



## Alabama Baptist.

E. T. WINKLER.—EDITOR.  
J. J. D. RENFROE.—Associate.

MARION, ALA.

Thursday, May 17th, 1877.

## Pre-eminence of Charity.

I Cor. 13:3. And now abideth faith, hope, and charity, these three; but the greatest of these is charity.

The world prospers to us in these words the first of the Christian graces. There are three which he mentions as entitled to the first place in the scheme of true religion, faith, hope, and charity—of great, yet each of various importance. Of these, faith relates to the work of Christ, gives us an interest in his vicarious sufferings and is so indispensable to the acceptance of our persons or services that without faith it is impossible to please God. By the virtue of hope we are assured of the mercy of the invisible God, and lay claim to the blessings of the eternal world, and gain the unceasing fortitude and heroism by which we bear unshrinkingly the conflicts of the world that now is. While Christian charity in the large sense in which it is here used, is pure love, the outgoing of a disinterested soul to its fellows, the uplifting of a devoted soul to its God, "Faith is the Christian's logic," by which he searches for divine truth and finds it—"Hope is the Christian's rhetoric," by which he is moved to duty and to sacrifice; while charity is the Christian's life. To this pre-eminence of charity, Paul in another epistle refers, when after having mentioned in their order the various excellencies of the religious experience he adds, "And above all these things put on charity, which is the bond of perfectness." The allusion is to those rich girdles which of all the articles of dress were especially affected by the Eastern nations. In going abroad they dispose their long flowing garments in graceful folds, and so bind them about the waist. Where they can afford it, the girdle is very costly, consisting of a broad scarf of silk embroidered with thread of gold and silver, and studded with precious stones. They are extremely proud of this decoration, which is displayed as a token of rank and wealth. And the apostle here compares the Christian virtues to ample robes in which the persons of believers are clad, while the pre-eminence of charity is figured by the ornamental and costly girdle which bounds all together and beautifies all; but on charity which is the bond of perfectness.

The question then occurs: Where does the pre-eminence of charity consist? In what respects does this grace surpass the two others with which it is associated? We well know that all of these occupy an important place in the work of our salvation and that they are all united indissolubly in the believing soul. There could not be any religion in heart or life if either of the three were withdrawn. The Christian is a disciple, a learner of divine things, and faith is a teacher in the Christian school. The Christian is a soldier panting in heavenly mail and summing up to do battle for his King, and love is the captain in his wars. The Christian is a husbandman appointed to cultivate the lands of his Master, and charity is the householder that directs and encourages his labors. And these graces are not only birthed, but vitally related. Faith gives birth to hope and from faith and hope proceeds the gentle virtue, charity. If we adopt the metaphor of the Psalmist and describe the believer as a tree planted by the rivers of water, nurtured by the abounding, perennial grace, faith is the branch that holds it up toward heaven, hope is the flower full of beauty and promise, glistening with dew from a higher sphere and glowing with colors caught from the light of heaven, and love is the fruit which both hate in producing—the fruit that comes forth orderly in its season, and drops its luscious refreshment, unexpected bounty, beside the fainting traveller along the ways of life. And as in society, the husbandman lays the foundations of national prosperity, and as in nature the fruit is the perfection of the tree, so the virtue of which they are the symbols is the most useful and the most perfect in the triad of the Christian graces. And now abideth faith, hope, charity, these three, but the greatest charity.

We shall accordingly exhibit the pre-eminence of charity in its Nature, its Extent, and its Displays. These divisions to a certain extent involve each other. Yet they will serve as a general guide to our thoughts and will each display the justice of the apostle's sentence.

On the third page will be found two days' proceedings of the Southern Baptist Convention, all that we have been able to procure up to the hour we go to press. The others will appear next week.

## Self-Knowledge.

The duty of self-knowledge has been commanded by the wisdom of the Heavens, it is a higher obligation than imposed by the law of God. The Prophet Jeremiah taught that the judgment which fell the chosen people of old could have been averted by him, when he said, "Let us search and try our works and turn again unto the Lord." And the apostle taught that it is in the exercise of this great religious duty that we prepare ourselves for the most solemn and joyful rite of the New Dispensation.—"Let a man examine himself," he said, "and so let him eat of that bread and drink of that cup."

