

# The Alabama Family.

VOL. 3.

MARION, ALABAMA, THURSDAY, DECEMBER 14, 1876.

NO. 40.

This is the way.  
BY EUDORA MAY STONE.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

This is the way the Spring appears;  
This is the way the Summer appears;  
This is the way the Autumn appears;  
This is the way the Winter appears.

Dislight them out of darkness and  
the shadow of death, and brake their  
bands of sin.

Ascribe [they all] to Jehovah his  
grace and his wondrous works to-  
wards the sons of Adam.

How hath he broken gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

For he has broken the gates of brass  
and bars of iron on us, Israel!

The tract is a good one, and is do-  
ing good. Have heard it spoken of  
favorably by several, and have not  
known a Baptist yet to refuse to buy  
one when it was presented to him.

Ten cents from each Baptist in Ala-  
bama, will educate him at the How-  
ard, and will enable him the better  
to turn much people unto the Lord.

A member of a Baptist church had  
commenced with the Methodists a few  
weeks previous to the reading of Mr.  
James' little tract; after reading the  
tract he said that if he had read the  
tract before he commenced with the  
Methodists, he would not have viola-  
ted the rules of his church. He was  
sorry for what he had done, and  
promised to do so no more. He  
bought several tracts to send to others.

On one occasion Jesus said to his  
disciples, "Herein is my Father glorified  
that ye love me, even as I have loved  
the world, that I have laid down my  
life for it."

The follower of Jesus must glorify  
the Father, by deeds of love and obedi-  
ence, now, as in the days when  
Christ was upon earth. There is much  
of this work of love that is needed in  
many departments to glorify the Master  
in Alabama. The young gifts in the  
churches should be called out and edu-  
cated and sustained. The ALA-  
BAMA BAPTIST should be taken and  
read by every Baptist family in the  
State. The State Evangelist and Mis-  
sionaries should be sustained. Our pa-  
stors should be supported. The edit-  
ors of the ALABAMA BAPTIST deserve  
our lasting gratitude and support.

Let each one see if something cannot  
be gotten up for the above purpose.

W.  
Montgomery, Ala., Dec. 7, 1876.

Objections to the Observance  
of the Sabbath.

(CONCLUDED.)

Some have said, that if we contend  
for the observance of the Sabbath, it  
will of course follow, that when it is  
violated, a man must be punished,  
just as a Jew was; namely, that he  
must be put to death.

According, however, to this course  
of reasoning, a man should be put to  
death for violating some of the com-  
mandments; for death was the pun-  
ishment of the violation of other com-  
mandments than the one we are  
considering.

Death was inflicted on the one  
guilty of idolatry, (Deut. 13:11);  
on the one guilty of adultery, (22:24);  
on the one that violated the fifth  
commandment—"Honor thy father  
and mother"—(21:18-21).

It should be borne in mind, that  
though the law for the observance of  
the Sabbath was a part of God's  
moral law—a part of the ten com-  
mandments—it was likewise a part  
of the civil law of the Jews. Trans-  
gression of civil law was, in some in-  
stances, punishable with death among  
the Jews, just as it is punishable with  
death among us. The same may be  
said of the other commandments al-  
lied to; they formed a part of the  
civil law of the Jews, and the viola-  
tion of them was punishable with  
death. Violation of God's moral law,  
however, will not always meet with  
its full punishment here. But the  
transgressor need not hope that pun-  
ishment will never come. God, as  
the Ruler of the world, will choose  
his own time to call the transgressor  
to account.

We have read of an infidel who  
published a letter, in which he boasted  
that he had raised two acres of  
"Sunday corn." The proceeds of  
this, he intended to devote to the  
purchase of infidel books; he said,  
that all the work done on it was done  
on Sunday; that it would yield about  
seventy bushels to the acre; he could  
not see, he said, but that nature or  
Providence smiled on his Sunday's  
work, though the priests and the Bible  
had said, that Sunday work was  
unprofitable. The editor of an agri-  
cultural paper replied to this, that if  
the infidel had read the Bible as  
much as he had read the witnesses of  
his opponents, he would have seen,  
that God did not smile upon his ac-  
counts with his creatures always in  
the month of October, "Because sen-  
tenced against an evil work is not ex-  
tended speedily, therefore the heart  
of the sons of men is fully set in them  
to do evil."

In portions of Europe and of the  
Northern States, the people acknowl-  
edge no Sabbath. In the South, gen-  
erally, the claims of the Sabbath are  
acknowledged; yet in many instances,  
these claims are practically ignored.  
It would be much more consistent for  
those who violate the Sabbath to  
take the ground, that the Sabbath  
has been abolished, than to acknowl-  
edge it, and then neglect to keep it  
holy. The atheist is consistent who  
does not worship a God whose exist-  
ence he professes to doubt.

It is man's duty to use his best en-  
deavors to cultivate his religious feel-  
ings. When some insinuation better  
than the Sabbath can be found for  
this purpose, the Sabbath may be

dispensed with if God's word allows  
it. Nothing better however has been  
found.

The Sabbath is typical of heavenly  
rest; and the type must continue un-  
til it is fulfilled in the antitype. In  
the Old Testament, the types and  
shadows pointed to Christ. When  
Christ fulfilled his work, the shadow  
was lost in the substance, the type  
and shadows passed away, not  
before; so, when the eternal Sabbath  
commences with any of us, the tem-  
poral Sabbath will have ended, not  
before.

"In holy duties let the day  
in holy pleasure pass away.  
How sweet the Sabbath thus to spend  
In hope of one that never shall end."

R. W. WHITLEDGE.  
Pleasant Hill, Ala.

Resolutions.

The Baptist church, at New Hope,  
Fredonia, Chambers County, Ala-  
bama.

We having accepted the resigna-  
tion of the Rev. R. A. J. Cumble,  
whose pastoral services we have been  
the happy sharers for the past ten  
years, deeply regret that he has  
felt it necessary to remove from our  
church and community. Indeed the  
whole community are loth to give him  
up, and we feel that we sustain a  
great loss in severing these ties that  
have bound us so closely together for  
years past. Yet, while we thus re-  
gret our loss, we feel assured that he  
leaves us to build up the cause in oth-  
er places, and we heartily recommend  
Bro. Cumble to all among whom his  
lot may be cast, as an efficient pastor,  
and devoted minister of the gospel,  
whose labors have been abundantly  
blessed in the counties of Chambers  
and Randolph, Alabama, and in  
Troup county, Georgia, where he has  
bestowed the most of his labors as a  
minister.

Resolved 1. That we tender to our  
beloved Bro. R. A. J. Cumble our  
prayers and best wishes.

Resolved 2. That these resolutions  
be spread upon the minutes of our  
church book.

Resolved 3. That we request the  
ALABAMA BAPTIST to publish the same.

Respectfully submitted,  
C. S. JOHNSON, } Com.  
W. F. FULKLE, }  
G. P. CROWDER, }

Mistake Corrected—Baptists  
at Montgomery.

You will oblige by granting space  
for the correction of a mistake pub-  
lished in the minutes of the late ses-  
sion of the Alabama Association. Dur-  
ing the Association year, I baptized  
twenty-one (21). For some cause,  
unknown to me, the minutes publish  
the number to be ten (10).

D. W. GWIN.  
Atlanta, Ga.

Something About Foreign  
Missions.

XL SHANGHAI MISSION.

THIRD DECADE: 1866 TO 1876.

CHURCH AND CRITICISM.

The first week of 1867 was "devoted  
to prayer for the Holy Ghost." Un-  
derstanding the year, with the aid of  
an unpaid assistant, Mr. Yates "main-  
tained" seven services each week; and  
a part of the day, he held two serv-  
ices each month at an outstation.

The war had demoralized the people  
and damaged the church. "The spirit  
of inquiry, which had been so mani-  
fest, was crushed out." The mission  
was in a state of declension. All this  
was "connected more or less with  
pecuniary embarrassment, consequent  
upon the financial ruin of Shanghai."

Of other interests there, Mr. Yates remarked: "The custom  
of some English missionaries of in-  
ducing into the church large num-  
bers, who make no profession of Chris-  
tianity, has greatly injured the  
cause. \* \* \* The Baptists have im-  
proved the war by raising the French  
flag over their places of worship, and  
thousands have sought the protection  
of the British church and the Virgin  
Mary."

RETRIBUTION AND PROGRESS.

In 1867, seven were baptized. Two  
of the members had become useful  
missionaries and co-workers. The na-  
tive church contributed sixty-nine  
dollars. The membership was thirty-  
five. Mr. and Mrs. Yates, had been  
ten years at Shanghai. When they  
entered upon their work, "it was  
not safe for a missionary to venture  
far from the open ports." The op-  
position of local authorities, priests,  
and people "had to be overcome by  
hard knocks," and hard knocks were  
received in return. "One was killed,  
and all have been shamefully abused."  
What do we see? continued Mr.  
Yates, "as the result of our labor and  
sufferings? \* \* \* The country, for hun-  
dreds of miles, has been completely  
subdued. Missionaries may travel  
and preach with impunity, and reside  
at interior cities, without fear of seri-  
ous opposition. \* \* \* With means and  
men, we could preach the gospel  
this year, to one hundred millions of  
souls. \* \* \* The British Foreign Bible  
Society has had two agents travelling  
in half of the provinces of China,  
selling and distributing Bibles. \* \* \*

The obstacle now is merely that of  
the heart ossified by ages of idolatry,

which can be penetrated alone by the  
Spirit and power of God."

LABOR AND LONGING.

On July 19th, of 1868, Mr. Yates  
wrote: "Yesterday was the Lord's  
day, and I trust eternally will show  
that a good day's work was done at  
Shanghai. \* \* \* A woman, who lived  
in my family seventeen years ago,  
was received, after a satisfactory ex-  
amination, for baptism. \* \* \* This  
widow is the mother of an interest-  
ing family of young men, who have  
never been taught to worship idols.  
They say they must follow their  
mother. \* \* \* In my congregation  
there are nine interesting inquirers,  
among whom two women seventy-  
eight years old." Mr. Yates longed  
for more laborers: "My dear brother,  
the fields are whitening for the har-  
vest. It is impossible for any one  
out of the work to imagine my feel-  
ings, at least my eyes over this popu-  
lous region, wholly given to idola-  
try and superstitions. How few of  
them know anything of the Lord Je-  
sus Christ, and call upon his holy  
name! But how shall they call upon  
him in whom they have not believed?  
And how shall they have not believed  
in him of whom they have not heard?  
And how shall they hear without a  
preacher? And how shall they be  
taught, except they be sent? Truly  
a weighty responsibility rests upon  
the churches. Freely ye have re-  
ceived, freely give."

LIGHTS AND SHADOWS.

