, Mrs. Tobey died. In 1858 Mr. Tobey was pastor of Sumterville and Jones' Creek churches, in Sumter county, Ala. In 1859 he was elected Professor of Theology in Howard College, Marion, Ala. In 1863 he moved to Paducah, Ky. In September, 1870, he entered upon his duties as Professor of Ancient Languages in Bethel College, Russellville, Ky. Recently he has made a donation of some six thousand dollars to that institution, of which he is still an honored professor.

MISSIONARY LIFE PREFERRED.

It will be seen that Mr. Tobey, on his return from China, entered upon the work of the ministry, and continued in the pastorate from 1850 until 1859, when he went to Marion to teach theology. The war in 1862 broke up the College, and he took the professorship of *Belles Lettres* in the Judson Female Institute, and for eight years was engaged in teaching young ladies in Marion and Paducah. Since 1870 he has been teaching young men and preaching occasionally. Thus he has been nine years a pastor, three years a professor of theology, eight years a teacher of young ladies, and had been left to his choice, he would have much preferred to spend those twenty-five years among the heathen; but God in his providence arranged it otherwise; and he has cheerfully submitted to his will.

But is there not important home-labor in behalf of the nations? Will not Foreign Missions even have earned advocates in Kentucky while that State includes among her citizens our three returned missionaries, Burton, Cabanis and Tobey? T.

Home Missions.

The Home Mission Board is following the instructions of the Southern Baptist Convention, by dispensing with paid agents, as far as practicable. Pastors and churches by a hearty co-operation in the effort, can make the experiment a success. Without their co-operation, it must prove a failure. Motives are not wanting to stimulate the disciples of Jesus in this great undertaking. It is his will that the Gospel shall be preached to every creature. It is his work to which we are called by his Word and his Providence.

While the doors are opened wide, to almost every nation, and rich harvest fields invite us to enter, surely they who live under our own bright skies, our kindred, neighbors, and friends, have special claims upon our sympathy and our service.

The demand for laborers in the home field was never greater, the promise of a rich return never more hopeful. Just beyond the border the Macedonian cry for help is heard from the Indians—the Creeks for reinforcement of missionaries and a mission school. Our tried and faithful missionaries, Rev. Willis Burns, to the Chickasaws, and Rev. R. J. Hogue, to the Choctaws, are laboring without a stipulated salary. Is this right?

Wide some of the nations are upon the war-path, scattering blood, the Shawnees, a wild tribe, are pleading for the Gospel of peace, and for schools for their children. The opportunity of doing the work assigned the Board, is before us, but opportunities do not linger. We must seize the occasion, or it may be lost. The Board can do no more than the friends of Jesus and of missions, give them the means to do.

"Brethren, think on these things," and may the prosperity which the apostle wished for "the well beloved Gaius" be yours.

WM. H. MCSTROSS,  
Cor. Sec. H. M. Board.

Ordination.

By request of Medline church, Bethlehem church in conference, called a presbytery for the purpose of ordaining Pro. A. C. Perry, to the work of the ministry. The ordination to take place on the 12th of Aug. The presbytery consisted of Brethren J. M. Hicks, J. J. Stewart, and the writer. Brethren Hicks and Stewart being absent on Saturday, the work was deferred until Sunday. Bro. Hicks being absent still, Bro. J. M. Heard was called to fill his place.

After an appropriate sermon by the latter Bro. the presbytery asked the church to present their candidate. Bro. Heard examined him upon his doctrinal views, and found him to be sound in the faith. Bro. Stewart gave the charge and the writer offered prayer. The church together with many visiting brethren were then called upon to extend the right hand of fellowship to Bro. Perry, as a token of their reception of him as being fully qualified to preach the gospel.

May the Lord bless the brother and may he be an instrument in His hands of bringing many souls to Christ.

W. N. HUGHES.

Enquire of the Lord.

SKETCH OF A SERMON DELIVERED ON LORD'S DAY MORNING, JULY 9, 1876, BY REV. C. H. STUBBOKS, AT THE METROPOLITAN TABERNACLE, NEWINGTON.

[Arranged for the Alabama Baptist.]

"Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock." As the holy flock, at the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord.—Ezekiel 38:27, 28.

Multiplication is a very ancient form of blessing. It is plain that one of the blessings which we as a church should seek with all our hearts is that of continual increase. The entire church of God should look for the daily multiplication of the spiritual seed. We have the promise of it in the text, but there is appended to it this condition, "I will yet for this be enquired of by the house of Israel to do it for them." I will increase them with men like a flock.

I shall speak upon this text thus: Why should we enquire of the Lord to enquire of which text speaks? For this will I be enquired of? next, how should such a duty as this be performed? the text will afford us a guide; and, thirdly, on what ground can any Christian man be excused from the duty of uniting with his brethren in enquiring at the hand of the Lord for a blessing?

1. WHY SHOULD WE AROUSE OURSELVES TO THIS ENQUIRY AT THE HANDS OF THE LORD?

1. Because it is a great privilege to be allowed to enquire at the hands of the Lord. Now suppose for a moment that it were my painful duty to stand here and say, "Brethren and sisters, it is of no use our praying; the mercy-seat has been abolished; God in anger has hidden the Mediator lay aside his office, and supplication is no longer to be heard." What wringing of hands, what weeping of hearts as well as eyes if it were indeed true that the prayer was denied to the people of God! Since then at this time you are all, if you be the people of God, made to be royal priesthood, and the mercy-seat is open to every believer, take care that you do not despise your birthright. To each one of you the promise is given, "He that seeketh findeth, and to him that knocketh it shall be opened," and is not this sufficient reason why we should arouse ourselves to use the privilege which the Lord records to us?

2. Prayer is also to be looked upon as a necessary gift of the Spirit of God. The spirit of prayer exists it is wrought in the heart by the Holy Spirit himself and when the text says, "For this will I be enquired of," it is a promise that men shall enquire. Covenant gifts are always to be earnestly coveted, for they are "the best gifts." Remember what blood it was which sealed that covenant, and made it sure to all the seed. It cost the Redeemer his heart's blood. Forsake not then the assembling of yourselves together in prayer as a great manner of some in neither neglect the mercy-seat in prayer, nor fail to enquire at the Lord's hand, for supplication is a covenant gift, and must not be despised by an heir of heaven.

3. We must pray, because it is a needful work in order to the obtaining of the blessing. The church of God is to be multiplied; but "Thus saith the Lord God, I will yet for this be enquired of." Remember that this is virtually written at the bottom of every promise. I must then, brethren, exert you to be much in enquiring at the Lord's hands, because countless blessings are suspended upon the exercise of prayer. Imagine for a moment that these blessings should not come; suppose that month after month the particular blessing of the text should be withheld; into what a state of mind would every earnest Christian be brought. No increase—we come to the communion table, but report no additions; no need to hold church-meetings, for there are no confessions of faith to be heard, and no converts are coming forward to tell of the power of love divine.

4. We ought to have much of this enquiry, because it is a business which is about all other remunerative. Look at the text: "I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock." That is a beautiful idea of multitude. You have perhaps seen an immense flock, a teeming concourse of congregated life. Such shall the increase of the church be. But then it is added, to enhance the blessing, "As the holy flock, as the flock of Jerusalem in her solemn feasts." This is the Jewish mind conveyed a great idea of number. At the three great feasts of Pentecost, the Passover and the Feast of Tabernacles, the Levites were accustomed to offer sacrifices in vast numbers. O happy church which receives a host of self-sacrificing members who do not come to the church in name only, but to present their bodies a living sacrifice unto God: to place body, soul and spirit at the feet of Jesus, and say, "Thine are we, thou Son of David, and all that we have."

5. It is necessary for us to pray, because the result of prayer as I have already described them are such greatly glorify God. Kindly read the last sentence of the text; it is important: "And they shall know that I am the Lord." When a church is increased largely with choice persons thoroughly consecrated, then the church knows anew that there is a God in Israel; the world also opens its eyes with wonder, and admits that there is something in prayer after all. O, that the Lord would stir up as a church to pray, and do the like with

all the churches of the land. This would smite his enemies upon the cheek bone, and silence his adversaries. This would baffle both the scorner, infidelity, and the harlot, ritualism, and make both skepticism and superstition acknowledge that in the grand old truth of Jesus there still resides the omnipotence of the Lord God.