A more solemn and urgent appeal to any duty could scarcely be given than that urged in the parable of the mote and the beam. Luke 4:1, 42. Why are we urged to self-examination with such earnestness? Because our improvement in character and life depends upon it. In a word, that sublime reality and sovereign good which we call intelligence.

The character of a people depends for the most part upon the influences which directed its earliest history.—We see this among ourselves. The writings which belonged to our national infancy were mainly political and religious. And this spirit still survives in many a great enterprise of Christian endeavour, and in the excitements of those general elections which even now often convulse the whole country like the shocks of an earthquake.

To these two elements we owe our greatness as a nation—to the one previous to the other, ordered to the one, over the other.

Spiritual prosperity not less than national requires a proper starting point. And this starting point is self-knowledge. Without it we cannot report of any being unconscious of our guiltiness before God. Without it we cannot believe in Christ—not recognizing the wants of our souls, our need of an all-sufficient Savior. And when these two qualities are wanting, there is nothing in us that constitutes a party of nature, obedience to law, in the estimation of our Heavenly Sovereign.

For how shall we guard against temptation if we do not know our weaknesses? How shall sin, if we are ignorant of the strength of those passions that would lead us to its commission? Self-knowledge is the first essential principle of the religious life. Yet it is not the general duty upon which our Lord insists. He exhibits to us the necessity of self-knowledge for the discharge of those special duties which are own to our fellow-men. He teaches that the observing of ourselves would awaken in us the spirit of consideration and love to our fellow-beings—even in their faults and infirmities. It would guard us against the spirit of inhumanity and would lead to the practice of those virtues which we owe to other men.

## Pure Offering.

A writer in the *Examiner* and *Advertiser* tells of a touching story of a Burmese native preacher, Ko Chettling, who visited this country with Mr. Wade. While travelling among the American churches small sums of money were given him by various individuals, as tokens of friendship and memorials of Christian love. At a farewell meeting in Boston, just previous to his return to Burma, being called upon to speak, he said to the congregation it is broken English, as he held up the little bag of silver above his head, "This no me money, sis Jesus Christ's money!" "This no me money, sis Jesus Christ's money!" repeating the sentence, as if to intensify the dedication of it and preceding silence to urge upon Christians the duty of holding all for Christ. As he made this manifest offering to the Lord Jesus, consecrating to his service the whole amount which had been contributed for his own private use, there were few dry eyes in the vast assembly, and the prayer went up from many a heart, "O that the Christians of happy America had learned so effectually the lesson of devoting all to Christ!" It seems that after his return to Burma he actually gave the whole sum to defray the expense of building a little school-house, where his wife set herself to teaching the children of idolatry the way to heaven.

## Field Notes.

In a letter to the *Religious Herald* Dr. Broadus gives the following account of what was done for our general boards during the recent session of the Georgia Baptist convention: "The most important action taken was the establishment of a State Board at Atlanta, with Dr. A. T. Spalding as president to conduct State Missions and Sunday school work; the former having heretofore been left to the Home Mission Board at Marion. The brethren have come, after discussion for some years, to believe it best to have a State Board. May it be greatly blessed in its important work. Dr. Mcintosh reports that the debt of the Marion Board is reduced to some two thousand dollars. This is a most gratifying result, and that Board must have enlarged means for its work in the destitute States and territories of the South, and for the Indian Mission. The Convention evinced its good will to this Board by a special contribution of \$250, in cash and

## Schools for the Colored People.

From an extended article on this subject, in the N. Y. *Times* the following facts are drawn: The African Methodist Episcopal Church sustained five schools last year (including Wilberforce College, Xenia, O.) at an expense of \$12,000; the American Missionary Association (Congregational) sustains 20 schools of different grades, with 147 teachers and 6,175 pupils; the Methodist Episcopal Church expended \$38,204 last year on 13 schools, 60 teachers and 30,000 scholars; the American Baptist Home Mission Society has seven high schools and colleges in the South, with 228 pupils; the Northern Presbyterian Church spends \$60,000 a year on its work among the Freedmen sustaining 5 high schools, 30 day schools and 107 Sunday schools; the Protestant Episcopal Church spent last year \$14,200 on its missions to the colored people. Many other denominations are doing something in this direction. It is computed that the Roman Catholics have 200,000 colored children in their schools or under their influence.

