



## Alabama Baptist.

F. T. WINKLER.—EDITOR.  
J. J. D. KENFROE.—Associate.

MARION, A. L. A.

Thursday, April 5th, 1877.

## Primitive Church Ordinances.

The ordinances observed by the early Christians were two: baptism and the Lord's Supper.

In regard to baptism, it was administered to converts; its subjects were not baptized before they were able to speak or think for themselves, as mocking birds are transferred from the nest to the cage before they can fly or sing. The early Christians were too unsophisticated to introduce any member into the mystery of a faith and the solemnity of an obligation, of which, by reason of infancy, he must be wholly unconscious. They never so much as dreamed that water could change a human heart. No labored argument then obscured the fundamental doctrine that "he that believeth and is baptized shall be saved." No ignorant children, no trembling, weeping sucklings, but professed believers only might in form, as they alone could in fact, put Christ in baptism. "To as many as received him to them gave he power to become the sons of God, even to as many as believed on his name."

Now was it surprising that the ordinance was performed. For baptism is the expressive sign of a mystical washing. As the body is cleansed by water, so the spirit is purified by the love and truth of the Gospel. Baptism which sets forth this inner truth-wrought change, is therefore called the bath or bath of regeneration, or as conferring regeneration, but as setting it forth. Immersion was enjoined and practised to express soul-cleansing. A sweet poet likens man to a flower blooming in its native soil. There his faculties have the development of beauty and strength, and find their proper use. Man in a state of nature is like a plant struggling for existence under the shadow of overhanging woods.—Society is a garden perfected by culture, upon which God sheds the sunny rays and fertilizing bright beams of spring.

The thought of God is specially appropriate in seasons of political excitement; it is needful that we should turn to him when peace is broken, and patriotic anxieties are awakened and agitated upon the heart even on the day of the house of prayer. It is in seasons of confusion and tumult, alone can lead a people successfully to the Imitation of the King of kings through the perils of the wilderness. There is hope for them in adverse circumstances, just so far as they maintain their connection with him, and think and act in a Christian spirit. Then the citizens are once inspired and controlled by a sense of duty. Then personal societies are freely made for the common weal. Then a politic moderation is observed. Then public spirit—magnity and living principle, elevating the individual above the sphere of self, and exciting him to counsel and act for the benefit of all—as the disciples did at Jerusalem when one home—in camps and courts and cabinets, in coteries of lettered friendship and in quiet academic shades sacred to philosophy. All the productions of his various and glowing pen deserve to be studied—especially by the rhetorician and the orator. Those who are most offended by his political judgments confess with despair that even errors communicated in a style so seductive, cannot be exploded. The French critics give him the highest commendation in their reach by claiming that in many respects Macaulay is a French writer. The minute finish and generous glow of his predictions is such that extracts, like those of which this tasteful volume consists, produce the impression of completeness. Indeed Mr. Trevelyan's science have their own value as literary models. The historical scenes, portraits and sketches, the literary criticisms, the miscellaneous articles and the poetry, will afford examples worthy of careful study and imitation by those who aspire to a popular style which is also scholarly and brilliant.

Nothing inert Macaulay has written will prove valueless to the student of style and history. In every department the great Englishman appears as the shipwrecked mariner lifts his signal of distress, knowing that whatever vessel passes by, will bring food and warmth and nourishing and deliverance, because men are within the hollow bulk, so faith makes its signs of dependence and hope, and casts itself in baptism upon the hospitalities of God—knowing well the pity of his heart and the beauty of his halo.

As to the Lord's Supper, its guests were baptized persons, only. Even the catechumens were excluded, young persons who were under the training of the church and were preparing for church membership. For the Lord's Supper is a renewal of the profession already made in baptism, as well as a memorial of the Crucified. Others than baptized believers were invited to the open sanctuary—never to the mystic board.

## Immersion.

NOTES AND QUESTIONS BY BISHOP JEN-

TESTATOR, OF THE CHURCH OF

ENGLAND.

Tertullian calls baptism laverium concomitum, a compendious laver. L. V. ad. Cate. c. 2. Taylor's Life of Christ 141.

Ambrose says that iniquity is suddenly washed away in the sacred font "sicut sanguis fonte submersum est." L. c. 7. See Phoenix. Taylor's L. X. 142.

Autor says that all the arms of the Demon are sunk in these waters "omnius Dei armis sua merguntur auctorib." L. II. H. Hist. Apost. Taylor ib. 244.

Christ's baptism "the antitype of the washings of Christ"—alluding to the washing away of sins in his blood. Taylor ib. 141.

Basil, the great, says of baptism: "The water represents the image of death, renewing the body in its bosom in the sepulchre."

LITERARY LIFE OF CHRIST VOL. 2.

The author buried by baptism into his death with St. Paul, which was also represented in ceremony by the immersion pointed to be the rite of that sacrament. p. 121.

## INFANT BAPTISM.

It indicates the time "after the creatures of youth" as that which the wife of our fathers in Christ chose for their baptism, as appears in the instance of St. Ambrose, St. Austin and others others. p. 140.

You cannot make a better contribution to the welfare of your family than a good religious paper. The ALABAMA BAPTIST will serve as a home-preacher and a home-educator. Give your children the benefit of its weekly issue.

But many of the churches lost sight of this principle. They thought that grace came not from the Word and the Spirit, but from the sacrament.

## Co-Education.

The movement in favor of the co-education of the sexes goes on swimmingly at the North. The long-mooted question whether there is any difference of quality between the masculine and the feminine mind, and any difference of spheres for the sexes will be pretty thoroughly tested by the opportunities afforded to both for the same classical education and professional training. The New York University has determined to allow women to participate in the regular studies of that institution—legal, medical, scientific, and literary—and confer diplomas upon female students after completion of the regular course. "If there ever was a time," says the Tribune, "when women could justly complain that they were denied the opportunity of a liberal education that time has gone by. Several of the most important of our universities now afford almost equal facilities to either sex, and we do not recall any branch of human learning nor any art which may not be cultivated by women who desire to do so."