In the summer or fall of 1869, Mr.  
Yates left his voice. This affliction  
broke upon him when he was pecu-  
liarly encouraged in his work. He  
had labored five years, within a  
month, and there were "several other  
hopeful conversions." He wrote "I  
am delighted with the spirit of the  
new converts. \* \* \* Oh, there is joy in  
my little church; several of my new  
members are actively engaged trying  
to persuade their relatives and friends  
to come to church and become Chris-  
tians. \* \* \* The prospect is in every  
particular encouraging. My influence  
among the natives was never so great.  
After twenty-one years, I have touch-  
ed the Chinese heart. \* \* \* I have  
never felt more certain of the im-  
mense triumph of the gospel in China.  
What though the laborers are few,  
let us not forget that it is not by  
might, nor by power, but by my spir-  
it, saith the Lord? Though many  
have almost forgotten their mission-  
aries, and their obligation to preach  
the gospel to every creature, there are  
a few names that have not bowed  
the knee to Baal; there are a few who  
remember the wants of the few mis-  
sionaries in distant lands, and pray for  
a blessing upon them." The native  
preacher, Mr. Wong, was ordained,  
and, with Mrs. Yates, was left in  
charge of the mission, while Mr.  
Yates "slept in Manchuria and  
America, the restoration of his voice."

The new bishop baptized two per-  
sons—a woman sixty-three years old,  
and a native physician of Shanghai.  
In the confession of the letter before  
the church, he said: "I believe God  
will save me from what I fear. I  
put myself in his hands, and my fear  
left me, and I am happy." Mrs.  
Yates wrote: "These baptisms com-  
ing unexpectedly, when the church  
was mourning the absence of her pas-  
tor, encouraged the members much."

MR. YATES' VOICE RESTORED, LOST,  
AND REGAINED.

The voice of Mr. Yates was so re-  
covered in this country that "he ad-  
dressed large congregations with ease  
to himself and much gratification to  
his hearers. Wherever he went  
among the churches, a favorable im-  
pression was made on behalf of our  
cause." In 1870, Rev. R. L. Pritch-  
ard was appointed as a missionary to  
Shanghai; but was detained by ill  
health from starting for his field of  
labor. He died in 1871. Early in 1871,  
Mr. Yates turned his face towards his  
China home, where he arrived on the  
5th day of February. He found his  
congregation "rallying after the fright-  
ful condition. 'Oh, my dear brother,'  
he wrote, 'we have the real martyr-  
spirit in this infant church. The  
whole church is thoroughly aroused  
to the importance of doing something  
to spread the knowledge of Jesus—  
Many of them feel that my affliction  
is a loud call to them to engage per-  
manently in the work of teaching the  
people the way of salvation. My  
chapel, which I wish to enlarge, has  
been crowded for three Sabbaths. On  
the 9th of July, see, an Amoy man,  
who had never worshipped  
idols, as his mother, became a Chris-  
tian while he was quite young" was  
received, with his wife, for baptism.

These accessions have a tendency to  
stimulate the zeal of the church, to  
my own soul," said Mr. Yates,  
"they are truly refreshing seasons."  
The Lord he praised! "Two native  
missionaries, Se and Tung, were dis-  
patched to open a station at Kiang-  
Soo. The people received them glad-  
ly; but the officials and literati op-  
posed, as 'they make a studied op-  
position to all aggressive missionary  
work.' On the 20th of September,  
Mr. Yates' voice was reduced to a  
whisper. In December, by the ad-  
vice of his physician, he quitted his  
field again, taking the overland route  
for Europe and the United States. The  
mission was committed once more  
to the excellent management of  
Mrs. Yates, and to the native pastor,  
of whom Mr. Yates remarked: "Wong  
Ping San improves in preach-  
ing all the time. His growth in knowl-  
edge and grace is really wonderful.  
He is now a very good and reliable  
teacher of Christianity, and I trust  
with the blessing of God, the church  
will grow in numbers and in moral  
power under his ministry." Mrs.  
Yates wrote: "It will be my endeavor  
to keep up the interest and the ardor  
as steadily as Mr. Yates were here.  
With the sound doctrine of the pas-  
tor and the zealous co-operation of our

deacon and lay preacher, Wong Ping  
San, this is not to much to hope for.  
From the out-station at Kiang Soo,  
we have reports of the speedy finish-  
ing of the chapel. Teacher Se is a  
warm-hearted Christian, and we may  
expect good results there." During  
1871, seven were baptized, making  
the total membership of the mission  
fifty-two. On the 12th of February,  
1872, Mr. Yates arrived in Naples,  
Italy, and on the 17th of that month  
he wrote: "It is with pleasure and  
thanksgiving that I report the restora-  
tion of my voice. After whispering  
for months, I can speak in my natu-  
ral tone of voice. Thanks unto God!"

WITNESSES FOR GOD.

BY THOS. ARMITAGE, D. D.

The Baptists have suffered more  
for the Bible, and for their rigid ad-  
herence to its authority than any  
other people. It is scarcely neces-  
sary to remind you by historical facts,  
that they have conserved their own  
love of the Bible truth, by passing  
through every stage of horror in a  
notable martyrology, purchasing their  
freedom at a great price. Orchard  
lands as that seventy-two thousand  
Lollards were fined, burnt, or banish-  
ed during the reign of Henry VIII.  
alone. Sir James Mackintosh de-  
clares that "the Baptists suffered  
more than any other under Charles  
II." Bishop Harnet clearly shows  
that the same is true of the entire  
period from the Restoration to the  
Revolution. But no man can tell  
how many of them were slain during  
the two hundred and twelve years  
which elapsed between the martyr-  
dom of William Sawtry, in the year  
1400, and that of Edward Wightman  
in 1612. If it be an honor to suffer  
for "the word of God and the testi-  
mony of Jesus," then that honor may  
be warmly claimed for British Bap-  
tists, for the first and the last men  
who died at the stake in England  
were Baptists.

Martyrdom, while it fails to be a  
standard of judgement as between  
right and wrong, must, however, be  
considered as the highest possible  
expression of fidelity to conviction. I  
therefore cite Baptists' martyrology  
for the purpose of showing how they  
and these persecutors have always  
looked upon the Bible respectively.  
The hatred evinced by the corrupt  
church of the middle ages to the  
translation of the word of God into  
vernacular languages, and its use  
by the common people, is attested  
by almost every text of Scripture,  
by all history, and sustained by all  
forms of evidence, direct, and indi-  
rect. In 1229, a little more than 150  
years before Wickliffe translated the  
Scriptures, the Council of Toulon-  
se prohibited the laity from possess-  
ing the word of God in the vernacular.  
In 1409 Archbishop Arundel issued a  
decree threatening the greater excom-  
munication, together with punish-  
ment for heresy, upon all who dared  
to translate any text of Scripture,  
or to use it "privately or openly." In  
1526, Thomas, Bishop of London,  
characterized Tyndale's Bible as "pois-  
on," and required all persons to  
surrender all copies thereof in the  
English tongue, under pain of ex-  
communication. And Luther him-  
self never saw even a Latin version  
till he had reached his twenty-third  
year (1496), when passing the year  
of his novitiate. The universal igno-  
rance of the Bible, both popular and  
ecclesiastical, was the conscious in-  
strument of the moralist, the favorite  
butt of the satirist, and the material of  
poetical composition, while the prayers  
and pleas of the godly bewailed their  
terrible destitution. Rich indeed did  
the man of God consider himself, if  
perchance he possessed in those days  
a manuscript copy of one gospel, or  
epistle, or other sacred book, at any  
price, for even a few verses were a  
treasure. And the God of the Bible  
only knows what multitudes which  
held the principles which Baptists  
now hold, have perished in the gloom  
of the dungeon, what thousands have  
fled to the wild forests, how many  
have ascended to his breast from the  
flames, what elaborate tortures have  
been spent upon hosts of the saints,  
and what rivers of blood have flowed  
from their veins, because they loved  
the Bible better than life. Sometimes  
the ashes with its reader, but the un-  
relenting fierceness, with which both  
were pursued, inspired a new dex-  
terity in multiplying copies, so that  
from the fargots new leaves arose,  
as if God would raise up fresh and  
raids at witness from the very ashes.  
You can scarcely wonder, then, that  
pains and penalties everywhere stimu-  
lated the desire for the Bible in the  
vulgar tongues of Europe. And is it  
not a thing which modern Baptists  
may be specially grateful for, that the  
late anti-Polish Baptist and Anabap-  
tist, Peter Walde, procured the ear-  
nest translation of the Bible into a  
modern language of Europe, as early  
as the year 1170. This revision was  
made in the Provencal, a dialect of  
France, while a Waldensian transla-  
tion appeared in Flemish soon after-  
wards. Nothing is better known in  
the history of suffering for the truth,  
than that the chief crimes of which  
Baptists heretics were accused, lay in  
their claim that Christ is the King in  
Zion, and not the Pope, that his  
kingdom is one of souls, and that  
therefore the civil magistrate may  
not exercise lordship over it; that re-  
generated men and not christened  
infants from the church; that believers  
are immersed not to regenerate them,  
but being already regenerate, immer-  
sion in their faith becomes their  
right; that Christ is not bodily pre-  
sent in the mass, and that the Bible  
is the only rule of man's faith and  
obedience. On the plea that they  
stood convicted of heresy in one of  
more of these six fundamental Bap-  
tist tenets, they were commonly put  
to death.

Juan Boucher, of Kent, a lady in  
the court of Henry VIII., was an  
active distributor of Tyndale's New  
Testament even in the Court. Strype  
tells us that although she was a wo-  
man of rank, like many of the nobility  
of her day, she could not read the  
Bible herself, but was very familiar  
with its truths, and carried the sacred  
volume into the palace under her  
apron for others to read. And who  
condemned her death? Can the  
world hold a more noble woman?  
Hugh Latimer, and Thomas Cranmer,  
Well did this sturdy old Canterbury  
Baptist say to her judges, "It is a  
goodly matter to consider your igno-  
rance. It is not long since you burn-  
ed Anne Askew (another Baptist la-  
dy) for a piece of bread, and yet you  
came yourselves soon after to be-  
lieve the same doctrine for which you  
burned her. And now, forsooth, you  
will burn me for a piece of flesh, and  
in the end you will come to believe  
this also, when you have read the  
Scriptures and understood them." They  
burned her in Smithfield on the  
2nd of May, 1550. Bishop Jewel, who  
preached to her as she burnt at the  
stake, but with more truth than polit-  
ness she told him that, "he fled like  
a rogue, and bade him go read the  
Scriptures."

Richard Woodman evinced the  
same fidelity, when asked this ques-  
tion by a priest, just before his martyr-  
dom: "If I burn a New Testament  
in the fire, do I burn God's word or  
not?" The martyr answered: "If you  
have burned God's word; he that  
would burn a Testament willingly,  
would burn God himself; he could,  
for he and his word are one." The  
same spirit runs through the annals  
of Baptist witnesses, in the long suc-  
cession of sufferers, their enemies be-  
lieving their judges. Bishop Batimer  
said, "And Baptists were burned in  
different parts of the kingdom, and  
went to the stake with good integri-  
ty." And we may add to this high  
Protestant testimony that of Cardinal  
Hosius, President of the Council of  
Trent. He says: "If you behold  
their cheerfulness in suffering persecu-  
tions, the Anabaptists rise before all  
other heretics. If you will have re-  
gard to the number, it is like, that in  
multitude they would swarm above  
all others, if they were not grievously  
plagued and cut off with the knife of  
persecution. If you have an eye to  
the outward appearance of good liv-  
ing, both the Lutherans and Zuingli-  
ans must needs grant that they far  
pass them. If you will be moved by  
the boasting of the word of God, these  
be no less born than Calvin to  
preach, and their doctrine must stand  
aloft above all the glory of the  
world, must stand invincible above  
all power, because it is not their word,  
but the word of the living God.  
Neither do they say less boldly than  
Luther, that with their doctrine,  
which is the word of God, they shall  
judge the angels. And surely, how  
many men have risked, and lost their  
heresy, whether they were Catholics  
or heretics, they were able to over-  
throw it, not so much by the testi-  
mony of the Scriptures, as by the  
authority of the church."