11. HOW SHOULD THIS DUTY BE PERFORMED?

1. It should be by the entire body of the church. Let us turn to our Bibles and read the text again: "For this will I be enquired of by—" By the ministers? By the elders? By the little number of good people who always come together to pray? Look! Look carefully! "By the house of Israel;" that is by the whole company of the Lord's people. To obtain a great increase there must be a unanimous prayer, prayer from the whole house of Israel; every one must join, where two or three are met together there will be an answer of peace; the prayer of one prevails; but if ever the house of Israel, the whole company of the faithful, shall get together in prayer, then we shall see the multiplication of saints as the flock of Jerusalem in her solemn feasts; and it will not be till then.

2. The successful way to enquire of the Lord is for the church to take personal interest in the matter. "Thus saith the Lord God; I will yet for this be enquired of by—" When the people feel that the conversion of sinners is their own personal affair; when the Sunday-school teachers feel that the multiplication of the church would be something done for them, and each Christian laborer feels that he has a personal interest in the saving of souls, then will the Lord's work be done on a great scale.

3. Prayer must be offered by a believing church. O that we did believe God's promise. The Lord says, "I will be enquired of, to do it for them;" but unbelieving enquiries are only a mockery of God. How few really believe in prayer! I was reading the other day that the Chinese converts of the Island Mission have shown a feature of piety which is not very common. When they learned that God would hear prayer, they wanted to be always praying, because, they said, "If it be so that the great God hears prayer, let us ask for a great deal." We do not wonder, therefore, that they have received answers to their believing prayers so remarkable that the missionary scarcely cares to narrate them, lest to unbelievers they should seem to be idle tales.

III. ON WHAT GROUND CAN ANYBODY BE EXCUSED FROM THE DUTY OF PRAYER?

Answer: On no ground whatever. You cannot be excused on the ground of common humanity; for if it be so that God will save sinners in answer to prayer, and I do not pray, what am I? Shall there be no prayer in our hearts, when God has appointed prayer to be the channel of blessing to sinners as well as to ourselves? Then how can we say that we are Christians? In God's name, how can we make a profession of Christianity if our hearts do not ascend in mighty prayer to God for a blessing on the souls of men?

2. But perhaps an excuse is found in the fact that the Christian man does not feel that his prayer is of very much consequence, for his heart is in a burden state. Whenever your mind falls into a condition in which it is indisposed for prayer, that condition should serve as a danger signal; something is very much amiss. At such a time there should be a double call upon God that the Spirit of prayer may be bestowed.

3. Now surely we ought to be much in prayer, because after all we owe a great deal to prayer. Those who were in Christ











## Alabama Baptist.

MARION, ALA.

Thursday, Sept. 7th, 1876.

## Home and Farm.

## Fall Plowing.

Prepare for fall plowing now wherever it can be done without detriment to present crops. Any land that has a vegetable growth upon it should be turned deep enough to completely cover that growth. There is very little clay land that is so poor that a genuine up turning in the fall, or between the 25th of August and the first of December would not greatly benefit. The inverted furrows are thus subjected to the disintegrating influences of the winter frosts, while the winter rains and snows yield up to the pulverized soil many elements that go to make plant food, all of which would be lost or washed away without the necessary preparation to husband it by plowing. As a general rule, deep plowing is preferable to skimming, especially on all fallow, weeds or sod lands. In ordinary plowing seven inches will do very well, four inches for skimming, while for deep plowing the earth may be penetrated for eight, ten or twelve inches. A furrow eight inches deep should be twelve or thirteen inches wide, or about one and a half to its depth. In this way the lap of furrows will not be too much for thorough pulverization and grass killing.—*Southern Farmer.*