No doubt a wider culture should be afforded to women than they now commonly enjoy. There are many callings to which they might be fitted in a complex society, and for which they have now no adequate preparation. But we are not the less sceptical as to the wisdom of the method here proposed. Sex relates not only to the person, but the qualities of mind and heart; and we are satisfied that any system of training which ignores these distinctions will prove a failure in the end. It may be quite practicable to educate a girl into a strong minded nondescript, which is neither male nor female. But then comes the question: What will you do with it? And for that question society has not yet found the answer. The result of the contests about female preachers are not encouraging to those who may regard favorably the outlook of a professional competition between the sexes. In every such instance of a rival priestess it affords the claims of Aaron have prevailed against the claims of Har-

## Macaulay.

SELECTIONS FROM THE WRITINGS OF MACAULAY. Edited with occasional Notes, by George Otto Trevelyan, M. P. New York: Harper and Brothers, Franklin Square 1871.

The completeness of Lord Macaulay's information in regard to every subject which he undertook is inimitable. The histories he recites have all the accessories of circumstance and incident which only an actor amid the scenes, one would think, could have reported. The portraits he draws have the vividness of painting, in air, costume and feature, but are ennobled amid such a variety of associations and localities and events, as the expressive canvas cannot reproduce. In this eminent writer a memory who forgot nothing was tributary to a forcible generalization which assigned each detail to its place. Yet his sketches are not mosaics in which a thousand bits and scraps are grouped into a perfect unity; they are rather creations to which the subtle and impassioned life of genius has been communicated.

Nothing inert Macaulay has written will prove valueless to the student of style and history. In every department the great Englishman appears as the shipwrecked mariner lifts his signal of distress, knowing that whatever vessel passes by, will bring food and warmth and nourishing and deliverance, because men are within the hollow bulk, so faith makes its signs of dependence and hope, and casts itself in baptism upon the hospitalities of God—knowing well the pity of his heart and the beauty of his halo.

The DOMESTIC MONTHLY.—The April number of this popular magazine appears in an enlarged form, with the addition of several new departments. The usual review of fashions prefaces the number, which provides a full account of all the new Spring styles in ladies' garments, and a comprehensive review of the novelties in every department of the toilette that will find popularity during the Spring season. Following this appear an article on Cloaks and Daggers, description of the fashion plate, illustrations and descriptions of numerous stylish garments for ladies and children, and the usual special articles on Seasonable Fabrics, Trimmings, Millinery—illustrated with cuts of beautiful bonnets and hats—Lingerie, Shoes and Needle and Tapestry Work. The fashion plate accompanying this number represents several very stylish house costumes.

The principal attractions of the literary contents, which are exceptionally choice and excellent, are the charming sketches, "Cousin John," "The Haunted House," and my "Legacy," an interesting paper on Drapery by H. H. Holey, and a number of other poems.

Is the BIBLE TRUE? By James H. Brookes. St. Louis: Chas. B. Cox.

This is a reply to Straus's assault on the Inspiration of the New Testament and the Divinity of Christ.

It will contain 240 pages, and be ready for delivery the early part of this month. Price \$1.00.

A SERMON ON THE MODERN SOCIAL DANCE, By Elder B. H. Carroll, Master of First Baptist church,

Waco, Texas. Dallas: Texas Baptist Publishing House.

The author of this little work here presents a powerful indictment

## Literary Notices.

THE FOOLY OF ATHENIS.—A sermon preached in the Chapel of Yale College, Oct. 21st, 1876, by George P. Fisher, D. D., professor of Ecclesiastical History, New Haven.—From the *New Englander* for January, 1877.

This sermon, which was printed at the request of many who heard it, and which is its present form, is enriched with valuable notes, ought to have a general circulation. The two subjects it discusses are the futility of the reasons urged in favor of Atheism and the strength of the evidence against it. The Atheistic reasons are as follows: God does not exist; that second causes suffice to explain the phenomena of nature; that uniform laws exclude the interposition of Deity; that science contradicts the Bible, and finally, that the system of Nature is defective and unworthy of such an original. The Theistic arguments are based upon the evidence of our moral nature; the marks of design in the world; the Providence apparent in the history of mankind, and the revelation of God in Christ—a character vouching for its own reality. The argument is conducted in a tone of philosophic breadth and judicial fairness. The discussion under the head of Design is particularly seasonable and strong. The first division of the subject is, however, the most important as dealing with sophisms now widely in vogue, recommended in more than one system of science and philosophy. Prof. Fisher has indicated the main issues of modern Atheism (under whatever name disguised) and has arrayed satisfactory arguments in defense of the central truth it opposes. The work might easily have been expanded into a volume of Theistic evidence.

BLACKWOOD'S ENTREPRENEUR MAGAZINE, for March, Leonard Scott Publishing Company, New York.

Charles Read continues his story of the Woman-Hater, who seems to have already imbited a softer sentiment for the sex. There are two sketches of travel. The famous French Novelist, Balzac, has an article which gives a very fair exhibit of the characteristics of his vivid and sombre genius. The opening of Parliament is commemorated—in a conservative way. A graceful tribute to Lord Negus, a literary celebrity of Edinburgh, and a valued contributor to the magazine concludes the number.

WINE AWAKE FOR APRIL. D. Lothrop & Co., Boston. Price 25 cents.

There are two illustrated poems, one, tender, by Mrs. Phelps, one sportive, by the editor. The First Hunt and the Night at the Lower Eddy, will interest boys fond of adventure, while the Quincebass Girls and Daughter and I, will take the other sex. There are large print articles for the younger children and puzzles and music for the more advanced.—The Wine Awake is an attractive magazine.

LITTLELL'S LIVING AGE for March 24th, reproduces the fine article on the Poetry of the New Testament, which appeared in the British Quarterly Review. The Marquis of Lossie, MacDonald, still goes on with unabated vigor. This is really a very fine story. The Quarterly contributes an instructive article on Old Norse Men and Manners. The curious fact appears that Shakespeare's notice of Yorick's skull, was suggested by a old Scandinavian book. Time magnifies the learning as well as the genius of the greatest of English writers.