Such declarations to the high tri-  
umph of the Baptist soul, are invalua-  
ble, as they show that it was fixed  
upon the highest object, and that no  
pain or difficulty could shake its in-  
tegrity. Their convictions of



## Alabama Baptist.

E. T. WINKLER, EDITOR.  
J. D. BENFROE, Associate.

MARION, ALA.  
Thursday, Dec. 14th, 1876.

The Relation of Faith and Works.

ILLUSTRATED IN THE CASE OF ABRAHAM.

IN THREE PARTS—PART II.

Jan. 22. Was not Abraham, our father, justified by works when he had offered Isaac his son upon the altar? 22. Seest thou not how faith wrought with his works, and by his works was faith made perfect? 23. And the Scripture was fulfilled which said, Abraham believed God, and it was imputed to him for righteousness.

See, then, how the case stands:—The doctrine of good works,—of virtues now approved and hereafter to be rewarded by God,—seems to be formally opposed to the doctrine of our universal sinfulness, and of our salvation by the mere grace of God. If we are accepted and treated as righteous on account of our faith, how can it be said that we are approved and rewarded as righteous according to the deeds done in the body? Take the present case. If Abraham's faith was as the Apostle James assures us imputed unto him for righteousness, how then can the assertion of the same Apostle be true, that Abraham was justified by works? Let us see what light is shed upon this mystery by the life of the Father of believers.

One fact affords a key to the difficulty; the justification of Abraham by faith and his justification by works took place at different times. Justification by faith is connected with the earlier part of his history; justification by works is associated with the conduct of after years.

It was while the patriarch dwelt at Mamre, and while life, like the great tree, with its spreading foliage over his tent, was in its vigorous maturity, that the first event took place. Gen. 14:18; 22:6. No display of obedi-

ence was demanded by the voice that then uttered its oracles in that forest sanctuary. No command came from Heaven. It was only a promise that stirred his soul. Yet what a promise! How grand! We had almost said, how incredible! His lonely pilgrim among the nations should be the progenitor of tribes and kingdoms. From him should descend that wondrous Saviour, who should be the Father of the Father of all men.

And to the promise was added a splendid token. He was pointed to the stars, beaming in the pure Oriental sky; these were the signs of the number and glory of his descendants.

And Abraham believed God. His soul embraced that ancient gospel. He had faith in the Christian Kingdom and the Christian King, and his faith was counted to him for righteousness. Gen. 15:6. You see no works of the law performed at this time. No signal displays of his servant's loyalty now claimed the favorable notice of the Heavenly Monarch. Not even an act of obedience to the ceremonial law,—for as the Apostle Paul observes, the rite of circumcision, on which that law rested, had not yet been established. Rom. 4:10, 11. A promise was given on the one hand and credited on the other; and this confidence in the Divine testimony was then, as it is now, the condition of human acceptance. Abraham was justified at this time, by faith and faith alone!

But the occasion to which the former part of our text refers, was long subsequent. Abraham is said to have been justified by his works, when, in his old age, he dwelt at Beersheba. Gen. 21:32; 22:1-18. He was then in a state of grace. He had already been held upon the one Mediator between God and man. As he united to him he had received the pardon of his sins and a title to heaven. And now when his faith had been exercised by a protracted discipline, he is commanded to sacrifice his son upon the mountains of Moriah. He proceeds to obey the reverent injunction. With an unflinching resolve, he even lays Isaac on the altar—he in his imagination sees his darling disappear from view, in a mist of blood and fire,—when suddenly his purpose is arrested, and Isaac is restored to his embraces, as one alive from the dead. This is our text before us, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

Now what was this justification? Abraham was not now, he is reminded, to receive the pardon of his sins,—for long ago, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

See, then, how the case stands:—The doctrine of good works,—of virtues now approved and hereafter to be rewarded by God,—seems to be formally opposed to the doctrine of our universal sinfulness, and of our salvation by the mere grace of God. If we are accepted and treated as righteous on account of our faith, how can it be said that we are approved and rewarded as righteous according to the deeds done in the body? Take the present case. If Abraham's faith was as the Apostle James assures us imputed unto him for righteousness, how then can the assertion of the same Apostle be true, that Abraham was justified by works? Let us see what light is shed upon this mystery by the life of the Father of believers.

One fact affords a key to the difficulty; the justification of Abraham by faith and his justification by works took place at different times. Justification by faith is connected with the earlier part of his history; justification by works is associated with the conduct of after years.

It was while the patriarch dwelt at Mamre, and while life, like the great tree, with its spreading foliage over his tent, was in its vigorous maturity, that the first event took place. Gen. 14:18; 22:6. No display of obedi-

ence was demanded by the voice that then uttered its oracles in that forest sanctuary. No command came from Heaven. It was only a promise that stirred his soul. Yet what a promise! How grand! We had almost said, how incredible! His lonely pilgrim among the nations should be the progenitor of tribes and kingdoms. From him should descend that wondrous Saviour, who should be the Father of the Father of all men.

And to the promise was added a splendid token. He was pointed to the stars, beaming in the pure Oriental sky; these were the signs of the number and glory of his descendants.

And Abraham believed God. His soul embraced that ancient gospel. He had faith in the Christian Kingdom and the Christian King, and his faith was counted to him for righteousness. Gen. 15:6. You see no works of the law performed at this time. No signal displays of his servant's loyalty now claimed the favorable notice of the Heavenly Monarch. Not even an act of obedience to the ceremonial law,—for as the Apostle Paul observes, the rite of circumcision, on which that law rested, had not yet been established. Rom. 4:10, 11. A promise was given on the one hand and credited on the other; and this confidence in the Divine testimony was then, as it is now, the condition of human acceptance. Abraham was justified at this time, by faith and faith alone!

But the occasion to which the former part of our text refers, was long subsequent. Abraham is said to have been justified by his works, when, in his old age, he dwelt at Beersheba. Gen. 21:32; 22:1-18. He was then in a state of grace. He had already been held upon the one Mediator between God and man. As he united to him he had received the pardon of his sins and a title to heaven. And now when his faith had been exercised by a protracted discipline, he is commanded to sacrifice his son upon the mountains of Moriah. He proceeds to obey the reverent injunction. With an unflinching resolve, he even lays Isaac on the altar—he in his imagination sees his darling disappear from view, in a mist of blood and fire,—when suddenly his purpose is arrested, and Isaac is restored to his embraces, as one alive from the dead. This is our text before us, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

Now what was this justification? Abraham was not now, he is reminded, to receive the pardon of his sins,—for long ago, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

See, then, how the case stands:—The doctrine of good works,—of virtues now approved and hereafter to be rewarded by God,—seems to be formally opposed to the doctrine of our universal sinfulness, and of our salvation by the mere grace of God. If we are accepted and treated as righteous on account of our faith, how can it be said that we are approved and rewarded as righteous according to the deeds done in the body? Take the present case. If Abraham's faith was as the Apostle James assures us imputed unto him for righteousness, how then can the assertion of the same Apostle be true, that Abraham was justified by works? Let us see what light is shed upon this mystery by the life of the Father of believers.

One fact affords a key to the difficulty; the justification of Abraham by faith and his justification by works took place at different times. Justification by faith is connected with the earlier part of his history; justification by works is associated with the conduct of after years.

It was while the patriarch dwelt at Mamre, and while life, like the great tree, with its spreading foliage over his tent, was in its vigorous maturity, that the first event took place. Gen. 14:18; 22:6. No display of obedi-

ence was demanded by the voice that then uttered its oracles in that forest sanctuary. No command came from Heaven. It was only a promise that stirred his soul. Yet what a promise! How grand! We had almost said, how incredible! His lonely pilgrim among the nations should be the progenitor of tribes and kingdoms. From him should descend that wondrous Saviour, who should be the Father of the Father of all men.

And to the promise was added a splendid token. He was pointed to the stars, beaming in the pure Oriental sky; these were the signs of the number and glory of his descendants.

And Abraham believed God. His soul embraced that ancient gospel. He had faith in the Christian Kingdom and the Christian King, and his faith was counted to him for righteousness. Gen. 15:6. You see no works of the law performed at this time. No signal displays of his servant's loyalty now claimed the favorable notice of the Heavenly Monarch. Not even an act of obedience to the ceremonial law,—for as the Apostle Paul observes, the rite of circumcision, on which that law rested, had not yet been established. Rom. 4:10, 11. A promise was given on the one hand and credited on the other; and this confidence in the Divine testimony was then, as it is now, the condition of human acceptance. Abraham was justified at this time, by faith and faith alone!

But the occasion to which the former part of our text refers, was long subsequent. Abraham is said to have been justified by his works, when, in his old age, he dwelt at Beersheba. Gen. 21:32; 22:1-18. He was then in a state of grace. He had already been held upon the one Mediator between God and man. As he united to him he had received the pardon of his sins and a title to heaven. And now when his faith had been exercised by a protracted discipline, he is commanded to sacrifice his son upon the mountains of Moriah. He proceeds to obey the reverent injunction. With an unflinching resolve, he even lays Isaac on the altar—he in his imagination sees his darling disappear from view, in a mist of blood and fire,—when suddenly his purpose is arrested, and Isaac is restored to his embraces, as one alive from the dead. This is our text before us, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

Now what was this justification? Abraham was not now, he is reminded, to receive the pardon of his sins,—for long ago, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

See, then, how the case stands:—The doctrine of good works,—of virtues now approved and hereafter to be rewarded by God,—seems to be formally opposed to the doctrine of our universal sinfulness, and of our salvation by the mere grace of God. If we are accepted and treated as righteous on account of our faith, how can it be said that we are approved and rewarded as righteous according to the deeds done in the body? Take the present case. If Abraham's faith was as the Apostle James assures us imputed unto him for righteousness, how then can the assertion of the same Apostle be true, that Abraham was justified by works? Let us see what light is shed upon this mystery by the life of the Father of believers.

One fact affords a key to the difficulty; the justification of Abraham by faith and his justification by works took place at different times. Justification by faith is connected with the earlier part of his history; justification by works is associated with the conduct of after years.

It was while the patriarch dwelt at Mamre, and while life, like the great tree, with its spreading foliage over his tent, was in its vigorous maturity, that the first event took place. Gen. 14:18; 22:6. No display of obedi-

ence was demanded by the voice that then uttered its oracles in that forest sanctuary. No command came from Heaven. It was only a promise that stirred his soul. Yet what a promise! How grand! We had almost said, how incredible! His lonely pilgrim among the nations should be the progenitor of tribes and kingdoms. From him should descend that wondrous Saviour, who should be the Father of the Father of all men.

And to the promise was added a splendid token. He was pointed to the stars, beaming in the pure Oriental sky; these were the signs of the number and glory of his descendants.

And Abraham believed God. His soul embraced that ancient gospel. He had faith in the Christian Kingdom and the Christian King, and his faith was counted to him for righteousness. Gen. 15:6. You see no works of the law performed at this time. No signal displays of his servant's loyalty now claimed the favorable notice of the Heavenly Monarch. Not even an act of obedience to the ceremonial law,—for as the Apostle Paul observes, the rite of circumcision, on which that law rested, had not yet been established. Rom. 4:10, 11. A promise was given on the one hand and credited on the other; and this confidence in the Divine testimony was then, as it is now, the condition of human acceptance. Abraham was justified at this time, by faith and faith alone!