## The Best Market for Corn.

As a general rule, the best market for corn is undoubtedly in the stall and pig-sty. Yet there are exceptional cases where grain may be sold with advantage. But whether it is best to sell it, and when to feed it on the farm, depends on the price of the meat, butter, cheese or wool, the value of manure on each particular farm, and what it would cost to buy the manure. In the case of pigs, seven bushels of corn, fed properly, will give on an average one hundred pounds on an acre in the live weight. The manure from the corn is worth twenty cents for each of the seven bushels. When, therefore, ordinary pigs are worth seven cents a pound or over, live weight, it is clearly better, even at this price for the pork, to feed our corn to pigs than to sell it at seventy cents per bushel. Finally, it is true that none of the other domestic animals will gain as fast in proportion to food consumed as a well-bred pig.—*National Granger.*

## Improvement in Sheep.

A marked improvement is noticeable in the quantity of the sheep which come to the markets. Whole flocks of sheep, which will average over one hundred pounds, may be seen in the pens in place of poor animals weighing but fifty to seventy pounds. This is the effect of purebred sheep of different varieties, but chiefly the Cotswold. In good time American mutton will be equal to that of England; it is nearly so low in weight of carcass, and will be so in quality and flavor of meat, if farmers will raise roots upon which to feed sheep. One acre of turnips or mangel beets, to ten of grass for fodder, and when fed with straw, or mixed with a little bran or oil-cake, roots are certainly the cheapest food that can be produced.—*American Agriculturist.*

## Something worth Remembering.

Men are drowned by raising their arms above water, the unbuoyed weight of which depresses the head. Other animals have neither motion nor ability to act in a similar manner, and therefore swim naturally. When a man falls into deep water, he will rise to the surface and continue there if he does not elevate his hands. If he moves his hands under water in any way he pleases, his head will rise so high as to give free liberty to breathe, and if he will use his legs, as in the act of walking (or rather walking up stairs), his shoulders will rise above the water, so that he may use less exertion with his hands, or apply them to other purposes. These plain directions are recommended to the recollection of those who have not learned to swim in their youth, as they may be found highly advantageous in many cases.

## Wash the Trees.

We wash our hands and faces daily. If we would wash our young orchard trees weekly or monthly, they would feel better, look better, grow better and be healthier. Strong sprays are good for the purpose. After going to the trouble of preparing the ground, buying and planting the trees, we ought to be willing to go to a little more trouble to keep them clean and healthy. After washing a couple of times, a coat of whitewash will help them.—*Rural World.*

GATES IN CHICKENS.—To cure gapes, a tablespoonful of four or sulphur mixed in their daily food for every six chickens. A very successful chicken-raiser always takes this food for his young chickens. Instead of giving them cornmeal, dough, or anything of the kind, she gives them baked cornbread.

—When a Christian man complains that he is full of doubts and fears, and has no joy in the Lord, as he used to have, and no enjoyment in prayer, or labor for Jesus; if you find out that he is a hypocrite, all such advice, service, rebuke, or anything of the kind, is no more for him than for a man who has no time for meditation, and would not enquire any further than his own heart.

## Fireside Reading.

## Two Portraits.

Paint me a picture, Master! And make it strict and true: Put on the cheeks no brighter red, In the eyes no deeper blue: Give to her form no softer glow, For to such round limb The highest lines thin Art can trace Are shadowless and dim.

Color to life her matchless hair— And let her may be portrayed The sweetness of those parted lips: The smiles that round them play; Can't thus produce the radiant light That beams from out her eyes. Look on her face, or pure, or bright The soul that in them lies!

Fashion my Bride, good Painter! Loving, and kind and true: Fair as a wreath of lilies, Sweet as an lily perfume, too.

Paint me another picture, As in the years before, Tracing with careful pencil Here, and nothing more: Let me be single shadow Out of that sunny brow— Every thread of silver— Paint her as she is now.

Maybe the eye is duller Far than it used to be: Maybe the cheek is paler: Maybe the smile less free: Care has altered those dimples— But oh, I tell you, The cloud that darkened one life Shadowed the other, too.

Paint me my Wife, O Master! Now that the years have fled, And love has blossomed out Of the dust of passion dead. Place the pictures together, Side by side, on the wall: Which is to me the fairest? Give me the last of all.

## How to Teach a Sabbath-School.

"They want me to take a class in Sunday-school," said a young fellow to his friend. "You have a class; how do you like it?" "Oh, I like it very much. But what do you teach the children?"