The DO NOT UNDERSTAND THE NEEDS OF THIS "IMPROVEMENT?" perhaps somebody can inform us.

We learn that Rev. J. S. Marrow of Atoka, Indian Territory, has bought

the interest of the *Vindicator*, from the former editor and publisher. Will

not the editorship of a secular weekly

something disturb his missionary

We do not understand the needs

of this "improvement," per-

haps somebody can inform us.

We learn that Rev. J. S. Marrow of

Atoka, Indian Territory, has bought

the interest of the *Vindicator*, from the former editor and publisher. Will

not the editorship of a secular weekly

something disturb his missionary

We do not understand the needs

of this "improvement," per-

haps somebody can inform us.

We learn that Rev. J. S. Marrow of

Atoka, Indian Territory, has bought

the interest of the *Vindicator*, from the former editor and publisher. Will

not the editorship of a secular weekly

something disturb his missionary

We do not understand the needs

of this "improvement," per-

haps somebody can inform us.

We learn that Rev. J. S. Marrow of

Atoka, Indian Territory, has bought

the interest of the *Vindicator*, from the former editor and publisher. Will

not the editorship of a secular weekly

something disturb his missionary

We do not understand the needs

of this "improvement," per-

haps somebody can inform us.

We learn that Rev. J. S. Marrow of

Atoka, Indian Territory, has bought

the interest of the *Vindicator*, from the former editor and publisher. Will

not the editorship of a secular weekly

something disturb his missionary

We do not understand the needs

of this "improvement," per-

haps somebody can inform us.

We learn that Rev. J. S. Marrow of

Atoka, Indian Territory, has bought

the interest of the *Vindicator*, from the former editor and publisher. Will

not the editorship of a secular weekly

something disturb his missionary

We do not understand the needs

of this "improvement," per-

haps somebody can inform us.

We learn that Rev. J. S. Marrow of

Atoka, Indian Territory, has bought

the interest of the *Vindicator*, from the former editor and publisher. Will

not the editorship of a secular weekly

something disturb his missionary

We do not understand the needs

of this "improvement," per-

haps somebody can inform us.

We learn that Rev. J. S. Marrow of

Atoka, Indian Territory, has bought

the interest of the *Vindicator*, from the former editor and publisher. Will

not the editorship of a secular weekly

something disturb his missionary

We do not understand the needs

of this "improvement," per-

haps somebody can inform us.

We learn that Rev. J. S. Marrow of

Atoka, Indian Territory, has bought

the interest of the *Vindicator*, from the former editor and publisher. Will

not the editorship of a secular weekly

something disturb his missionary

We do not understand the needs

of this "improvement," per-

## Alabama Baptist.

## Communications.

What Will You Do With It?  
OUTLINE OF LECTURE DELIVERED BY DR. L. C. GALTNEY BEFORE THE Y. M. C. A. OF MARION, MARCH 29, 1877.

MARION, ALA.: Thursday, April 5th, 1877.

## S. S. Department.

Second Quarter, Lesson XV.  
April 15, 1877.

## NAAMAN THE LEPROER.

2 Kings 5:1-14.

Golden Text.—WASH ME, AND I SHALL BE WHITER THAN SNOW.—Ps. ii. 7.

Central Truth.—HEALING COMES THROUGH HUMILITY.

**CONNECTED HISTORY.**—Elisha healed the deadly pestilence at Gilgal; satisfied a hundred men with twenty loaves and full ears of corn [Naaman was probably cured before the raising of the Shunammite's son]. The grace-having begins the account of Elisha's visit to Samaria, completes it beginning of Ezekiel 13:4-14. Elisha healed the deadly pestilence, (10) satisfied a hundred men, (11) Naaman is cured of his leprosy.

Naaman (Leper) (leprosy), not mentioned elsewhere except in Luke 14:27. Jewish tradition says he was the archer who shot king Ahaz (1 Kings xxii:4) and thus gave "deliverance unto Syria." The Assyrian monuments show that Syria had broken away from the Assyrian rule about this time, and Naaman may have performed his great services in this war for independence.—Leprosy, a most terrible leathosome and incurable disease, by which the victim's body is slowly consumed. Special laws were given to those who had it (Ex. xiii. 19), and they were kept apart from all others by the Jews. The Syrians were less strict in isolating lepers. Leprosy was sometimes a direct judgment of God, as with Moses (Ex. 15:6) Minim (Num. xii. 16), Gehazi (2 Kings v. 22), Uziah (2 Chron. xxvi. 19). Leprosy is a most terrible type of sin. Christ healed it. Matt. viii. 2; Luke xiv. 12.—Tal-ez, a silver talent was equivalent to about 1000 American "trade dollars,"—*Pieces of gold.* Coined money did not exist. The pieces were cut from bars (Wilkinson says they were sometimes in the form of rings) and weighed. The "pieces" or "shekel" was worth from six to ten dollars. The whole value of the silver and gold taken by Naaman is estimated at from \$5,000 to \$75,000.—*Char-iot.* Solomon had brought Chariots out of Egypt and furnished them to the Syrians (1 Kings x. 29). These were two-wheeled vehicles drawn by horses, and usually containing two persons; *Jordan* (the descended), the chief river of Palestine. It is a deep, sluggish stream, of a yellow color.—*Ab-a-na* ("the golden stream") of the Greeks rises in Anti-Lebanon, 23 miles from Damascus, and runs directly through the city, supplying its orchards and gardens; now the Barada.—*Pharos*, the modern El-Awaj, rising in Mt. Hermon, and flowing through the plains 8 miles south of Hamaseen. Both the rivers are rich, bright, mountain streams.—*Damascus*, the capital of Syria, one of the oldest cities in the world, and still flourishing.

**EXPLANATIONS AND QUESTIONS.**  
Lesson Topics.—(I.) Naaman Seeking to Be Healed. (II.) Elisha's Direction. (III.) Naaman cured.