But the occasion to which the former part of our text refers, was long subsequent. Abraham is said to have been justified by his works, when, in his old age, he dwelt at Beersheba. Gen. 21:32; 22:1-18. He was then in a state of grace. He had already been held upon the one Mediator between God and man. As he united to him he had received the pardon of his sins and a title to heaven. And now when his faith had been exercised by a protracted discipline, he is commanded to sacrifice his son upon the mountains of Moriah. He proceeds to obey the reverent injunction. With an unflinching resolve, he even lays Isaac on the altar—he in his imagination sees his darling disappear from view, in a mist of blood and fire,—when suddenly his purpose is arrested, and Isaac is restored to his embraces, as one alive from the dead. This is our text before us, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

Now what was this justification? Abraham was not now, he is reminded, to receive the pardon of his sins,—for long ago, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

See, then, how the case stands:—The doctrine of good works,—of virtues now approved and hereafter to be rewarded by God,—seems to be formally opposed to the doctrine of our universal sinfulness, and of our salvation by the mere grace of God. If we are accepted and treated as righteous on account of our faith, how can it be said that we are approved and rewarded as righteous according to the deeds done in the body? Take the present case. If Abraham's faith was as the Apostle James assures us imputed unto him for righteousness, how then can the assertion of the same Apostle be true, that Abraham was justified by works? Let us see what light is shed upon this mystery by the life of the Father of believers.

One fact affords a key to the difficulty; the justification of Abraham by faith and his justification by works took place at different times. Justification by faith is connected with the earlier part of his history; justification by works is associated with the conduct of after years.

It was while the patriarch dwelt at Mamre, and while life, like the great tree, with its spreading foliage over his tent, was in its vigorous maturity, that the first event took place. Gen. 14:18; 22:6. No display of obedi-

ence was demanded by the voice that then uttered its oracles in that forest sanctuary. No command came from Heaven. It was only a promise that stirred his soul. Yet what a promise! How grand! We had almost said, how incredible! His lonely pilgrim among the nations should be the progenitor of tribes and kingdoms. From him should descend that wondrous Saviour, who should be the Father of the Father of all men.

And to the promise was added a splendid token. He was pointed to the stars, beaming in the pure Oriental sky; these were the signs of the number and glory of his descendants.

And Abraham believed God. His soul embraced that ancient gospel. He had faith in the Christian Kingdom and the Christian King, and his faith was counted to him for righteousness. Gen. 15:6. You see no works of the law performed at this time. No signal displays of his servant's loyalty now claimed the favorable notice of the Heavenly Monarch. Not even an act of obedience to the ceremonial law,—for as the Apostle Paul observes, the rite of circumcision, on which that law rested, had not yet been established. Rom. 4:10, 11. A promise was given on the one hand and credited on the other; and this confidence in the Divine testimony was then, as it is now, the condition of human acceptance. Abraham was justified at this time, by faith and faith alone!

But the occasion to which the former part of our text refers, was long subsequent. Abraham is said to have been justified by his works, when, in his old age, he dwelt at Beersheba. Gen. 21:32; 22:1-18. He was then in a state of grace. He had already been held upon the one Mediator between God and man. As he united to him he had received the pardon of his sins and a title to heaven. And now when his faith had been exercised by a protracted discipline, he is commanded to sacrifice his son upon the mountains of Moriah. He proceeds to obey the reverent injunction. With an unflinching resolve, he even lays Isaac on the altar—he in his imagination sees his darling disappear from view, in a mist of blood and fire,—when suddenly his purpose is arrested, and Isaac is restored to his embraces, as one alive from the dead. This is our text before us, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

Now what was this justification? Abraham was not now, he is reminded, to receive the pardon of his sins,—for long ago, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

See, then, how the case stands:—The doctrine of good works,—of virtues now approved and hereafter to be rewarded by God,—seems to be formally opposed to the doctrine of our universal sinfulness, and of our salvation by the mere grace of God. If we are accepted and treated as righteous on account of our faith, how can it be said that we are approved and rewarded as righteous according to the deeds done in the body? Take the present case. If Abraham's faith was as the Apostle James assures us imputed unto him for righteousness, how then can the assertion of the same Apostle be true, that Abraham was justified by works? Let us see what light is shed upon this mystery by the life of the Father of believers.

One fact affords a key to the difficulty; the justification of Abraham by faith and his justification by works took place at different times. Justification by faith is connected with the earlier part of his history; justification by works is associated with the conduct of after years.

It was while the patriarch dwelt at Mamre, and while life, like the great tree, with its spreading foliage over his tent, was in its vigorous maturity, that the first event took place. Gen. 14:18; 22:6. No display of obedi-

ence was demanded by the voice that then uttered its oracles in that forest sanctuary. No command came from Heaven. It was only a promise that stirred his soul. Yet what a promise! How grand! We had almost said, how incredible! His lonely pilgrim among the nations should be the progenitor of tribes and kingdoms. From him should descend that wondrous Saviour, who should be the Father of the Father of all men.

And to the promise was added a splendid token. He was pointed to the stars, beaming in the pure Oriental sky; these were the signs of the number and glory of his descendants.

And Abraham believed God. His soul embraced that ancient gospel. He had faith in the Christian Kingdom and the Christian King, and his faith was counted to him for righteousness. Gen. 15:6. You see no works of the law performed at this time. No signal displays of his servant's loyalty now claimed the favorable notice of the Heavenly Monarch. Not even an act of obedience to the ceremonial law,—for as the Apostle Paul observes, the rite of circumcision, on which that law rested, had not yet been established. Rom. 4:10, 11. A promise was given on the one hand and credited on the other; and this confidence in the Divine testimony was then, as it is now, the condition of human acceptance. Abraham was justified at this time, by faith and faith alone!

But the occasion to which the former part of our text refers, was long subsequent. Abraham is said to have been justified by his works, when, in his old age, he dwelt at Beersheba. Gen. 21:32; 22:1-18. He was then in a state of grace. He had already been held upon the one Mediator between God and man. As he united to him he had received the pardon of his sins and a title to heaven. And now when his faith had been exercised by a protracted discipline, he is commanded to sacrifice his son upon the mountains of Moriah. He proceeds to obey the reverent injunction. With an unflinching resolve, he even lays Isaac on the altar—he in his imagination sees his darling disappear from view, in a mist of blood and fire,—when suddenly his purpose is arrested, and Isaac is restored to his embraces, as one alive from the dead. This is our text before us, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

Now what was this justification? Abraham was not now, he is reminded, to receive the pardon of his sins,—for long ago, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

See, then, how the case stands:—The doctrine of good works,—of virtues now approved and hereafter to be rewarded by God,—seems to be formally opposed to the doctrine of our universal sinfulness, and of our salvation by the mere grace of God. If we are accepted and treated as righteous on account of our faith, how can it be said that we are approved and rewarded as righteous according to the deeds done in the body? Take the present case. If Abraham's faith was as the Apostle James assures us imputed unto him for righteousness, how then can the assertion of the same Apostle be true, that Abraham was justified by works? Let us see what light is shed upon this mystery by the life of the Father of believers.

One fact affords a key to the difficulty; the justification of Abraham by faith and his justification by works took place at different times. Justification by faith is connected with the earlier part of his history; justification by works is associated with the conduct of after years.

It was while the patriarch dwelt at Mamre, and while life, like the great tree, with its spreading foliage over his tent, was in its vigorous maturity, that the first event took place. Gen. 14:18; 22:6. No display of obedi-

ence was demanded by the voice that then uttered its oracles in that forest sanctuary. No command came from Heaven. It was only a promise that stirred his soul. Yet what a promise! How grand! We had almost said, how incredible! His lonely pilgrim among the nations should be the progenitor of tribes and kingdoms. From him should descend that wondrous Saviour, who should be the Father of the Father of all men.

And to the promise was added a splendid token. He was pointed to the stars, beaming in the pure Oriental sky; these were the signs of the number and glory of his descendants.

And Abraham believed God. His soul embraced that ancient gospel. He had faith in the Christian Kingdom and the Christian King, and his faith was counted to him for righteousness. Gen. 15:6. You see no works of the law performed at this time. No signal displays of his servant's loyalty now claimed the favorable notice of the Heavenly Monarch. Not even an act of obedience to the ceremonial law,—for as the Apostle Paul observes, the rite of circumcision, on which that law rested, had not yet been established. Rom. 4:10, 11. A promise was given on the one hand and credited on the other; and this confidence in the Divine testimony was then, as it is now, the condition of human acceptance. Abraham was justified at this time, by faith and faith alone!

But the occasion to which the former part of our text refers, was long subsequent. Abraham is said to have been justified by his works, when, in his old age, he dwelt at Beersheba. Gen. 21:32; 22:1-18. He was then in a state of grace. He had already been held upon the one Mediator between God and man. As he united to him he had received the pardon of his sins and a title to heaven. And now when his faith had been exercised by a protracted discipline, he is commanded to sacrifice his son upon the mountains of Moriah. He proceeds to obey the reverent injunction. With an unflinching resolve, he even lays Isaac on the altar—he in his imagination sees his darling disappear from view, in a mist of blood and fire,—when suddenly his purpose is arrested, and Isaac is restored to his embraces, as one alive from the dead. This is our text before us, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

Now what was this justification? Abraham was not now, he is reminded, to receive the pardon of his sins,—for long ago, when yet in his youth, he had believed the divine promise, and his faith was counted to him for righteousness.

See, then, how the case stands:—The doctrine of good works,—of virtues now approved and hereafter to be rewarded by God,—seems to be formally opposed to the doctrine of our universal sinfulness, and of our salvation by the mere grace of God. If we are accepted and treated as righteous on account of our faith, how can it be said that we are approved and rewarded as righteous according to the deeds done in the body? Take the present case. If Abraham's faith was as the Apostle James assures us imputed unto him for righteousness, how then can the assertion of the same Apostle be true, that Abraham was justified by works? Let us see what light is shed upon this mystery by the life of the Father of believers.

One fact affords a key to the difficulty; the justification of Abraham by faith and his justification by works took place at different times. Justification by faith is connected with the earlier part of his history; justification by works is associated with the conduct of after years.

It was while the patriarch dwelt at Mamre, and while life, like the great tree, with its spreading foliage over his tent, was in its vigorous maturity, that the first event took place. Gen. 14:18; 22:6. No display of obedi-

ence was demanded by the voice that then uttered its oracles in that forest sanctuary. No command came from Heaven. It was only a promise that stirred his soul. Yet what a promise! How grand! We had almost said, how incredible! His lonely pilgrim among the nations should be the progenitor of tribes and kingdoms. From him should descend that wondrous Saviour, who should be the Father of the Father of all men.

him for righteousness. Nor was he now to receive the title to a heavenly inheritance,—for long ago the promise of Canaan, the pledge of the better country, had been given. Gen. 17:8. Already had he performed the act in which the soul embraces its Savior, and the faith that united him to this great Being had received expression. Amid storm and sunshine the seed, dropped into the softened soil, had grown and now the blade and the ear and the full corn in the ear, had successively rewarded the labors of the Divine Husbandman.