"Why, there is plenty to teach—think what a life they lead, and how little they have been taught. Then there are so many Bible stories from which they may learn so much."

But before he got farther, the young teacher exclaimed, "Look at that boy!" and off he dashed to the middle of the street, where a child stood bending down in search of something, and lost to every other thought. Coming swiftly toward him was a runaway span of horses, dragging a heavy wagon. Just in time, the teacher grasped the boy by the coat-collar, and rushing back laid his burden on the sidewalk.

Instantly the boy was on his feet. Flashed with anger, he cried out: "Why didn't you leave me alone? You have made me lose my paper of pins. Look there! that great wagon has broken them all. What shall I do? I haven't any more left."

"For child!" was the soothing reply: "don't you know that if I had not caught you away, you instead of the pins, would have been under those wheels?"

The boy was silent. He had not known his danger. He looked at his broken pins, and then at his rescuer. "I did not know sir," he said at length; "did not see the horses; thank you; you are very good. But my pins are gone, and I might as well be gone too; they were all I had. I don't know what I shall do."

"Do you sell pins for a living?" "Yes, sir; they pay for my night's lodging and something to eat."

"Where do you live?" "Anywhere. I have no home. I have been a lost child ever so long; but some of the boys are good to me, and somehow I get on. I wish I had a home and better work to do."

The teacher had risked his life for the child. How could he let him go? He seemed to belong to him. "Shall I tell you of a home?" he said, kindly laying his hand on the boy's shoulder. "I will find work for you to do, and see that you are cared for."

The child looked up in his face; he seemed to feel that he could trust his new friend; he did not speak, but putting his hand in his, went, he knew not whither—wherever his protector might lead. The teacher was faithful to his trust.

Ah! why do you not teach in this same way at Sunday-school? There is danger near those boys; they do not see it, but you are there to snatch them away and show it to them. Perhaps there is no one but you to tell them of it. Oh, tell them of Jesus Christ! Tell them of the one salvation—so free, so sure! Poor boys! they are lost, and have no home in the "by and by." Tell them of it, and show them how to teach it. But do you know the way yourself? Be very sure of that. Speak to them of Him who came to seek and to save the lost. Teach the Bible stories with the gospel shining through them. And remember that you are God's messenger to your class in Sunday-school; how many Sundays they may listen to you, or you may speak to them, God only knows. Be earnest, then, and teach so that you will one day hear those glad words from the Master: "Well done, good and faithful servant."

TO BREAK OFF BAD HABITS.—Understand all the reasons why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, the thoughts that lead to temptation. Frequent the places, associate with the persons, indulge in the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolutions once, twice, or a thousand times. When you have broken your resolution, just think the matter over, and endeavor to understand why it is you failed, so that you may be on your guard against a recurrence of the same circumstance. Do not think that it is no consequence that you have undertaken. It is folly to expect to break off a habit in a day, which may have been gathering for years.

## D. I. F. S. U. V.

BY SMIR M. DAY.

"If I could only remember to be good when the time comes. It's easy enough now, when I am by myself, but by-and-by Harry will say something teasing, and I'll get real vexed, and forget all about how good I was going to be. Dear me! if I could only feel Sundayish all the week, I get to feeling quite heavenly-minded in church and Sunday-school; but Mondays and Tuesdays, and all the rest of the week-days, do try one's goodness awfully. I suppose it's wicked; but I do believe one reason that it is easy to be good Sunday is because it is quiet and calm, and nobody is in a hurry, and people look nice and clean, and I can wear nice gloves. Monday is such a sudden come-down. I feel as if I had been on a high hill, and fallen down with a bump. One's old things look over so much more Mondays than they do Saturdays. Oh, dear! this is a weary world. I almost wish I could have some big trials, and bear them grandly and beautifully. I know it would be easier. One can't work one's self up in a lofty frame of mind because one's gloves are soiled. Mother says I must pray to be helped. Well, I do; but I could pray a great deal easier to be helped to go and be burned at the stake, singing hymns, and with a rapt angelic look on my face, than to be helped to feel amiable when I walk with Edith, and she looks so resigned and ladylike, and I like an awkward dowdy."