**I. NAAMAN SEEKING TO BE HEALED.** (1.) captain of the host, commander-chief of the army; honorable, honored, held in favor by the King; Lord; etc., deliverance, see Notes; leper, see Notes. (2.) by companies in marauding bands. (3.) in Samaria, where Elisha had a house. 2 Kings vi. 24, 32. (4.) one & i.e., he, Naaman, (5.) King of Syria, probably Benhadad; talents, pieces, see Notes; ransom, often bestowed as gifts, see Gen. xii. 22; Esther vi. 8; Dan. v. 7. (6.) King of Israel, probably Jehoram, son of Ahab. (7.) me to recover leprosy was incurable, Num. xi. 12.

**II. QUESTIONS.—**Name the persons and places mentioned in this lesson. What was Naaman's rank? Why was he honored? With what disease was he afflicted? Tell what you know about leprosy. Who captive had the Syrians taken? Whose servant did she become? State her words to her mistress. To whom did she refer? To whom were her words referred? By whom? From whom did Naaman take a leave? To whom? What presents did he take? Their value? Specifications of the letter, showing the conduct of the King of Israel. Give his words?

**III. Elisha's Directions.** (10) horses, his whole retinue of attendants. (11) sent a messenger; Naaman needed to be taught humility; wash, bathe; seven times; the Hebrew number for completeness; comp. 1 Kings xviii. 43; John vi. 4. (11.) stroke, i.e., hand, move it to and fro. (12.) Abana and Pharao, see Notes.

**III. QUESTIONS.—**Who heard of the King's conduct? (2.) What message did he send? Describe how Naaman came to Elisha. What was Elisha's message? How did Naaman receive it? (3.) What had he expected? What rivers did he prefer? How did he go away? (4.)

**IV. NAAMAN CURED.** (13.) great thing, difficult thing! (14.) went down from Samaria to Jordan there is a rapid descent; the distance is about 40 miles; (14.) flesh came again, became sound.

**V. WHO EXPOSTULATED WITH NAAMAN?** What argument did they use? With what effect? Describe the result. What did Christ say of this? Mention the cures of leprosy wrought by Christ. See Notes. Of what is leprosy a type?

**VI. WHO CAN HEAL THE LEPROSY OF SIN?** What does this lesson teach us? (1.) Of the troubles which may come to great men? (2.) Of the good which a child may do? (3.) Of the natural pride of the human heart? (4.) Of God's care for us?

Yours, G. A. F.

Too Young.

Let us set, sinner; if this excuse is valid, or if it will bear examination. We grant that you are young. Life's sweet, calm morning has just dawned. Its gray beams have lately kindled into radiant brightness. You have just stepped out into a broad world of beauty and hope. The future is bright with promise. And every object about you, as kissed into life by the morning's dewy light, trembles and streams with a sort of wildness and glory. Your eyes are dazzled; your heart is full; you seem satisfied. But is it safe, amid the hopes and beauties of young life, to forget you are a sinner? Is there nothing in your guilty conscience, or biting remorse, to remind you of your guilt before God? Surely you feel that you are a lost lamb. Many a time has your check mantled with shame as the memories of your wicked deeds swept through your soul; many a time has your brow been shadowed with gloom, as looking down into your heart, you behold your own corruption. You are not too young to be wicked and guilty in the sight of God; nor too young to violate the divine law, and to go away from Christ. Have you not seen that you are too young to be good and happy; too young to become a Christian; too young to come to Jesus and be saved? No one is too young to be saved who is old enough to sin. The earth's horizon is scoured everywhere with the graves of persons no older than yourself. You are not too young to die, or to be lost in hell. You are too young, sister, to give your heart to Jesus. Youth is indeed the best period you will ever have in which to serve God. Your nature will bend more readily to the divine requirements. The little tree, just shooting up from the earth, is moved by the gentlest breath of Heaven; but after its trunk has grown to be large, and its branches have been thrown out against the clouds, nothing but the tempest or crashing thunder can break it down. Bend while you are young; bend under the gentle influence of love. Escape the crashing wrath. You are not too young to be saved or lost.—*Baptist Reflector.*

## A Scotch Presbytery on Intemperance.

Alabama News.

The Free Church Presbytery of Edinburgh has issued a pastoral on the subject of intemperance, in which, after referring to the shocking prevalence of that vice in Scotland, they express the opinion that whatever merit is due to temperance societies and organizations which have the promotion of abstinence as their distinctive aim—and they were very thankful for the measure of go d which these have been the means of accomplishing—there could be no adequate safety for the sober, no security and permanent deliverance for the drunkard, apart from the grace of God.

They also earnestly condemn the practice of presenting intoxicating drinks, as beverages in the ordinary intercourse of everyday life and especially the lavish display of costly wines at the entertainments of the rich. The temperance movement needs promotion in the "land of Cakes"—and whiskey—and beer.

Paul Strachan has been appointed receiver of money in the Montgomery and environs.

The ladies of the First Baptist Church, Montgomery, have presented to their pastor, Dr. Hawthorne, a splendid buggy.

The ladies of Greensboro furnished up, on Friday night of last week to raise funds to pay a bill for the Southern University, which meted \$10.

Between February 27th and March 3d, Zechariah Duley, Virginia, in Jackson Chamberl, all of one family and wife, died of pneumonia.

Solomon had brought Chariots out of Egypt and furnished them to the Syrians (1 Kings x. 29). These were two-wheeled vehicles drawn by horses, and usually containing two persons; *Jordan* (the descended), the chief river of Palestine. It is a deep, sluggish stream, of a yellow color.—*Ab-a-na* ("the golden stream") of the Greeks rises in Anti-Lebanon, 23 miles from Damascus, and runs directly through the city, supplying its orchards and gardens; now the Barada.—*Pharos*, the modern El-Awaj, rising in Mt. Hermon, and flowing through the plains 8 miles south of Hamaseen. Both the rivers are rich, bright, mountain streams.—*Damascus*, the capital of Syria, one of the oldest cities in the world, and still flourishing.

**EXPLANATIONS AND QUESTIONS.**  
Lesson Topics.—(I.) Naaman Seeking to Be Healed. (II.) Elisha's Direction. (III.) Naaman cured.