Rev. O. F. Gregory.

We find in the *Working Christian* a letter from an active minister of South Carolina, deplored the loss of Bro. Gregory to the ministry and churches of that State. He says:

"I know of no man who has done as much work for the Baptist denomination in South Carolina as Bro. Gregory, nor do I know of any one who can adequately take his place. It was a pity for us to lose him. We shall miss him when others come in to aid us in our protracted meetings; we shall miss him at the old Association gatherings; we shall miss him (and more than all will the presiding officer miss him) at our State Conventions. It should be a cause of joy to him that he leaves behind, scattered throughout Carolina, so many seals to his ministry. God speed him till he lays his crown at the Saviour's feet."

## Methodist Itinerary.

The system does not work well in the large cities. A pastor to whom the congregation has become attached and who has made the acquaintance of the membership and their families is not willingly given up for a new man. There is now a difficulty on the subject in one of the leading Methodist churches of Boston. The pastor they want has been taken away; another whom they do not want has been sent to them. Whether the church has locked its doors against the new minister and refuses to have any service on Sabbath."

## Literary Notices.

MEMOIRS OF PHILIP P. BLISS. Edited by D. W. Whittle; contributions by E. P. Goodwin, Ira D. Sankey and Geo. L. Root. Introduction by D. L. Moody. A. S. Barnes & Co., New York, Chicago and New Orleans, 1877, pp. 307. Price \$2.50 post paid.

The volume is prefaced by a fine portrait of Mr. Bliss. The subject of this affectionate notice was as eminent in the composition of sacred songs and music, as he was in performance upon the instrument, and the creator of sweet and thrilling sound. A man of noble character, genial, loving, enthusiastic, he devoted himself with characteristic ardor to the reformation and enrichment of hymnology, and to the propagation of the gospel by song. Many illustrations of the effective work he accomplished are given in this fine volume. A tender interest is awakened by the picture of Mrs. Bliss and the children of the evangelist. The author of the volume, Mr. Whittle, was associated with Mr. Bliss in the revival work, and thus speaks with the authority of a personal witness in regard to the character and public services of his deceased friend. It is a good thing to learn what we do from this volume what one gift fully consecrated can effect for the Master's cause.

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pledges. Dr. J. B. Hartwell represented the Foreign Mission Board, and made a fine impression, as he always does. A good deal of money was sent up from churches for both Boards of the Southern Baptist Convention." —The *Herald* declares that Dr. Pendleton "is as meek as Moses."

It is pleasant to know from the reports of mercantile papers that the business prospects of the country are rapidly improving. The Boston *Journal of Commerce* and *Commercial Bulletin* report increased sales in dry goods, hardware, and lumber, while in boots and shoes manufacturers are looking for orders for the fall trade at last year's prices, bearing that the prices of leather will decline. Baltimore reports a more active business in dry goods, hardware, boots and shoes, and general merchandise than has been seen during any previous week since the opening of the spring trade. Chicago observes increased activity, greater confidence of buyers, and decided better prospects with respect to the Western and Southwestern trade. St. Louis finds that business there "is really and solidly on the mend."