"I suppose there never was a girl who had so many faults. And yet I sometimes think I'm a pretty fine girl, and have high thoughts about being a power for good, and making people feel as if they were in a purer atmosphere, and all that. The trouble is I don't seem yet to be a power. I wonder if I ought to be real good myself first. I suppose 'powers' never get crossed."

"There's Mike weeding my flower-bed. Mother says faults are like weeds. I notice Mike doesn't pull them all up at once. He couldn't get hold of them. That just my trouble. I wonder if I worked at just one fault every day, if I could pull it up? I think that's a good idea. I'll think of just one fault every morning in the week, and pray hard over it, and then we'll see. I wonder if I've got enough faults to go around."

"Well, I know I'm discontented. That's one for Monday. Then Harry says I'm cross (impatience sounds better). That's for Tuesday. Yes, and mother says I find too much fault with things and people; and oh, dear! I think I shall have enough. I suppose I am selfish—everybody is, 'except mother. But I do have generous impulses. I gave my new parasol to a poor sewing-girl, and now I have to carry mother's. And she goes without, doesn't she? I hadn't thought of that before. I guess it won't do me any harm to put in selfishness for Thursday. I want two more. Well, yesterday I declared Minnie Stoddard looked in her book in the bottom class, and I said Josie was stingy. I guess that was being uncharitable. I like faults to have long names; they seem more worth while getting rid of. Now only one more. Elizabeth Sarah Johnson, you know, what that ought to be very well. You're vain! you're vain! and as long as there is nobody here you needn't deny it. Who thinks she has lovely hair, with 'gints of gold,' and avelled eyebrows? Don't try to humbug me. Your sixth and most contemptible fault is vanity. Discontent, Impatience, Fault-finding, Selfishness, Uncharitableness, Vanity, Elizabeth Sarah, that is a fine list. D. I. F. S. U. V. I'll remember them that way."

Bessie descended slowly from her lofty seat on the gatepost, and walked slowly into the house.

"Consin May, you promised to point a text for me."

"Yes, I remember. What have you chosen?"

"I've changed my mind. I don't want a text. I want this, instead."

"D. I. F. S. U. V. What does the child mean? Difficult? No, that is not it. Dear, what is this word? Are you sure you have spelled it right?"

"Yes, it's all right. Don't put any flowers and vines around the letters. Just make them ugly and plain and big."

"You odd little pussie!"

"So the letters were painted and hung up over Bessie's bureau, and no one could guess what they meant. Harry said he guessed she belonged to a 'secret society.' Some foolish thing! Just like girls, trying to do what boys do!"

He was a little surprised that his sister only smiled, and did not answer in her hot impatient way and set him to thinking.

Only Jesus and Bessie knew what the letters meant. Many and many a time to look up at them and from the firm and steady and smaller, and by-and-by they withered almost out of sight, and Bessie said, thankfully: "The Sunday joy goes all through the week now!"

"What is a Gentleman?"

A gentleman is just a gentle man, no more, no less; a diamond polished that was first a diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous, as being one who never gives it, as being one who never thinks it. A gentleman subjects his appetites. A gentleman refines his taste. A gentleman subdues his feelings. A gentleman controls his speech. A gentleman deems every other better than himself.

Sir Philip Sydney was never so much of a gentleman—mirror though he was of English knightdom—as when upon the field of Zutphen, as he leaped in his own blood, he waived the thought of cool spring water that was to quench his mortal thirst, in favor of a dying soldier.

St. Paul describes a gentleman when he exhorted the Philippian Christians: "Whatsoever things are true, whatsoever things are pure,

whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think of these things."—And Dr. Isaac Barrow, in his admirable sermon on the callings of a gentleman, politely says, "He should labor and study to be a lender unto virtue, and a notable promoter thereof; directing and exhorting men thereto, by his exemplary conversation; encouraging them by his countenance and authority, rewarding the goodness of meane people by his bounty and favor; he should be such a gentleman as Noah, who preached righteousness by his words and works before a profane world."—*Christian Weekly.*

## Comforters.

BY REV. S. W. FIELD.