**I. NAAMAN SEEKING TO BE HEALED.** (1.) captain of the host, commander-chief of the army; honorable, honored, held in favor by the King; Lord; etc., deliverance, see Notes; leper, see Notes. (2.) by companies in marauding bands. (3.) in Samaria, where Elisha had a house. 2 Kings vi. 24, 32. (4.) one & i.e., he, Naaman, (5.) King of Syria, probably Benhadad; talents, pieces, see Notes; ransom, often bestowed as gifts, see Gen. xii. 22; Esther vi. 8; Dan. v. 7. (6.) King of Israel, probably Jehoram, son of Ahab. (7.) me to recover leprosy was incurable, Num. xi. 12.

**II. QUESTIONS.—**Name the persons and places mentioned in this lesson. What was Naaman's rank? Why was he honored? With what disease was he afflicted? Tell what you know about leprosy. Who captive had the Syrians taken? Whose servant did she become? State her words to her mistress. To whom did she refer? To whom were her words referred? By whom? From whom did Naaman take a leave? To whom? What presents did he take? Their value? Specifications of the letter, showing the conduct of the King of Israel. Give his words?

**III. Elisha's Directions.** (10) horses, his whole retinue of attendants. (11) sent a messenger; Naaman needed to be taught humility; wash, bathe; seven times; the Hebrew number for completeness; comp. 1 Kings xviii. 43; John vi. 4. (11.) stroke, i.e., hand, move it to and fro. (12.) Abana and Pharao, see Notes.

**III. QUESTIONS.—**Who heard of the King's conduct? (2.) What message did he send? Describe how Naaman came to Elisha. What was Elisha's message? How did Naaman receive it? (3.) What had he expected? What rivers did he prefer? How did he go away? (4.)

**IV. NAAMAN CURED.** (13.) great thing, difficult thing! (14.) went down from Samaria to Jordan there is a rapid descent; the distance is about 40 miles; (14.) flesh came again, became sound.

**V. WHO EXPOSTULATED WITH NAAMAN?** What argument did they use? With what effect? Describe the result. What did Christ say of this? Mention the cures of leprosy wrought by Christ. See Notes. Of what is leprosy a type?

**VI. WHO CAN HEAL THE LEPROSY OF SIN?** What does this lesson teach us? (1.) Of the troubles which may come to great men? (2.) Of the good which a child may do? (3.) Of the natural pride of the human heart? (4.) Of God's care for us?

Yours, G. A. F.

Too Young.

Let us set, sinner; if this excuse is valid, or if it will bear examination. We grant that you are young.

Life's sweet, calm morning has just dawned. Its gray beams have lately kindled into radiant brightness. You have just stepped out into a broad world of beauty and hope. The future is bright with promise. And every object about you, as kissed into life by the morning's dewy light, trembles and streams with a sort of wildness and glory. Your eyes are dazzled; your heart is full; you seem satisfied. But is it safe, amid the hopes and beauties of young life, to forget you are a sinner?

Is there nothing in your guilty conscience, or biting remorse, to remind you of your guilt before God?

Surely you feel that you are a lost lamb.

Many a time has your check mantled with shame as the memories of your wicked deeds swept through your soul;

many a time has your brow been shadowed with gloom, as looking down into your heart, you behold your own corruption.

You are not too young to be wicked and guilty in the sight of God; nor too young to violate the divine law, and to go away from Christ.

We grant that you are young. Life's sweet, calm morning has just dawned. Its gray beams have lately kindled into radiant brightness. You have just stepped out into a broad world of beauty and hope. The future is bright with promise. And every object about you, as kissed into life by the morning's dewy light, trembles and streams with a sort of wildness and glory. Your eyes are dazzled; your heart is full; you seem satisfied. But is it safe, amid the hopes and beauties of young life, to forget you are a sinner?

Is there nothing in your guilty conscience, or biting remorse, to remind you of your guilt before God?

Surely you feel that you are a lost lamb.

Many a time has your check mantled with shame as the memories of your wicked deeds swept through your soul;

many a time has your brow been shadowed with gloom, as looking down into your heart, you behold your own corruption.

You are not too young to be wicked and guilty in the sight of God; nor too young to violate the divine law, and to go away from Christ.

We grant that you are young. Life's sweet, calm morning has just dawned. Its gray beams have lately kindled into radiant brightness. You have just stepped out into a broad world of beauty and hope. The future is bright with promise. And every object about you, as kissed into life by the morning's dewy light, trembles and streams with a sort of wildness and glory. Your eyes are dazzled; your heart is full; you seem satisfied. But is it safe, amid the hopes and beauties of young life, to forget you are a sinner?

Is there nothing in your guilty conscience, or biting remorse, to remind you of your guilt before God?

Surely you feel that you are a lost lamb.

Many a time has your check mantled with shame as the memories of your wicked deeds swept through your soul;

many a time has your brow been shadowed with gloom, as looking down into your heart, you behold your own corruption.

You are not too young to be wicked and guilty in the sight of God; nor too young to violate the divine law, and to go away from Christ.

We grant that you are young. Life's sweet, calm morning has just dawned. Its gray beams have lately kindled into radiant brightness. You have just stepped out into a broad world of beauty and hope. The future is bright with promise. And every object about you, as kissed into life by the morning's dewy light, trembles and streams with a sort of wildness and glory. Your eyes are dazzled; your heart is full; you seem satisfied. But is it safe, amid the hopes and beauties of young life, to forget you are a sinner?

Is there nothing in your guilty conscience, or biting remorse, to remind you of your guilt before God?

Surely you feel that you are a lost lamb.

Many a time has your check mantled with shame as the memories of your wicked deeds swept through your soul;

many a time has your brow been shadowed with gloom, as looking down into your heart, you behold your own corruption.

You are not too young to be wicked and guilty in the sight of God; nor too young to violate the divine law, and to go away from Christ.

We grant that you are young. Life's sweet, calm morning has just dawned. Its gray beams have lately kindled into radiant brightness. You have just stepped out into a broad world of beauty and hope. The future is bright with promise. And every object about you, as kissed into life by the morning's dewy light, trembles and streams with a sort of wildness and glory. Your eyes are dazzled; your heart is full; you seem satisfied. But is it safe, amid the hopes and beauties of young life, to forget you are a sinner?