The Patriarch, therefore, needed not to perform the justifying act, or to be ushered into a state of justification. No, he needed what every believer needs—to receive the signs of the divine favor. He needed to be assured that his person was accepted, and that his services were approved by God. He needed to receive not now a personal but a manifested, a declarative, an out-spoken justification. He needed to receive such evidences of God's regard as minister to the blessedness of a trustful, obedient soul. And such was the gift he received.

Thus we see that there is no contradiction in the two justifications. Faith justifies us in our persons; works, in our professions. By faith we become righteous; in works our righteousness is approved. But it must be carefully remarked, that faith and works are vitally connected, for the works God accepts and rewards are the fruits of faith.

If you are tempted to rely upon your morality as a ground of acceptance, remember that without faith it is impossible to please God. Heb. 11:6. For we have offended him by multiplied and grievous transgressions, and we cannot think that he will look favorably upon us, until, in some fitting way, the cause of offense has been withdrawn. The acts of the unbeliever may endure every worldly test—they may be amiable, generous, high-minded to the full measure of every natural virtue,—and the world may applaud them, with all its clamors;—but their glory is tarnished by their ungodliness.

These pretensions moralities are splendid temples, beautiful without. They claim our admiration. We thrill with the sense that we also are men when we see what men have done. But go within. Where is the Presence? Where the altar of incense? Lo! all is dark and silent. God is not there. There duty and gratitude worship not, and the accents of faith and love are unheard. The structure has no sanctity.

Far different from these hollow displays of secular virtue was the work by which Abraham was justified. The thought that stole his heart against a father's anguish was the thought of God. The voice that broke on his ear upon the hushed and solitary mountain was the voice of God. His act of obedience was a good work, because it was done by the aid of divine grace, because it was the act of a believer in Jesus Christ. And therefore it was approved and rewarded by God. In just these two circumstances,—approval and reward,—justification by works consists.

It is our painful duty to announce the death of Mrs. Mary P. Lovelace, wife of J. B. Lovelace, Esq., of this place. This sad event, which took place on the morning of Dec. 12th, has awakened in our community, as it will wherever this estimable lady is known, a sense of profound sorrow and sympathy.

A more extended notice will appear in our next issue.

**The Serpent Coil.**

A thrilling incident is reported as having occurred at a recent meeting in Chicago, under the auspices of Mr. Moody. The subject of discussion was Temperance. During the exercise several persons, who had been reclaimed from inebriation, related their experiences. Among them was a Mr. Latimer, a gentleman of fine culture who had been rescued by the Gospel in Europe from a drunkard's grave. The substance of the address he gave which melted the vast audience to tears is thus reported.

Mr. Latimer began with the confession that it was difficult to speak about past experiences, especially when a man had been a heavy drinker as he had been for sixteen years. He began sixteen years ago by taking his first bottle of ale in the backroom of a country store, and then, entering the army, he had plunged into dissipation, from which he thought at first he could free himself, but, as the years went by, he found the habit had become so strong that he could not control it, for it controlled him. He had stood at the mouth of the cannon, in front of the fixed bayonet, with the muzzle of a pistol right before him, and yet never felt that such a heart-sinking as when he began to realize what a man is, fettered by that vice. He came to this city some little time ago, and spent most of his days and nights in drunkenness and playing cards, sometimes taking thirty or forty drinks a day. While in this condition he came, one night to the Tab-

ernacle out of curiosity, to hear what was being said, and to see what was being done. He sat in the gallery and was shielded by one of the long pillars that supported the roof. He saw the crowds enter with happy faces and apparently light hearts, and nice clothes, and it hardened his heart, for he felt that he could never be like them. Then he heard Mr. Sankey sing the hymn, "What Shall the Harvest Be?" It struck him when he heard the first verse:

"Sowing the seed by the daylight fair,  
Sowing the seed by the morning light,  
Sowing the seed in the solemn night,  
Oh, what shall the harvest be?"

And then, said Mr. Latimer, Mr. Sankey sang the third verse, a verse that entered my heart. It aroused me from my stupor. It brought me to feel what my own condition was, and these words entered my soul:

"Sowing the seed of a lingering pain,  
Sowing the seed of a maddened brain,  
Sowing the seed of a tarnished name,  
Oh, what shall the harvest be?"

During the recital of these lines the speaker's voice trembled, his whole frame was agitated, his words and manner were impressed on his auditors, many of whom were moved to tears, and sobbing was audible in many parts of the great hall. He then went on to say that, that night he had listened to this hymn, describing his own experience, he found no rest; the words seemed to meet him wherever he went. "What shall the harvest be?" they were written on the walls of the hotel where he boarded. They haunted him wherever he went. He tried to drown the voice by drinking heavier, but he could not remove them. They were wherever he turned. "What shall the harvest be?" He left the Tabernacle saying to himself he would never return; but finally, such was his unrest, he went into the inquiry-room, and talked with Mr. Farwell and Mr. Brewster, and after a great struggle he gave himself to Christ. He trusted in the salvation wrought out for him, and though he had lost position, home, family, by the accused cup, he rejoiced that God had looked down on him and saved him.

**Bible Schools.**

Our State Missionary, the Rev. T. M. Bailey, is everywhere inculcating the important practical principle that every church should have a Bible school assembling on every Sunday for the study of the Word of God. The results have been most satisfactory. Already a larger number of churches is opened every Lord's Day than ever before in the history of Alabama. A religious revolution is being inaugurated by this simple means. The change will call for a different term in describing the pupils; they are not children but scholars. Says the *Baptist Teacher*: "If we want to drive away everybody who is above age for the common schools, we cannot do better than to call our Sunday-school scholars, children." The remark is of special importance as applied to the enlarging Bible schools of the Baptist churches of Alabama. What period of life—what condition of fortune or culture may not be enriched by gathering Sabbath after Sabbath, from the exhaustless stores of the Book of Books.

A book there is, of ancient date,  
Where all the truly wise and great,  
Have found the pearls of wisdom spread,  
Like gems upon the ocean bed.  
Better than all the California gold,  
Greater than all that Milton thought,  
Are truths that saint and prophet taught;  
Oh! he it comes, from tender age,  
To gather wisdom from its page.

**Literary Notices.**

LONDON QUARTERLY, for October. Leonard Scott Publishing Co. 41 Barclay St., N. Y.

Strawberry Hill, the abode of Horace Walpole, is the text of a gossip article upon the works and associations of that eminent English litterateur, antiquarian, and society man. The extracts from Walpole's letters charm with their gaiety and delicate humor. An interesting account is given of the race relationships of the Esquimaux, and the customs and beliefs of this singular people. They are of Turanian stock and are thus related to the Turks, Hungarians and Barques of lower Europe, as well as to the Finns and Lapps of the remote North. The Papal claims are shown to be unhistorical by the admissions of their latest defender. There are three political articles, all of which have a relation to the Eastern Question. The life of the Prince Consort is favorably reviewed. The various pictorial illustrations of the dramas of Shakespeare are treated with discriminating criticism. The most valuable essay is the treatise on London Alms and London Pauperism. It is astonishing to observe what immense sums are given by the English people for the relief of poverty and sickness. The practical conclusions which have been attained as to the best methods of helping the unfortunate, are worthy of respectful consideration. Among other conclusions, the English are agreed that indiscriminate charity creates the very evils it professes to relieve.

**Field Notes.**

We have received from James Vick, the florist, of Rochester, N. Y., a box of fine seed, which no doubt will give satisfaction. The Philadelphia Presbyterian Synod, by a vote of our majority, censured one of its ministers for administering baptism by immersion. This action reminds one of the circumstance that the famous Westminster Assembly after a long debate passed the article making sprinkling baptism, by a majority of one. The *Standard* shrewdly remarks: "It would seem that there is just about the same difficulty found at present, in turning out immersion as there was then in turning out sprinkling." The late Edwin J. Calk, of Indianapolis, Ind., bequeathed the magnificent sum of one hundred and eighty thousand dollars to Wabash College, a Presbyterian institution, at Crawfordsville, Ind. The folly of physical scientists who deny the existence of a Creator and Sovereign of the Universe, because they cannot find him by prayer gauges and chemical tests, is thus rebuked by Ruskin: "Grossnesses Huxley and Tyndall are of opinion there is no God. They have never found one in a bottle." The Baptist Union after laboring for Freedom for six weary years, is just paying expenses, and is likely to suspend. A colored youth, "a natural orator," has been selected to deliver the oration on "class-day," at Brown University. A colored girl delivered the valedictory at Miss Willard's school in Troy. The *Standard* asks: "What can be said to such statements by those who advocate the theory that the negro has no brains?" The reply is very simple. First, there are no such theories; that the African has brain no one questions;—but that he belongs to an inferior race is clear from history and observation. Second, that there are rare and remarkable exceptions to this general fact, no one questions; but these cases by no means prove that the race is on the same intellectual level with the Anglo-Saxon. One swallow does not make a spring. The *Standard* says: "When it comes to pass that men may tamper with the ballot-box—or with results of an election after they have left it—and be sustained by their respective partisans, we have passed far down on the road which leads to the overthrow of our political system. To countenance this class of frauds is, and ought to be held by every good citizen, treason to republican institutions." This is all very well; but now the question occurs: What are you going to do about it? The ballot-box stuffers, and vote rejecters are known. Will the Northern people sanction their infamy and allow them to elect the President of the United States?—The political and financial disturbances of these recent months have acted most unfavorably upon all ecclesiastical enterprises and institutions, notably upon pastoral support, education and missions. It is so at the North as well as the South. The last five months have run up a debt of \$10,



Alabama Baptist

S. S. Department.

MARION, ALA.

Thursday, Dec. 14th, 1876.

Fourth Quarter, Lesson XIII, December 24th, 1876.

REVIEW.

Golden Text.—A LITTLE ONE SHALL BECOME A THOUSAND; AND A SMALL ONE A STRONG NATION; I THIN LORD WILL MULTIPLY IT IN HIS TIME.—Isa. ix. 1.

Scripture Readings.—M.—Acts vii. 1-60; T.—Acts vii. 1-25; W.—Acts vii. 25-40; R.—Acts ix. 1-18; P.—Acts ix. 1-18; S.—Acts ix. 1-18; S.—Acts ix. 1-18.

We had THREE LESSONS on Stephen, Acts vii. 1-60.

We had FIVE LESSONS in which Peter is the central figure, namely, Acts xii. 1-17, xiii. 1-12, xiv. 1-18, xv. 1-21, and xvi. 1-40.

We had THREE LESSONS in which Paul is the central figure, namely, Acts xviii. 1-18, xix. 1-40, and xx. 1-38.

We had FIVE LESSONS in which the Holy Spirit is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

Alabama Baptist

S. S. Department.

MARION, ALA.

Thursday, Dec. 14th, 1876.

Fourth Quarter, Lesson XIII, December 24th, 1876.

REVIEW.

Golden Text.—A LITTLE ONE SHALL BECOME A THOUSAND; AND A SMALL ONE A STRONG NATION; I THIN LORD WILL MULTIPLY IT IN HIS TIME.—Isa. ix. 1.

Scripture Readings.—M.—Acts vii. 1-60; T.—Acts vii. 1-25; W.—Acts vii. 25-40; R.—Acts ix. 1-18; P.—Acts ix. 1-18; S.—Acts ix. 1-18; S.—Acts ix. 1-18.