It is rare to find a family on whom the shadow of death has not fallen. Some painful visitations of this dread Presence have occurred recently in the city where we dwell. It is a great blessing at such a time to have friends, there is in the heart, wounded and bleeding, a yearning for sympathy.

Not more earnestly longs the wounded soldier for water to quench the excessive thirst, the loss of blood creates, than the wounded spirit craves the soothing balm of sympathy. It needs, however, a skillful, tender hand to administer it. Not every arm extended can lean on in the bitter hour of sorrow. We may feel grateful toward all who come, and they may administer in some things; but only a few can we take into the inner chamber to weep in their arms.

There are peculiar offices of sympathy, these almost nameless, delicate duties to the sufferer, and sensibilities, which only chosen ones can perform. We can open the inner door of our hearts, only to a few, and they must walk carefully, with bare feet and noisless step; for the path is tender and sensitive with suffering.

When Ripsh, Saul's widow, mourned the untimely death of her two sons, whose bodies were left unburied and exposed, took sackcloth and spread it for her upon a rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night; if any one sought to share in their pious duties for the dead she mourned, as only a mother can, none would be fully qualified for such tender ministrations, but those who had experienced the same great anguish.

We have seen the heroic soldier's wife over the body of her husband, disinterred at her earnest entreaty, and when she recognized it with kisses mingled with tears, and bore it away alone to her home, that it might rest where she could watch over it, we found ourselves almost dumb, before the afflicted but courageous woman, in the consciousness of our utter inability to furnish the depth of her sorrow, or to comprehend her love. But we have known, since, by painful experience, how deep the arrows of affliction enter, and how few know how to apply a balm to such a wound.

But there is One, O ye afflicted, who can walk on mountain waves of grief to sustain a sinking soul, and can bind a bruised and tender heart with such gentleness and skill, as to cure its sorrow and make it joyful.—*Watchman.*

## George Elliott.

BY EDMUND YATES.

A slight presence of middle height, as the height of women goes; a face somewhat long, whose every feature tells of intellectual power, lightened by the perpetual play of changing expression; a voice of most sympathetic compass and richness; a manner full of a grave sweetness, uniformly gentle and intensely womanly, which proclaims the depth of the interest taken in ordinary and obscure things; and people; conversation which lends itself as readily to topics trivial as to topics profound, and which is full of a humor—as, indeed, are her writings—that is redeemed from sarcasm by its ever-present sympathy; such is a rough and imperfect sketch of George Elliott, as she may seem when she is occupied with her Sunday receptions in her quiet home near Regent's Park.

Far from strong in health, she feels the effort of authority she takes in the development and the destiny of the creations of her brain, who might be better described as the gentleness of the creature of her own personal knowledge and experience, is so painfully and absorbingly deep, that she is unequal to the task of going very generally or very much into society. So thoroughly does she think out her books, even to the structure of her sentences, before she commences to write them, that, unlike Dickens, though like Thackeray, her manuscript displays scarcely an erasure or a blot.

A vag presented an Elizabeth saloon keeper with a pair of steel engravings of Sankey and Moody, representing them to be correct portraits of Tilden and Hendricks. They now adorn the walls with Tilden's letter of acceptance underneath.

A young gentleman, who moves in the best society of San Antonio, said the other evening to a young lady, "The foliage is much more exultant this year than usual." "Yes," she answered thoughtfully, "all them imported fruits is cheaper than they used to be."

Danbury has the champion patient boy. He comes from a chronically borrowing family. The other day he went to a neighbor for a cup of sour milk. "I haven't got anything but sweet milk," said the woman, pettishly. "I'll wait till it sours," said the obliging youth, sinking into a chair.

It was evening. Three of them were killing a cat. One of them held a lantern, another held the cat, and the third jumped the pistol into the cat's ears, and fired, shooting the man in the hand who held the cat, and the one with the lantern was wounded in the arm. The cat left when it saw how matters stood, and that ill-feeling was being engendered.

"They Shan't Blush for Father."

Two men had entered into an agreement to rob one of their neighbors. Everything was planned. They were to enter his house at midnight, break open his chests and drawers, and carry off all the silver and gold they could find.