—Prof. Goldwin Smith admits that Canada must become a part of the United States, and earnestly urges that the new relation be a union and not an annexation. —What are the qualifications of a minister? What should a church in need of a pastor seek for, first of all. The following answer is given by a correspondent of a Northern exchange: "Character must be the first consideration, if we follow God's plan. Talent is a dangerous as well as a precious gift, and needs to be well hedged about. A New England deacon once said to me, 'All these smart men have something the matter with them.' With a little qualification, he was not far from right." —The *National Baptist* thus takes off the sleek philanthropy of the Sultan and Czar: "The Sultan can witness and sanction the most ferocious and wanton abuse of his Christian subjects; but does that prove him incapable of feeling? Apparently not; for he has issued an address to the officers of his fleet, commanding to their special protection 'the Mussulmen population of the Crimea and Caucasian coasts, now groaning under the Russian yoke.' He readily recognizes a Mohammedan groan, but his ear is quite deaf to the despairing cries of oppressed and dying Christians, albeit, they are his own subjects. Likewise, the Czar, while inexpressibly aroused at the woes of Christians 'groaning under the Turkish yoke,' is very calm as with rough iron hand he deals with the Catholic, Lutheran and Baptist dissenters among his loyal subjects."

Dr. E. B. Teague delivered a lecture in Columbian on last Saturday night. —Rev. J. H. Hendon is to preach the commencement sermon of the Judson. —The Mississippi Convention meets in Starkville, Thursday before the first Sabbath in July. —Eld. C. M. Gordon has resigned the pastoral care of the church at Meridian, Miss., to take effect July 1st. The church would be glad to hear from ministers desiring pastoral services. —Rev. J. H. Eager will fill the pulpit of the First Church, Memphis, during vacation. —Bro. J. H. Rowell, of Jefferson, Texas, under date of May 7th, writes: "Bro. Penn has commenced on his sixth week. The interest in the meeting seems to be increasing and widening. Last Sunday night, the house was full. Thirty forward for prayer. Six professed faith in Christ yesterday. This morning at prayer meeting, three professed. This makes in all up to date fifty-nine professions."

The Buddhist "Missionary," Wong Ching Foo, whom some of the New York Spiritualists have taken up, and lionized, turns out to be an "ex-convert to Christianity" whose proceedings in Rochester constrained him to leave that part of the country with less grace than expedition. —Hon. J. W. Samford, of Opelika, will deliver the annual address before the literary societies of the Howard during commencement week.

## Season of Sorrow.

## GRATEFUL ACKNOWLEDGMENTS.

Our readers will have charity to pardon us if we mention the season of sorrow through which we have been called to pass in the loss of our dear boy. We are aware that it is not in good taste to obtrude our griefs on others, and that it better conports with a crushing bereavement to bear it in silence. But we know that we have many friends in Alabama who will mingle their sorrows with our own, and our heart is too full and wounded too deeply to allow us to write about anything else; besides we desire to express our grateful appreciation of the super-abundant kindness of friends in Marion, Selma and Talladega. We have lost a good son, a child of promise, just approaching manhood. (Curry was over eighteen years of age.) How anxiously have parents, and brothers and sisters expected his happy return home in June! O dear, how cruel! With fear and trembling we humbly trust that our child had saving faith in the Lord Jesus Christ. We are not without strong consolation in this greatest of all concerns.

We cannot refrain from alluding with some particularity to the kindly attention which were extended to him and to us in this great struggle, and this is the real object of our writing. Drs. Perry, McAllister and Wilkinson—attending physicians one or another of whom was constantly by his bedside and frequently all of them were with him, have our ceaseless gratitude. Our ministering brethren, Winkler, McIntosh, Bailey and Gwinnett, with the young ministers, were attentive to him

text; and do they not produce their own version of that text, supported of course, by whatever of learned criticism they can find among others? And why should anybody object to this if it is not true, after all, that the claims of any sect must be tried by the original text? And does not every doctrine depend on or fall by the same authority? For instance, the Presbyterian church can produce adequate learning to revise or translate the Scriptures; now if the approaching Presbyterian Congress should conclude to give their church and the world a version of the word of God, would it not be cause for gratulation and praise rather than censure and distrust? If some bigoted should fling at them the taunt, "you are going to make a Presbyterian Bible," would it not be sufficient reply for them to say, "We are going to bring out the original text as we understand it, striving in the fear of God to be faithful." Have not protestant Christians conceded what Episcopalian claim, namely, that "the church" (Episcopal) alone has the right to translate and revise versions of the Scriptures? The Anglican church is now engaged in revising the common version; we do not see that any one is charging them with trying to make an Episcopal Bible; and we expect that when the work is fully concluded the splendid old revision will be laid aside by Protestants.