Is there nothing in your guilty conscience, or biting remorse, to remind you of your guilt before God?

Surely you feel that you are a lost lamb.

Many a time has your check mantled with shame as the memories of your wicked deeds swept through your soul;

many a time has your brow been shadowed with gloom, as looking down into your heart, you behold your own corruption.

You are not too young to be wicked and guilty in the sight of God; nor too young to violate the divine law, and to go away from Christ.

We grant that you are young. Life's sweet, calm morning has just dawned. Its gray beams have lately kindled into radiant brightness. You have just stepped out into a broad world of beauty and hope. The future is bright with promise. And every object about you, as kissed into life by the morning's dewy light, trembles and streams with a sort of wildness and glory. Your eyes are dazzled; your heart is full; you seem satisfied. But is it safe, amid the hopes and beauties of young life, to forget you are a sinner?

Is there nothing in your guilty conscience, or biting remorse, to remind you of your guilt before God?

Surely you feel that you are a lost lamb.

Many a time has your check mantled with shame as the memories of your wicked deeds swept through your soul;

many a time has your brow been shadowed with gloom, as looking down into your heart, you behold your own corruption.

You are not too young to be wicked and guilty in the sight of God; nor too young to violate the divine law, and to go away from Christ.

We grant that you are young. Life's sweet, calm morning has just dawned. Its gray beams have lately kindled into radiant brightness. You have just stepped out into a broad world of beauty and hope. The future is bright with promise. And every object about you, as kissed into life by the morning's dewy light, trembles and streams with a sort of wildness and glory. Your eyes are dazzled; your heart is full; you seem satisfied. But is it safe, amid the hopes and beauties of young life, to forget you are a sinner?

Is there nothing in your guilty conscience, or biting remorse, to remind you of your guilt before God?

Surely you feel that you are a lost lamb.

Many a time has your check mantled with shame as the memories of your wicked deeds swept through your soul;

many a time has your brow been shadowed with gloom, as looking down into your heart, you behold your own corruption.

You are not too young to be wicked and guilty in the sight of God; nor too young to violate the divine law, and to go away from Christ.

## Alabama Baptist.

MARION, ALA.

Thursday, April 5th, 1877.

## Home and Farm.

Don't Go West.

Our friend John T. Milner concludes his recent book: "*Alabama as it was, as it is, and as it will be*," with the following words: "If this work does no other good, I hope it will convince my friends in Alabama that they now inhabit the best country in the world, and that they will give over all idea of deserting Alabama for that unknown and never found country, where money comes without labor, and life is to be enjoyed without pain." We wish, by the way, that every citizen of the State who has dreams of bettering his fortunes by seeking that unknown country, would get Col. Milner's excellent publication and read it carefully before he commits himself to the move. He demonstrates what we believe with all our might, that Alabama is the "best country in the world." Count up its wealth of climate, soil, minerals, timber, water power, and navigable streams, and we challenge the world to furnish a similar area, combining in one profession all the elements of individual and national prosperity. We have often said that there was no part of the globe where an investment of the same amount of muscle and brains would pay a richer harvest than in this beautiful State of ours. Armed with the every day cares which belong to the details of every business and everywhere, we are wont to imagine that there is a better country, where there are fewer troubles, and times are easier;—where, as Col. Milner says, "money comes without labor, and life is enjoyed without pain"; but we shall never find that country until we reach one where "the weary are at rest," and where there is a better currency than money. It may be possible to find a country where a dollar is easier to make than in Alabama, but wherever that is the case, the parcelling power of the dollar will be less. There is no need to leave Alabama to find a home where agricultural labor will yield ample returns. We might illustrate with scores of cases, taken from our own observation. We mention one, that of a young man who farmed last year in our immediate neighborhood in Russell county, Mr. Sam B. Alexander, who will excuse us for mentioning his name. With two mules and two hired hands to help him, he made thirty-six bales of cotton, one hundred and sixty bushels of corn, fifty or sixty bushels of peas, besides an ample supply of sweet potatoes and garden vegetables. Estimating the market value of his field crops, we have as the fruits of his two miles farm:

26 bales cotton at \$60 per bale	\$ 2,160
100 bushels of corn at 75 cents	120
2,000 pounds corn fodder at \$1.00	30
50 bushels peas at \$1.00	50
Total:	2,360

Do they not that on the prairies of the North West, or in the Brazos bottoms, or any where else? We know this is above the average of Alabama farming, but it shows what good management on good lands in Alabama can do. And yet these lands sell for \$10 per acre, and our people talk about running away from them. It may have been all right for Horace Greeley to advise the young men to leave the crowded lands of New England and "Go West," but we stay with the young men of Alabama there you are. —*So, Plantation.*

## Robbing the Soil.

Few farmers consider that each crop that is grown and removed from the soil has taken away so much strength and virtue from it; that in the stalk and kernel is found the concentrated richness that was in the ground until transformation. Nature asks no aid from the husbandman, neither will it quietly brook being plundered, but instead, following each demand made upon it, in way of a crop, it is found reduced and worn, and will not again attain to its former merit until there is restored to it equally and in proportion as it has been taken from it.

Rotation in crops is demonstrated as being not only best, but demanded; the continual growing and gathering from the same field a harvest of the same or kindred product, will in due time deprive the soil in that field of the ability to produce that special article as it has taken from the soil; that is necessary for the successful production of that crop, and either fertilizers must be supplied, or the field will become wholly worthless, save for some other and entirely different kind of product. When crops fail of themselves, the failure can, as a rule, be traced to the neglect of men, and not the defect of nature, or mistake of the Creator. The soil is provided in a general state of richness; if continual demands are made upon it to produce, and no return offered in way of remedies for its degenerating tendency, the outcome will be a thin crop from an exhausted soil.

The principal products of the farm are of that class that are employed in feeding the great family of consumers, and consequently it is removed in bulk from the soil, and but a minimum portion of it remains to enrich the ground for another season; the stalks and straw are lost to it, and another robbery committed. Taking from the soil these vital principles and making no return for them, is reducing each year the value of the farm per acre, in dollars and cents.