"He is rich and we are poor," said they, by way of encouragement in the evil they were about to perform, while the possession will make us happy. Besides what right has one man to all this world's goods?"

Thus they talked together. One of these men had a wife and children, but the other had none in the world to care for but himself. The man who had children, went home and joined his family, after agreeing upon a place of meeting with the other at the darkest hour of the coming night.

"Dear father," said one of the children, climbing upon his knee, "I am so glad you have come home."

The presence of his child troubled the man, and he tried to push him away; but his arm, caught tightly about his neck, and he laid his face

against his cheek, and said in a sweet and gentle voice: "I love you, father!"

Involuntarily the man drew the innocent and loving one to his bosom, and kissed him.

There were two other children in the man's dwelling, a boy and girl. They were poor, and these children worked daily to keep up the supply of bread, made deficient more through idleness in the father than from lack of employment. These children came home soon after their father's return, and brought him their earnings for the day.

"O father," said the boy, "such a dreadful thing has happened! Henry Lee's father, was arrested to-day for robbing; they took him out of our shop when Henry was there, and carried him off to prison. I was so sad when I saw Henry weeping. And he hung his head for shame of his own father! Only think of that!"

"Admired of his father!" thought he. "And will my children hang their heads, also, in shame? No, no; that never shall be."

At the hour of midnight the man who had no children to throw around him a sphere of better influence was awaiting at the place of rendezvous for his two children, had saved him from the waiting in vain. Then he said: "I will do the deed myself, and take the entire reward."

And he did according to his word. When the other man went forth to his labor on the next day, he learned that his accomplice had been taken in an act of robbery, and was already in prison.

"Thank heaven for virtuous children!" said he with fervor. "I have saved me. Never will I do an act that will cause them to blush for their father."

## Junior.

A German resident relates the following thrilling adventure: "I go to Utica last week, and I meet a friend, and we walk, and we talk, so we come to a grocery store, and mine friend says he buys some limburger, and so I buy some, too, as a pound. Well, I come into the depot, and shunts on the car, and I can't find no seat all the while, and I sit myself with another feller. These cars was very warm, and dot other man be begins to snuff up mit his nose, and finally he raises der car window about an inch. Dot cheese, it smell big, and I don't say nothing. Den dot other feller snuff his nose up mit himself some more, and he looks up at me sorter queer like, you know, and he give dot vindy another hitch up. Den he got up and looked around under dot seat, and in dot nide, and before and behind, and I don't say nothing. Den he looks at me some more, and he say: 'My friend, you don't smell nothing?'

Und I say, 'Nary,' and I almost did myself; so he hitch dot vindy side open, and stick out his head and talk mit himself like eeferydays. Yen we got der car, dot other feller he follow me der to der car door, and stand on der platform and watch me go long as I am in sight. Do you know I makes up my mind dot feller he don't get no limburger, ver he lives ven he is to home mit himself."

"Isn't that extravagance?" inquired a gentleman to his companion, as he observed half a dozen men taking an \$1800 piano into the residence of a physician. "Why, no, not for a doctor," returned the other; "when the green apple season is at its height."

That was a pretty conceit of a little three-year-old boy, when gathering flowers, and finding one with an unusually short stem, exclaimed that he "found it sitting down."

"I wish I was a pudding, mamma," "Why?" "Cause I would have lots of sugar put into me."

A New Haven scientist shows that bees have memories. They have a way of sitting down suddenly and leaving their memories behind them.—*New York Herald.*

A clergyman said the other day that modern young ladies were not daughters of Shem and Ham; but daughters of Hem and Sham—compounds of plain sewing and make-believe.

The editor of the Vicksburg Herald says, rather neckily: "It is still hot enough to burn the ears off a brass monkey." Will somebody give him an umbrella?—*N. O. Republican.*

Those three Chinamen who took a watermelon home and cooked it, say that they feel able to worry along on rice a short time longer without fooling with any more dew-fangled arrangements in the vegetable line.

A skipper of a down East coaster, named the "Hyena," was recently asked what his vessel was named after. His honest and sober reply was, "I don't know, I expect some great man in Congress."—*New Bedford Standard.*

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