The Misses Woods, in whose house he died, are embalmed in our heart. The brethren Fiquet who did so many tender and substantial offices of love—the elder of whom stood by us until we buried our dead at home, will never be forgotten. The impressive farewell procession of the Howard and Judson Faculty and students from the college to the depot, and, especially that last salute of the Howard, was received by us in its wonted gratitude. —We heard a pastor say recently, that each copy of the *Alabama Baptist* that was taken by his members was worth five dollars to him in attending to his pastoral work, to say nothing of the benefit to be derived by the subscriber. —Bro. J. S. Dil, who has been attending the Seminary, reached home last Wednesday, in the enjoyment of good health. The other Alabama boys have also returned, with the exception of Bro. Lyon, who will remain in Greenville unless he can get work to do.

Bro. J. N. Prestidge has a flourishing school in Hertsville. We suppose this accounts for his long absence. —The Public Examination at Howard College begins Monday, June 4th; Baccalaureate sermon, Sunday, June 10th; Commencement day, Wednesday, June 13th. —How many of our pastors have presented the claims of the *Alabama Baptist* to their congregations? —We trust that none will relax their efforts in our behalf on account of hard times. There are some in every church who will subscribe if the matter is brought properly before them. —Bro. J. S. Dil preached in Dr. Cleveland's church, Selma, on last Sunday. —A brother wants to know "what ought to be done with a minister who buys this cheap literary trash, such as ten cent novels, *Saturday Night*, *Policeman's Gazette* and the like, for his son?" Nothing. —Whatever a man sees fit shall he keep. —Bro. J. M. Shields of Athens, informs us that the churches at Athens, Round Island and Berea, Limestone county, are without pastors. The three places can pay between them about \$300. One does not deserve a field of labor. —We think it a good opening. There is much destruction in North Alabama and there is a great work to be done in that section by some one willing to undertake it. —The Ministers' and Deacons' Meeting of the Salem Association was held at Good Hope Church, in Pike County, on the last Friday and Saturday in April. Elder J. L. Young (now) was Moderator, and Eld. W. A. Pardee Clerk. Elder L. W. Priest is chairman of Business Committee for next session, which will be held with the church at Ozias on Friday before the first Sabbath in July next. A number of pertinent queries were discussed and the meeting was of much profit to those present. —The District meeting of the second District of the Salem Association will be held with Bethlehem Church, at Hilliard's Cross Roads, on Friday before the 5th Sunday in July, instead of the 5th Sunday as was published in the minutes. —W. E. Penn, the Texas Evangelist, has after much hesitation consented to be ordained. —If the brethren knew how bad we are, they could still deeper yet. "The Lord God be merciful to us and cause his face to shine upon us." May the Brother born for adversity bear through these billows.

## Bible Revision.

DR. HAYGOOD, in his appeal, entitled, "Where is the money?" used these forcible words: "Plans, plans! There is no end of plans. There are nearly as many plans as promises. But the money don't come. We are beginning to grow skeptical about plans, particularly about plans for raising church money. The true way to raise it is to give it. Hot-soppy, festive, excursion, side-shows, and tricks; these things are a delusion and a snare. They enervate the giving conscience, and invariably tighten the purse-strings to the demands of simple benevolence. After all, there is, we begin to suspect, some huge mistake about this whole matter of church finance. Financiering is hardly a proper term to use in connection with benevolence. This word does not belong to the work of the Pope's temporal power. It is reported that the preparations have been long on hand and have reached an advanced stage, and that a bold stroke to this end may be looked for soon."

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## S. S. Department.