This need not be as the product from the soil taken and transformed into other conditions, such as compost and manure, if returned to the fields, will restore to the soil its strength, and keep it ever in condition to respond to the demands made by succeeding crops.—*Factory and Farm.*

## Feeding Horses.

Mr. Cawood, a popular English veterinary surgeon, says that "no man grows horses for eating other persons, and occasionally subjects them to serious disease. Five bushels of grain sound eats well, even along with a few roots. So when there is no food for roots, and plenty of hay or good straw, will keep a pair of healthy farm horses in good order through the winter, even though they be pretty hard wrought. If then such an animal becomes too fat, then follow and force to give them meat. Something must be wrong if, with the allowance of food, they fall off in condition or loose that are greedy eaters, or the swallow their grain whole, should have it broken or ground. A little chaff (chopped hay) mixed with what he is to make horses瘦, and well-dewed food is of far more fitness than many pot-plummet. It will be well ground and mixed with saliva in their mouths, it is but little easily digested in their stomachs, and without perfect digestion there is still benefit is not obtained. A full drink of water immediately after being fed should never be given to horses. When water is drunk by them the bulk of it goes directly to their large intestines and little is retained in their stomachs. In passing through them, however, the latter carries a considerable quantity of their contents to where it lodges in the intestines. If then the contents of horses' stomachs are flushed out of them before they are digested they are in a manner lost, no nourishment being derived from them. Cases in horses frequently arises from this cause, and to the appearance of corn entire among the dungs is often seen. Damp straw or hay should never be given as food for horses. The former is apt to sour them, and the latter frequently affects their wind. The following song which Luther sang on that memorable night:

"Lord of Heaven, lone and sad,  
I would lift my heart to Thee,  
Plains in a foreign land,  
O'erflowing Father, look on me,  
I shall neither faint nor die  
While I walk beneath Thy eye.  
  
"I will stay my faith on Thee,  
And will never fear to turn,  
Where the Saviour Master leads,  
He will give me daily bread,  
Christ was hungry; Christ was poor—  
He will feed me from His store.  
  
"Foxes to their holes have gone,  
Every bird into its nest,  
But I wander here alone,  
And for me there is no rest,  
Yet I neither faint nor die,  
For the Saviour Christ is here.  
  
"If I live, He'll be with me;  
If I die, to Him I go,  
He'll not leave me, I will trust Him,  
And my heart no fear shall know,  
Sia and sorrow I defy.  
For on Jesus I rely." —*Watchman.*

## The Sunshine Cure.

A distinguished English physician recently made some experiments of the power of sunshine to destroy poison, from which he argues not only its healthy influence in our homes at all times, but its curative ability in such diseases as small-pox, and scarlet and typhoid fevers. Some poison of the cobra on every point, obtained from India, was exposed by him in a glass bottle to the sunlight, a portion of the snake being wrapped in paper. On this having the full benefit of the sunlight, the most deadly of poisons soon became harmless; while such as were protected by the wrapping, remained their poison in all its fatal activity.

## Car Allies Against Insects.

The Team.—I had a plant dreadfully infested with wood lice, almost destroyed it, and a toad located himself close by as its protector, and in order to be ready in an emergency, he made in the mould a little ball and decrepit to hide himself in, but not deep enough to prevent his having a good view of the plant; and when a wood-louse, beetle, or anything of the kind appeared near him or the plant, out he came and pounced upon it.—"You are mine!" This was wholly his work. I only watched him sometimes, greatly pleased at the success. Another time, I saw a toad approaching the plant; it was quick for a toad, but I soon saw what he was after—just on before him was a beetle which I expected to see caught, but ere they were apparently time for them to meet the beetle had disappeared, so quickly that my eye was not quick enough to see it taken, but no doubt it was in the toad's mouth, for I heard a click which told a tale of capture. The other insects seem to have concerted between them how to act one evening so as to take a border regularly, and in order to do their work well it appeared to be arranged that one of them should go on the border and the other stay outside, having the box between them; and so they did their work of clearing, keeping just opposite the one to the other, though they could not see each other, and was watching from the window above. I wish we could all act with such a good feeling toward such useful creatures. They do much good and no harm.—*London Gardner's Chronicle.*

## Recipes.

CANNING FRUIT.—Those who have to lay the fruit they put up as follows in the following proportion: One-half, the second, one-third, and to the youngest, one-ninth of the whole number. Beads multiply divisor three, the three referred the matter to a judge, who made the division satisfactorily without sacrificing any of the horses. How did he do it?

MIDDLE.—I am hard to describe; I am freed from confess, best known perhaps in fabrics for dress, I am painted by nature and colored by art, And wherever I go I make my mark. I am narrow or wide, I am long or short; I am, in fact, of every size and sort. I am green and red, blue, black and white; All shades and tons, both dark and light. I have oft been known to inflict great pain, When used by the law, its ends to gain, Now in great wonder I'm sure you'd be lost,

For I never get mad, though often I'm crossed.

CUT UP MY HAIR AND I'M GOOD FOR MEAT, Beside me again and I'm ready to eat. Cut off my hair, and I'm pretty well worn, For you'll instantly see I'm terribly torn.

You never mind that, curtail me again, And I'm either a disease, or rump golden grub.

BEHOLD ME once more, and alone I stand, Most surely the proudest in all the land. I am neither fish, bird, beast, or man. Now try and guess just what I am.

Ans were next week.

## Luther's Snow Song.

The following is taken from *Home Words*: "On a cold, dark night, when the wind was blowing hard and the snow was falling fast, Conrad, a worthy citizen of a town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside: 'Foxes to their holes have gone, Every bird into its nest; But I wander here alone, And for me there is no rest.'

Tears filled the good man's eyes as

he said, "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather."

I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was open to take pity on the little wanderer.

Conrad opened the door, and saw a ragged child, who said:

"Charity, good sir, for Christ's sake!"

"Come in, my little one," said he. "You shall rest with me for the night."