We had THREE LESSONS on Stephen, Acts vii. 1-60.

We had FIVE LESSONS in which Peter is the central figure, namely, Acts xii. 1-17, xiii. 1-12, xiv. 1-18, xv. 1-21, and xvi. 1-40.

We had THREE LESSONS in which Paul is the central figure, namely, Acts xviii. 1-18, xix. 1-40, and xx. 1-38.

We had FIVE LESSONS in which the Holy Spirit is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

We had FIVE LESSONS in which the Church is the central figure, namely, Acts i. 1-11, ii. 1-41, iii. 1-17, iv. 1-22, and v. 1-42.

Children's Department

The Letters at School.

One day the letters went to school, And tried to learn each other. They got so mixed and confused, That they could not find their way out.

A went in first, and Z went last; The rest all were between them.—K. L. and M. and N. O. P.—I wish you could have seen them!

B. C. D. E. and J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. They were very naughty letters.

Of course, one long, they came to words—What else could be expected? Till E made D, J, C and I. Decidedly dejected.

Now, through it all, the Consonants Were ruder and more mischievous. While all the pretty Vowel girls Were certainly the smoothest.

And simple U kept far from Q. With faces deadly and moral. "Because," she said, "we are, we two, So apt to start a quarrel!"

But spiteful P said, "Pooh for U!" (Which made her feel quite bitter). And calling O, L. E. to help. He really tried to hit her.

Cried A, "Now E and C, come here! If both will aid a minute, Good L will join in making peace. Or else the mischief is in it."

And smiling E, the ready spirit, Said, "Yes, and come no doubt." This done, sweet peace shone on the scene, And all were at the trouble.

Meanwhile, when U and P made up. The Consonants looked about them. And kissed the vowels, for you see, They couldn't do without them.

Puzzles.

Initials, an Egyptian deity. Finally, a Grecian divinity.

A bird belonging to the family of. 2. Tongue of a shield or ragon. 3. Part of a shield. 4. An Eastern idol in days of old. 5. One loved to adoration. 6. A periodical wind in Italy. W. W.

DIAMONDS.

1. A consonant. 2. A lie. 3. A kind of story. 4. Important to a student. 5. Part of a knife. 6. Before. 7. A vowel. M. F. R.

II.

1. A consonant. 2. A prefix. 3. A bird. 4. Conscience. 5. A clergyman. 6. To succeed. 7. A consonant. M. E. S. C. F.

III.

1. A consonant. 2. In hope of. 3. Conclusion. 4. Probability. 5. Dangerous. 6. An inclosure. 7. A vowel. R. H. U.

IV.

1. A consonant. 2. To hinder. 3. Stripped. 4. A knight. 5. A meteorological instrument. 6. Renovation. 7. To prevent. 8. To spread. 9. A consonant. R. H. U.

ENIGMA.

I am composed of eight letters: My 4, 3, 5, is what photographers have.

My 7, 6, 8, 5, is an animal with short horns.

My 6, 2, 3, is used at regattas.

My 3, 4, 7, is a game played at school.

My 1, 6, 5, is a drunkard.

My whole is a fashionable watering place.

SEVEN WORDS.

1. Lethargic. 2. Past and gone. 3. A girl's name. 4. A vehicle. G. A. C.

II.

1. A college officer. 2. A girl's name. 3. A minute particle. 4. To denigrate. R. A. F.

III.

1. Part of a ship. 2. To hamper. 3. Used in croquet. 4. An island. 5. What birds have.

"Can't Help It."

"My dear," said Mrs. Bailey, to her little Johnny, "why are you so careless about your lessons? Your teacher tells me that they are almost always imperfect."

"Mamma, I can't help it," was Johnny's reply, in a cross impatient tone.

"You mustn't speak to me in that way," answered his mother, reprovingly.

"Well, I can't help it! I'm sick of hearing about the old lessons."

"Can't help it! Ah, little Johnny, do you know that Can't-help-it is a jargon worse than any you have ever read about in your books of fairy tales and giants?"

"What do you mean?" asked Johnny, once interested.

"I have my own way, everything beautiful in your life will be spoiled. Can't-help-it grows stronger and fiercer every time you yield to him; and by and by he will be stronger than you are."

"But he isn't a monster that I can see."

"No, you can not see your soul, and you can not see the enemies that try to hurt your soul; neither can you see your soul's true friends."

"What are my soul's friends?"

"Will-help-it is one of them, and a strong, good friend, too."

Children's Department

The Letters at School.

One day the letters went to school, And tried to learn each other. They got so mixed and confused, That they could not find their way out.

A went in first, and Z went last; The rest all were between them.—K. L. and M. and N. O. P.—I wish you could have seen them!

B. C. D. E. and J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. They were very naughty letters.

Of course, one long, they came to words—What else could be expected? Till E made D, J, C and I. Decidedly dejected.

Now, through it all, the Consonants Were ruder and more mischievous. While all the pretty Vowel girls Were certainly the smoothest.

And simple U kept far from Q. With faces deadly and moral. "Because," she said, "we are, we two, So apt to start a quarrel!"

But spiteful P said, "Pooh for U!" (Which made her feel quite bitter). And calling O, L. E. to help. He really tried to hit her.

Cried A, "Now E and C, come here! If both will aid a minute, Good L will join in making peace. Or else the mischief is in it."

And smiling E, the ready spirit, Said, "Yes, and come no doubt." This done, sweet peace shone on the scene, And all were at the trouble.

Meanwhile, when U and P made up. The Consonants looked about them. And kissed the vowels, for you see, They couldn't do without them.

Puzzles.

Initials, an Egyptian deity. Finally, a Grecian divinity.

A bird belonging to the family of. 2. Tongue of a shield or ragon. 3. Part of a shield. 4. An Eastern idol in days of old. 5. One loved to adoration. 6. A periodical wind in Italy. W. W.

DIAMONDS.

1. A consonant. 2. A lie. 3. A kind of story. 4. Important to a student. 5. Part of a knife. 6. Before. 7. A vowel. M. F. R.

II.

1. A consonant. 2. A prefix. 3. A bird. 4. Conscience. 5. A clergyman. 6. To succeed. 7. A consonant. M. E. S. C. F.

III.

1. A consonant. 2. In hope of. 3. Conclusion. 4. Probability. 5. Dangerous. 6. An inclosure. 7. A vowel. R. H. U.

IV.

1. A consonant. 2. To hinder. 3. Stripped. 4. A knight. 5. A meteorological instrument. 6. Renovation. 7. To prevent. 8. To spread. 9. A consonant. R. H. U.

ENIGMA.

I am composed of eight letters: My 4, 3, 5, is what photographers have.

My 7, 6, 8, 5, is an animal with short horns.

My 6, 2, 3, is used at regattas.

My 3, 4, 7, is a game played at school.

My 1, 6, 5, is a drunkard.

My whole is a fashionable watering place.

SEVEN WORDS.

1. Lethargic. 2. Past and gone. 3. A girl's name. 4. A vehicle. G. A. C.

II.

1. A college officer. 2. A girl's name. 3. A minute particle. 4. To denigrate. R. A. F.

III.

1. Part of a ship. 2. To hamper. 3. Used in croquet. 4. An island. 5. What birds have.

"Can't Help It."



## Alabama Baptist.

MARION, ALA.

Thursday, Dec. 14th, 1876.

## RATES OF ADVERTISING.

SPACE	PER LINE	PER COLUMN	PER PAGE
First	10	10	10
Second	8	8	8
Third	6	6	6
Fourth	4	4	4
Fifth	3	3	3
Sixth	2	2	2
Seventh	1	1	1
Eighth	1	1	1
Ninth	1	1	1
Tenth	1	1	1
Eleventh	1	1	1
Twelfth	1	1	1
Thirteenth	1	1	1
Fourteenth	1	1	1
Fifteenth	1	1	1
Sixteenth	1	1	1
Seventeenth	1	1	1
Eighteenth	1	1	1
Nineteenth	1	1	1
Twentieth	1	1	1

## Home and Farm.

## Praise Your Wife.

Many husbands are ready to blame if all things are not just to their liking--the coffee, the steak, the rice, the cake, the light, the breakfast, dinner, or the evening's entertainment. But few of them understand the grateful sentiment of praise. It is the best tonic that can be administered, far above iron, quinine, sea-bathing, or all the physicians' prescriptions.

## Keep Down the Weeds.

The London Garden remarks: The only remedy for weeds is a prompt destruction in a young state. Weeds are easily eradicated if never allowed to advance beyond the seed-leaf. Once let their roots run deep and wide, and their tops rise high, and then the weeds are masters in the garden. It provides one to see the complacency with which some cultivators allow weeds to establish themselves in flower-beds or lawns, or on roads or walks, and the subsequent futile efforts to subvert them. Prompt destruction will ultimately vanquish the worst of them. Plants, grass, daisies, and docks, are perhaps the most difficult to eradicate. But, if by any neglect, these have gained a strong footing in any garden, constant hoeing alone will destroy them. No plant can live long, if never allowed to form leaves or stems, and the shortest, surest, easiest way to eradicate the worst weeds is by incessant cutting off of their visible parts.

## Feeding Crops.

Commissioner Davis, of Kentucky, speaking of restoring lands which have been exhausted, says:

The formulas prepared by Prof. Stockbridge, of the Agricultural College of Massachusetts, have been tested thoroughly, and the experiments have conclusively shown that the farmer can feed any crop so as to produce it in any desirable quantity. For instance, an acre of ground that will produce only six or seven hundred pounds of cured tobacco can be made to produce just as easily sixteen to seventeen hundred pounds of better leaf by the proper application of the formulas for tobacco, and so of any other crop.

## Nail in a Horse Foot.

A neighbor of mine recently informed me that he had lost a most valuable horse by a casualty by no means uncommon. A knowledge of a simple remedy would have prevented this loss. The horse trod upon the nail which entered his foot. Lameness followed, the nail was extracted, but the injury was not cured. An unfailing remedy in such cases is muriatic acid. If, when a nail is withdrawn from a horse's foot, the foot should be held up and some muriatic acid be poured into the wound, neither lameness nor lockjaw need be feared. Why the nail should have the effect which it has, I am unable to explain. It is a simple remedy, and I am well convinced.

## Hog Cholera.

The Georgia State Agricultural Society have offered a premium of \$200 for an infallible remedy for the hog cholera. From some of the responses to the above we copy as follows:

James J. Green, Esq., Crawford, Oglethorpe county, Georgia, writes:

For hogs, keep always, if possible, in easy, loose plenty of pulverized charcoal, wood shavings, common salt and wheat bran mixed together. I have been using the above for eleven years, and not a single hog has been lost from any disease during the time. For chickens, my wife pours almost daily into her dish-water washing dishes, and feeds them, in a dough, a little pulverized sulphur once a week. While our nearest neighbors and country people lose thousands almost yearly with cholera, we lose none.

## Eggs all Winter.

We have never had any difficulty in getting a supply of eggs during the winter from chickens that were hatched very early in the spring. We gave them a tolerably warm building, fairly lighted by means of glass windows. We furnished them with all the corn and grain they wanted, giving preference to wheat screenings. Every day they had a few of fresh feed in some form. When there was no snow, we put a few of the house-bought scraps or liver from a butcher. The cost was very small compared with the worth of the eggs obtained. When the weather was tolerably warm they had raw cabbage every day, and when it was very cold, cooked potatoes and other vegetables. Once or twice a week they had a warm bath made of meat, potatoes and cabbage highly seasoned with pepper. In making eggshells were provided with some powdered charcoal. For chickens that have been hatched very early in the spring, we have found that they will follow the house-bought scraps or liver from a butcher.