### BIBLE LESSONS, 1877.

#### SECOND QUARTER.—1877.

##### STUDIES OF THE KINGDOM OF IRREDEEMABLES.

April 15.—*Nazan the Lepor.* 2 K. 3:1-14.  
April 22.—*Gehazi and Naaman.* 2 K. 5:9-27.  
April 29.—*The Paralytic at Bethel.* 2 K. 8:18-28.  
May 5.—*The Paralytic at Samaria.* 2 K. 7:12-20.  
May 12.—*John the King.* 2 K. 10:20-31.  
May 19.—*Jesus at Nineveh.* Jonah 3:1-10.  
May 27.—*The Death of Elisha.* 2 K. 13:21-25.  
June 3.—*Lamentation of Amos.* Amos 3:1-15.  
June 10.—*Promises of Revival.* Hosea 14:1-9.  
June 17.—*The Captivity of Israel.* 2 K. 17:1-8.  
June 24.—*Review Lesson.*

#### Second Quarter, Lesson XXI. May 27, 1877.

##### THE DEATH OF ELISHA.

2 Kings xii. 14-21.

*Golden Text.*—He being dead yet speaketh.—Heb. xi. 4.

*Central Truth.*—The righteous bold on their way.

*Concordant History.*—The Syrians during the reign of Jehoahaz (about 856 B.C.) took from Israel most of the territory east of the Jordan; they retained it in great part during the reign of Jehoahaz, who had but fifty horsemen and ten chariots left to him. Josiah visited Elisha during his last sickness, and was promised victory over the Syrians. After Elisha's burial a dead man was raised to life by touching his bones.

*To the Scholar.*—Note how a feeble old man was strong in faith, while a vigorous young man was weak in faith.

*Norts.—Joash or Je-ho-ahos* (v. 10), son of Jehoahaz and grandson of Josiah, reigned over Israel 16 years (842-825 B.C.); 3 times defeated the Syrians (v. 23); conquered Amaziah, king of Judah, and plundered Jerusalem (2 Kings xiv. 8-14); not to be confounded with Josiah, king of Judah.

*Boats and arrows* used very early (Gen. xx. 20); arrows carried in a quiver (Gen. xxviii. 5); arrows sometimes poisoned (Job vi. 37). An arrow was discharged by the discharge of an arrow into the enemy's country.

*Wau-wauas* simply abutments closed in with latice-work, which might be opened.

Compare Acta xx. 9.—A *peak*, a place 6 miles east of the Sea of Galilee where the Israelites had previously gained a great victory (1 Kings xx. 26-29); identified with the modern *Fak* on the eastern high-road from Damascus to Jerusalem.

*Moabites*, descendants of Lot (Gen. xxi. 37); occupied the territory east of the Jordan and the Dead Sea to the south of Canaan; gained their living largely by plunder and often invaded Israel.

*Sap-ah-ches.* The Jews buried their dead in caves or tombs cut in the side of a rock, the mouth being covered with a heavy stone. The bodies were not put in coffins, but simply wrapped in grave-clothes; hence the dead man might touch "the bones of Elisha."

*EXPLANATIONS AND QUESTIONS.*

*LESSONS TUTOR.*—(1) Elisha's last sickness. (II) His promise to Joash. (III) His bones raise a dead man.

(1) *Elisha's Last SICKNESS.* (14.) sickness where he died; the sickness of which he was to die; wept over his face because over the sick man as he lay in chariot of Israel, etc., i.e., the true defense of Israel, which had few horsemen and chariots at this time. v. 12.

1. *QUESTIONS.*—State what bethel Elisha. Who visited him? How did the king show his grief? What did he say? Why should he call Elisha "father"? The meaning of his exhortation? Who had uttered a similar one? How many chariots and horsemen had Israel at this time? v. 7.

What part of the territory had been conquered by the Syrians? 2 Kings 22.