The boy said, "Thank God" and entered. The heat of the room made him faint, but Ursula's kindness soon revived him. They gave him some supper, and then told them that he was the son of a poor miner, and wanted to be a scholar. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked in upon him, and were so pleased with his pleasant countenance that they determined to keep him. In the morning he was only too glad to remain with them.

They sent him to school, afterward he went into a monastery. There one day he found a Bible, which he read, and learned the way of life. The sweet voice of the little singer became the strong echo of the good news—"Justified by faith we have peace with God through our Lord Jesus Christ." Conrad and Ursula, when they took that little street singer into their house, little thought that they were nourishing the great champion of the Reformation. The poor child was Martin Luther!

"Be not forgetful to entertain strangers," The following song is the whole of the song which Luther sang on that memorable night:

"Lord of Heaven, lone and sad,  
I would lift my heart to Thee,  
Plains in a foreign land,  
O'erflowing Father, look on me,  
I shall neither faint nor die  
While I walk beneath Thy eye.  
  
"I will stay my faith on Thee,  
And will never fear to turn,  
Where the Saviour Master leads,  
He will give me daily bread,  
Christ was hungry; Christ was poor—  
He will feed me from His store.  
  
"Foxes to their holes have gone,  
Every bird into its nest,  
But I wander here alone,  
And for me there is no rest,  
Yet I neither faint nor die,  
For the Saviour Christ is here.  
  
"If I live, He'll be with me;  
If I die, to Him I go,  
He'll not leave me, I will trust Him,  
And my heart no fear shall know,  
Sia and sorrow I defy.  
For on Jesus I rely." —*Watchman.*

## Power of a Hymn.

Good hymns live, in the memory like texts of the Bible, and they often do much good. One, very sweet in sentiment and melody, reclaimed two gamblers in China. It may be familiar to our readers:

"One sweetly solemn thought,  
Comes to me now and o'er,  
I am nearer home to-day  
Than ever I have been before."

"Never my father's house,  
Wihers the many mansions be;  
Nearer the great white throne,  
Nearer the crystal sea."

"Never the bound of life,  
Where we lay our burdens down;  
Never leaving the cross;  
Never gaining the crown."

"Foxes to their holes have gone,  
Every bird into its nest,  
But I wander here alone,  
And for me there is no rest,  
Yet I neither faint nor die,  
For the Saviour Christ is here.  
  
"If I live, He'll be with me;  
If I die, to Him I go,  
He'll not leave me, I will trust Him,  
And my heart no fear shall know,  
Sia and sorrow I defy.  
For on Jesus I rely." —*Watchman.*

## The Sunshine Cure.

Two Americans—one a young man, the other over forty—were drinking and playing at cards in a gambling house in China. While the older one was shuffling the cards, the younger began to hum, and finally sang in a low tone, but quite unconsciously, this hymn. The older one threw down the cards on the floor and said:

"Harry, where did you learn that tune?"

"What tune?"

"Why, that one you have been singing."

The young man said he did not know what he had been singing. But when the older one repeated some of the lines he said they were learned of the Sunday school.

"Come Harry," said the older one, "here's what I've won from you. As for me, as God sees me, I have played my last game and drank my last bottle. I have misled you Harry, and I'm sorry for it. Give me your hand, my boy, and say that, for America's sake, if for no other, you will quit this infernal business."

Colonel Russel H. Conwell, who was then visiting China, and was an eye-witness of the scene, says that the reformation was a permanent one—*Youth's Companion.*

## Daniel Webster's Humor.

When his ambition had been disappointed, and infamy fell upon him at Marshfield in 1802, we catch now and then little gleams of sportiveness even in his last turbulent talk.

"I care," said he to his biographer, "no more about politics than the jackdaw that sits on the top of St. Paul's," and then he repented some of Cooper's lines on that interesting bird:

"He sees that this great roundabout, The world, with all its motley rout, Chirred, army, phys. law, Its customs and its businesses, Is no concern at all of his."

And says—what says he?—law!

Almost in his dying moments, finding his nurse still up at his side, he exclaimed, "That everlasting Sarah is still there!"

Mr. Webster was in President Harrison's cabinet. Harrison never forgot his Platitudes. This his inaugural showed. It was full of classic allusions. A friend met Webster the day of the Message, and said:

"What is the matter with you, Mr. Webster? You seem agitated."

"Agitated, Sir! And who would not feel agitated that had committed a murder?"

"A murderer, Mr. Webster?"

"Sir," said the godlike murderer, with mafioso thought of, I know not how many Greeks and Romans!"

Upon the Sub-Treasury debate Mr. Webster had the advantage of Mr. Calhoun in everything except condensed logic. Mr. Calhoun rarely indulged in the luxury of a laugh. While Webster's wit was bitterness, he was not unfeeling toward such useful creatures. They do much good and no harm.—*London Gardner's Chronicle.*

## Puzzler's Corner.

ENIGMA.

I am composed of 10 letters. My 2, 5, 6, is a possessive pronoun. My 4, 8, 9, 10, is to-morrow. My whole is a battle of the American Revolution.

## MATHEMATICAL PUZZLE.

CANNING FRUIT.—Those who have to lay the fruit they put up as follows in the following proportion:

One-half, the second, one-third, and to the youngest, one-ninth of the whole number.

Beads multiply divisor three, the three referred the matter to a judge, who made the division satisfactorily without sacrificing any of the horses. How did he do it?

## MIDDLE.—I am hard to describe; I am freed from confess,

best known perhaps in fabrics for dress,

I am painted by nature and colored by art, And wherever I go I make my mark.

I am narrow or wide, I am long or short;

I am, in fact, of every size and sort.

I am green and red, blue, black and white;

All shades and tons, both dark and light.

I have oft been known to inflict great pain,

When used by the law, its ends to gain,

Now in great wonder I'm sure you'd be lost,

For I never get mad, though often I'm crossed.

CUT UP MY HAIR AND I'M GOOD FOR MEAT, Beside me again and I'm ready to eat.

Cut off my hair, and I'm pretty well worn,

For you'll instantly see I'm terribly torn.

You never mind that, curtail me again,