## Grow Your Own Meat.

Hogs pay well. They are especially worthy of attention from Southern farmers. The raising of many together, as is usual among large growers of the West, may lead to disease, as it has in many instances; but it is far different with those who aim to grow only their meat, with a small quantity in excess. All over the South hogs have lately been raised, and the loss from disease has been for less than in other sections. Good attention will do much to ward off disease, while our more favored climate, with the aid of hula tubers, sweet potatoes, clover pastures, etc., will enable the Southern farmer to grow his own meat at a very small expenditure of either capital or labor. A good cow, it is estimated, will earn about fifty dollars per annum clear of all expense for keeping; and a good sow well fed, will produce about forty dollars clear per annum where the increase is sold off; or double that amount where the pigs are fed and fattened for meat; and this can be done, and at very little expense where there are cows with skim milk to spare. There is a very large market for hogs at all times, and in twelve months, and yet many can be grown on almost every farm, and without adding anything to the running expense of the same. Let every Southern farmer resolve to procure at least one good, sound brood sow, and to grow his own bacon, and thus become perfectly independent of the pork-packer, trichina-meat king, and the speculator upon the market, and to hundreds of others that may be named. What increasing numbers of God's people are being converted to the Christian faith, and to the end of time. Its concluding scenes may well be succeeded by the New Song.

## A Precious Hymn and its Author.

As the closing hour of the great meetings of the American Board in Hartford lately arrived, the President, Dr. Hopkins, said, "Let us, as is our custom, sing the hymn,"

"Blest be the land that breeds  
Our hearts in Christian love;  
The fellowship of kindred souls  
Is like to that above."

The immense assembly sang it with a profound, earnest, joyous interest. How wonderfully appropriate to the occasion, and to hundreds of others that may be named. What increasing numbers of God's people are being converted to the Christian faith, and to the end of time. Its concluding scenes may well be succeeded by the New Song.

## The London Garden remarks.

The only remedy for weeds is a prompt destruction in a young state. Weeds are easily eradicated if never allowed to advance beyond the seed-leaf. Once let their roots run deep and wide, and their tops rise high, and then the weeds are masters in the garden. It provides one to see the complacency with which some cultivators allow weeds to establish themselves in flower-beds or lawns, or on roads or walks, and the subsequent futile efforts to subvert them. Prompt destruction will ultimately vanquish the worst of them. Plants, grass, daisies, and docks, are perhaps the most difficult to eradicate. But, if by any neglect, these have gained a strong footing in any garden, constant hoeing alone will destroy them. No plant can live long, if never allowed to form leaves or stems, and the shortest, surest, easiest way to eradicate the worst weeds is by incessant cutting off of their visible parts.

## Feeding Crops.

Commissioner Davis, of Kentucky, speaking of restoring lands which have been exhausted, says:

The formulas prepared by Prof. Stockbridge, of the Agricultural College of Massachusetts, have been tested thoroughly, and the experiments have conclusively shown that the farmer can feed any crop so as to produce it in any desirable quantity. For instance, an acre of ground that will produce only six or seven hundred pounds of cured tobacco can be made to produce just as easily sixteen to seventeen hundred pounds of better leaf by the proper application of the formulas for tobacco, and so of any other crop.

## Nail in a Horse Foot.

A neighbor of mine recently informed me that he had lost a most valuable horse by a casualty by no means uncommon. A knowledge of a simple remedy would have prevented this loss. The horse trod upon the nail which entered his foot. Lameness followed, the nail was extracted, but the injury was not cured. An unfailing remedy in such cases is muriatic acid. If, when a nail is withdrawn from a horse's foot, the foot should be held up and some muriatic acid be poured into the wound, neither lameness nor lockjaw need be feared. Why the nail should have the effect which it has, I am unable to explain. It is a simple remedy, and I am well convinced.

## Hog Cholera.

The Georgia State Agricultural Society have offered a premium of \$200 for an infallible remedy for the hog cholera. From some of the responses to the above we copy as follows:

James J. Green, Esq., Crawford, Oglethorpe county, Georgia, writes:

For hogs, keep always, if possible, in easy, loose plenty of pulverized charcoal, wood shavings, common salt and wheat bran mixed together. I have been using the above for eleven years, and not a single hog has been lost from any disease during the time. For chickens, my wife pours almost daily into her dish-water washing dishes, and feeds them, in a dough, a little pulverized sulphur once a week. While our nearest neighbors and country people lose thousands almost yearly with cholera, we lose none.

## Eggs all Winter.

We have never had any difficulty in getting a supply of eggs during the winter from chickens that were hatched very early in the spring. We gave them a tolerably warm building, fairly lighted by means of glass windows. We furnished them with all the corn and grain they wanted, giving preference to wheat screenings. Every day they had a few of fresh feed in some form. When there was no snow, we put a few of the house-bought scraps or liver from a butcher. The cost was very small compared with the worth of the eggs obtained. When the weather was tolerably warm they had raw cabbage every day, and when it was very cold, cooked potatoes and other vegetables. Once or twice a week they had a warm bath made of meat, potatoes and cabbage highly seasoned with pepper. In making eggshells were provided with some powdered charcoal. For chickens that have been hatched very early in the spring, we have found that they will follow the house-bought scraps or liver from a butcher.

## Giveside Reading.

The Psalter.

BY JAMES RUSSELL LOWELL.

Into the sunshine,  
Falls the light,  
Leaving and leaving,  
From more light night!

Into the moonlight,  
Whiter than snow,  
Waving as flower-like  
When the winds blow!

Into the starlight,  
Rushing in spray,  
Happy at midnight,  
Happy by day!

Glad of all weather,  
Still summering last,  
Motion thy rest,  
Glorious fountain!

Let us learn to  
Fresh, thankless, constant,  
Upward like thee!

## A Precious Hymn and its Author.

As the closing hour of the great meetings of the American Board in Hartford lately arrived, the President, Dr. Hopkins, said, "Let us, as is our custom, sing the hymn,"

"Blest be the land that breeds  
Our hearts in Christian love;  
The fellowship of kindred souls  
Is like to that above."

The immense assembly sang it with a profound, earnest, joyous interest. How wonderfully appropriate to the occasion, and to hundreds of others that may be named. What increasing numbers of God's people are being converted to the Christian faith, and to the end of time. Its concluding scenes may well be succeeded by the New Song.

## The London Garden remarks.

The only remedy for weeds is a prompt destruction in a young state. Weeds are easily eradicated if never allowed to advance beyond the seed-leaf. Once let their roots run deep and wide, and their tops rise high, and then the weeds are masters in the garden. It provides one to see the complacency with which some cultivators allow weeds to establish themselves in flower-beds or lawns, or on roads or walks, and the subsequent futile efforts to subvert them. Prompt destruction will ultimately vanquish the worst of them. Plants, grass, daisies, and docks, are perhaps the most difficult to eradicate. But, if by any neglect, these have gained a strong footing in any garden, constant hoeing alone will destroy them. No plant can live long, if never allowed to form leaves or stems, and the shortest, surest, easiest way to eradicate the worst weeds is by incessant cutting off of their visible parts.

## Feeding Crops.

Commissioner Davis, of Kentucky, speaking of restoring lands which have been exhausted, says:

The formulas prepared by Prof. Stockbridge, of the Agricultural College of Massachusetts, have been tested thoroughly, and the experiments have conclusively shown that the farmer can feed any crop so as to produce it in any desirable quantity. For instance, an acre of ground that will produce only six or seven hundred pounds of cured tobacco can be made to produce just as easily sixteen to seventeen hundred pounds of better leaf by the proper application of the formulas for tobacco, and so of any other crop.

## Nail in a Horse Foot.

A neighbor of mine recently informed me that he had lost a most valuable horse by a casualty by no means uncommon. A knowledge of a simple remedy would have prevented this loss. The horse trod upon the nail which entered his foot. Lameness followed, the nail was extracted, but the injury was not cured. An unfailing remedy in such cases is muriatic acid. If, when a nail is withdrawn from a horse's foot, the foot should be held up and some muriatic acid be poured into the wound, neither lameness nor lockjaw need be feared. Why the nail should have the effect which it has, I am unable to explain. It is a simple remedy, and I am well convinced.

## Hog Cholera.

The Georgia State Agricultural Society have offered a premium of \$200 for an infallible remedy for the hog cholera. From some of the responses to the above we copy as follows:

James J. Green, Esq., Crawford, Oglethorpe county, Georgia, writes:

For hogs, keep always, if possible, in easy, loose plenty of pulverized charcoal, wood shavings, common salt and wheat bran mixed together. I have been using the above for eleven years, and not a single hog has been lost from any disease during the time. For chickens, my wife pours almost daily into her dish-water washing dishes, and feeds them, in a dough, a little pulverized sulphur once a week. While our nearest neighbors and country people lose thousands almost yearly with cholera, we lose none.

## Eggs all Winter.

We have never had any difficulty in getting a supply of eggs during the winter from chickens that were hatched very early in the spring. We gave them a tolerably warm building, fairly lighted by means of glass windows. We furnished them with all the corn and grain they wanted, giving preference to wheat screenings. Every day they had a few of fresh feed in some form. When there was no snow, we put a few of the house-bought scraps or liver from a butcher. The cost was very small compared with the worth of the eggs obtained. When the weather was tolerably warm they had raw cabbage every day, and when it was very cold, cooked potatoes and other vegetables. Once or twice a week they had a warm bath made of meat, potatoes and cabbage highly seasoned with pepper. In making eggshells were provided with some powdered charcoal. For chickens that have been hatched very early in the spring, we have found that they will follow the house-bought scraps or liver from a butcher.

## The Alabama Baptist.

DECEMBER 14, 1876.

## Giveside Reading.

The Psalter.

BY JAMES RUSSELL LOWELL.

Into the sunshine,  
Falls the light,  
Leaving and leaving,  
From more light night!

Into the moonlight,  
Whiter than snow,  
Waving as flower-like  
When the winds blow!

Into the starlight,  
Rushing in spray,  
Happy at midnight,  
Happy by day!

Glad of all weather,  
Still summering last,  
Motion thy rest,  
Glorious fountain!

Let us learn to  
Fresh, thankless, constant,  
Upward like thee!

## A Precious Hymn and its Author.

As the closing hour of the great meetings of the American Board in Hartford lately arrived, the President, Dr. Hopkins, said, "Let us, as is our custom, sing the hymn,"

"Blest be the land that breeds  
Our hearts in Christian love;  
The fellowship of kindred souls  
Is like to that above."

The immense assembly sang it with a profound, earnest, joyous interest. How wonderfully appropriate to the occasion, and to hundreds of others that may be named. What increasing numbers of God's people are being converted to the Christian faith, and to the end of time. Its concluding scenes may well be succeeded by the New Song.

## The London Garden remarks.

The only remedy for weeds is a prompt destruction in a young state. Weeds are easily eradicated if never allowed to advance beyond the seed-leaf. Once let their roots run deep and wide, and their tops rise high, and then the weeds are masters in the garden. It provides one to see the complacency with which some cultivators allow weeds to establish themselves in flower-beds or lawns, or on roads or walks, and the subsequent futile efforts to subvert them. Prompt destruction will ultimately vanquish the worst of them. Plants, grass, daisies, and docks, are perhaps the most difficult to eradicate. But, if by any neglect, these have gained a strong footing in any garden, constant hoeing alone will destroy them. No plant can live long, if never allowed to form leaves or stems, and the shortest, surest, easiest way to eradicate the worst weeds is by incessant cutting off of their visible parts.

## Feeding Crops.

Commissioner Davis, of Kentucky, speaking of restoring lands which have been exhausted, says:

The formulas prepared by Prof. Stockbridge, of the Agricultural College of Massachusetts, have been tested thoroughly, and the experiments have conclusively shown that the farmer can feed any crop so as to produce it in any desirable quantity. For instance, an acre of ground that will produce only six or seven hundred pounds of cured tobacco can be made to produce just as easily sixteen to seventeen hundred pounds of better leaf by the proper application of the formulas for tobacco, and so of any other crop.

## Nail in a Horse Foot.

A neighbor of mine recently informed me that he had lost a most valuable horse by a casualty by no means uncommon. A knowledge of a simple remedy would have prevented this loss. The horse trod upon the nail which entered his foot. Lameness followed, the nail was extracted, but the injury was not cured. An unfailing remedy in such cases is muriatic acid. If, when a nail is withdrawn from a horse's foot, the foot should be held up and some muriatic acid be poured into the wound, neither lameness nor lockjaw need be feared. Why the nail should have the effect which it has, I am unable to explain. It is a simple remedy, and I am well convinced.

## Hog Cholera.

The Georgia State Agricultural Society have offered a premium of \$200 for an infallible remedy for the hog cholera. From some of the responses to the above we copy as follows:

James J. Green, Esq., Crawford, Oglethorpe county, Georgia, writes:

For hogs, keep always, if possible, in easy, loose plenty of pulverized charcoal, wood shavings, common salt and wheat bran mixed together. I have been using the above for eleven years, and not a single hog has been lost from any disease during the time. For chickens, my wife pours almost daily into her dish-water washing dishes, and feeds them, in a dough, a little pulverized sulphur once a week. While our nearest neighbors and country people lose thousands almost yearly with cholera, we lose none.

## Eggs all Winter.

We have never had any difficulty in getting a supply of eggs during the winter from chickens that were hatched very early in the spring. We gave them a tolerably warm building, fairly lighted by means of glass windows. We furnished them with all the corn and grain they wanted, giving preference to wheat screenings. Every day they had a few of fresh feed in some form. When there was no snow, we put a few of the house-bought scraps or liver from a butcher. The cost was very small compared with the worth of the eggs obtained. When the weather was tolerably warm they had raw cabbage every day, and when it was very cold, cooked potatoes and other vegetables. Once or twice a week they had a warm bath made of meat, potatoes and cabbage highly seasoned with pepper. In making eggshells were provided with some powdered charcoal. For chickens that have been hatched very early in the spring, we have found that they will follow the house-bought scraps or liver from a butcher.

## The Alabama Baptist.

DECEMBER 14, 1876.

## Giveside Reading.

The Psalter.

BY JAMES RUSSELL LOWELL.

Into the sunshine,  
Falls the light,  
Leaving and leaving,  
From more light night!

Into the moonlight,  
Whiter than snow,  
Waving as flower-like  
When the winds blow!

Into the starlight,  
Rushing in spray,  
Happy at midnight,  
Happy by day!

Glad of all weather,  
Still summering last,  
Motion thy rest,  
Glorious fountain!

Let us learn to  
Fresh, thankless, constant,  
Upward like thee!

## A Precious Hymn and its Author.

As the closing hour of the great meetings of the American Board in Hartford lately arrived, the President, Dr. Hopkins, said, "Let us, as is our custom, sing the hymn,"

"Blest be the land that breeds  
Our hearts in Christian love;  
The fellowship of kindred souls  
Is like to that above."

The immense assembly sang it with a profound, earnest, joyous interest. How wonderfully appropriate to the occasion, and to hundreds of others that may be named. What increasing numbers of God's people are being converted to the Christian faith, and to the end of time. Its concluding scenes may well be succeeded by the New Song.

## The London Garden remarks.

The only remedy for weeds is a prompt destruction in a young state. Weeds are easily eradicated if never allowed to advance beyond the seed-leaf. Once let their roots run deep and wide, and their tops rise high, and then the weeds are masters in the garden. It provides one to see the complacency with which some cultivators allow weeds to establish themselves in flower-beds or lawns, or on roads or walks, and the subsequent futile efforts to subvert them. Prompt destruction will ultimately vanquish the worst of them. Plants, grass, daisies, and docks, are perhaps the most difficult to eradicate. But, if by any neglect, these have gained a strong footing in any garden, constant hoeing alone will destroy them. No plant can live long, if never allowed to form leaves or stems, and the shortest, surest, easiest way to eradicate the worst weeds is by incessant cutting off of their visible parts.

## Feeding Crops.

Commissioner Davis, of Kentucky, speaking of restoring lands which have been exhausted, says:

The formulas prepared by Prof. Stockbridge, of the Agricultural College of Massachusetts, have been tested thoroughly, and the experiments have conclusively shown that the farmer can feed any crop so as to produce it in any desirable quantity. For instance, an acre of ground that will produce only six or seven hundred pounds of cured tobacco can be made to produce just as easily sixteen to seventeen hundred pounds of better leaf by the proper application of the formulas for tobacco, and so of any other crop.

## Nail in a Horse Foot.

A neighbor of mine recently informed me that he had lost a most valuable horse by a casualty by no means uncommon. A knowledge of a simple remedy would have prevented this loss. The horse trod upon the nail which entered his foot. Lameness followed, the nail was extracted, but the injury was not cured. An unfailing remedy in such cases is muriatic acid. If, when a nail is withdrawn from a horse's foot, the foot should be held up and some muriatic acid be poured into the wound, neither lameness nor lockjaw need be feared. Why the nail should have the effect which it has, I am unable to explain. It is a simple remedy, and I am well convinced.

## Hog Cholera.

The Georgia State Agricultural Society have offered a premium of \$200 for an infallible remedy for the hog cholera. From some of the responses to the above we copy as follows:

James J. Green, Esq., Crawford, Oglethorpe county, Georgia, writes:

For hogs, keep always, if possible, in easy, loose plenty of pulverized charcoal, wood shavings, common salt and wheat bran mixed together. I have been using the above for eleven years, and not a single hog has been lost from any disease during the time. For chickens, my wife pours almost daily into her dish-water washing dishes, and feeds them, in a dough, a little pulverized sulphur once a week. While our nearest neighbors and country people lose thousands almost yearly with cholera, we lose none.

## Eggs all Winter.

We have never had any difficulty in getting a supply of eggs during the winter from chickens that were hatched very early in the spring. We gave them a tolerably warm building, fairly lighted by means of glass windows. We furnished them with all the corn and grain they wanted, giving preference to wheat screenings. Every day they had a few of fresh feed in some form. When there was no snow, we put a few of the house-bought scraps or liver from a butcher. The cost was very small compared with the worth of the eggs obtained. When the weather was tolerably warm they had raw cabbage every day, and when it was very cold, cooked potatoes and other vegetables. Once or twice a week they had a warm bath made of meat, potatoes and cabbage highly seasoned with pepper. In making eggshells were provided with some powdered charcoal. For chickens that have been hatched very early in the spring, we have found that they will follow the house-bought scraps or liver from a butcher.

## The Alabama Baptist.

DECEMBER 14, 1876.

## Giveside Reading.

The Psalter.

BY JAMES RUSSELL LOWELL.

Into the sunshine,  
Falls the light,  
Leaving and leaving,  
From more light night!

Into the moonlight,  
Whiter than snow,  
Waving as flower-like  
When the winds blow!

Into the starlight,  
Rushing in spray,  
Happy at midnight,  
Happy by day!

Glad of all weather,  
Still summering last,  
Motion thy rest,  
Glorious fountain!

Let us learn to  
Fresh, thankless, constant,  
Upward like thee!

## A Precious Hymn and its Author.

As the closing hour of the great meetings of the American Board in Hartford lately arrived, the President, Dr. Hopkins, said, "Let us, as is our custom, sing the hymn,"

"Blest be the land that breeds  
Our hearts in Christian love;  
The fellowship of kindred souls  
Is like to that above."

The immense assembly sang it with a profound, earnest, joyous interest. How wonderfully appropriate to the occasion, and to hundreds of others that may be named. What increasing numbers of God's people are being converted to the Christian faith, and to the end of time. Its concluding scenes may well be succeeded by the New Song.

## The London Garden remarks.

The only remedy for weeds is a prompt destruction in a young state. Weeds are easily eradicated if never allowed to advance beyond the seed-leaf. Once let their roots run deep and wide, and their tops rise high, and then the weeds are masters in the garden. It provides one to see the complacency with which some cultivators allow weeds to establish themselves in flower-beds or lawns, or on roads or walks, and the subsequent futile efforts to subvert them. Prompt destruction will ultimately vanquish the worst of them. Plants, grass, daisies, and docks, are perhaps the most difficult to eradicate. But, if by any neglect, these have gained a strong footing in any garden, constant hoeing alone will destroy them. No plant can live long, if never allowed to form leaves or stems, and the shortest, surest, easiest way to eradicate the worst weeds is by incessant cutting off of their visible parts.

## Feeding Crops.

Commissioner Davis, of Kentucky, speaking of restoring lands which have been exhausted, says:

The formulas prepared by Prof. Stockbridge, of the Agricultural College of Massachusetts, have been tested thoroughly, and the experiments have conclusively shown that the farmer can feed any crop so as to produce it in any desirable quantity. For instance, an acre of ground that will produce only six or seven hundred pounds of cured tobacco can be made to produce just as easily sixteen to seventeen hundred pounds of better leaf by the proper application of the formulas for tobacco, and so of any other crop.

## Nail in a Horse Foot.

A neighbor of mine recently informed me that he had lost a most valuable horse by a casualty by no means uncommon. A knowledge of a simple remedy would have prevented this loss. The horse trod upon the nail which entered his foot. Lameness followed, the nail was extracted, but the injury was not cured. An unfailing remedy in such cases is muriatic acid. If, when a nail is withdrawn from a horse's foot, the foot should be held up and some muriatic acid be poured into the wound, neither lameness nor lockjaw need be feared. Why the nail should have the effect which it has, I am unable to explain. It is a simple remedy, and I am well convinced.

## Hog Cholera.

The Georgia State Agricultural Society have offered a premium of \$200 for an infallible remedy for the hog cholera. From some of the responses to the above we copy as follows:

James J. Green, Esq., Crawford, Oglethorpe county, Georgia, writes:

For hogs, keep always, if possible, in easy, loose plenty of pulverized charcoal, wood shavings, common salt and wheat bran mixed together. I have been using the above for eleven years, and not a single hog has been lost from any disease during the time. For chickens, my wife pours almost daily into her dish-water washing dishes, and feeds them, in a dough, a little pulverized sulphur once a week. While our nearest neighbors and country people lose thousands almost yearly with cholera, we lose none.

## Eggs all Winter.