2. *His PROMISE TO JOASH.* (15.) take bows and arrows, symbols of war; he was to fight for the promised victory. (16.) hand upon the bow; to string it; Elisha put v. hands, etc., showing that the power came through the prophet from the Lord. (17.) window, see Notes; eastward, toward the country beyond the Jordan, which the Syrians had taken. (17.) arrow of the Lord's deliverance, the deliverance was to come from God; Aphek see Notes. (18.) take the arrows, all that are left in the quiver; smite upon the ground, "shoot the arrows to the ground" (Asiel); smote, shot, stayed, stopped shooting. (19.) was wroth at Joash's lack of zeal and faith; shew for the fulfillment of this promise; see v. 25.

3. *His Questions.*—What did Elisha bid Joash? Take what do? Where did the prophet put his hands? What did he think? Show describe an Oriental window? How was it opened? Why "eastward" in this case? What was the king bidden to do with the rest of the arrows? How many times did he shoot? What spirit did this show in the king? How did it affect Elisha? What ought the king to have done? How many times should he smite the Syrians? Show the fulfillment of this prophecy; v. 25.

4. *His BONES RAISE A DEAD MAN.* (26.) Elisha died, probably at the age of between 80 and 90 years; they buried him; Josephus says with a magnificient funeral, Jerome says near Samaria; Monobitis, see Notes; coming in the year, in the spring, when the Jewish year commenced; at that time the crows were ripe. (21.) spied a band of Arab plunderers; they cast the man, put him in haste, for fear of being captured; sepulture, see Notes; let down, etc., i.e., as soon as he came and touched.

5. *His Questions.*—At about what age did Elisha die? How old and where is he said to have been buried? Describe the Jewish sepulture and mode of burial? Who sepulated the land?

At what season? Why, then? How was a general interrupted? Where did they put the body? Why did Elisha's wife follow? Give Elisha's illustration of dry bones quickened by the Spirit. See Ezekiel xxvi. 1-4.

How does this lesson teach us— (1.) That though good men die God's work will go on. (2.) That unbelief admits God's grace. Compare Mark v. 5.

(3.) That a godly man's conduct after his death? See Golden Text. *Scholar's Hand Book.*

#### RESOLUTIONS.

At a meeting of the Faculty of Howard College, called by order of the President, May 17, 1877, the following resolutions were presented and unanimously adopted:

Wise ness, it has pleased our Heavenly Father, in accordance with the decrees of His Providence, yet unerring wisdom, to remit from our midst C. N. Reeser, a student who, by his orderly deportment and his diligence in the prosecution of his studies, had secured our regard and esteem; therefore,

*Resolved.*, That we recognize in that sad event the chastening hand of Providence resting heavily upon ourselves and our institution.

*Resolved.*, That we ever our sympathy to the parents of the deceased, in their sad bereavement, and recommend them to the mercy of Him who gave and who has taken away; and who, we trust, will grant them His sustaining grace that they may be resigned not only to do well to suffer in accordance with His will.

*Resolved.*, That a copy of these proceedings be forwarded to the parents of the deceased, and a copy offered for publication in the ALABAMA BAPTIST.

Thos. J. Dill, Sec.  
By order of the President.

#### Southern Baptist Convention.

The twenty-second annual session of the Southern Baptist Convention convened in the Coliseum Place church, New Orleans, last Thursday, and was called to order by the Rev. J. P. Boyce, D. D., of Louisville, Ky., after which the Rev. W. T. Sims was read. Prayer by Rev. Matt. Hillman of Tennessee.

On motion, W. E. Tanner, Esq., of Richmond, and Rev. G. F. Gregory, of Alabama, were elected temporary secretaries.

Upon call of States, names of delegates were reported.

According to the N. O. Times Alabama had 37 delegates; Virginia, 13;

North Carolina, 13; South Carolina, 13; Georgia, 27; Mississippi, 21; Louisiana, 23; Texas, 23; Missouri, 2; Tennessee, 2; Kentucky, 13; Arkansas, 5; Kansas, 1; the Dead Sea to the south of Canaan; gained their living largely by plunder and often invaded Israel.

*Sap-ah-ches.* The Jews buried their dead in caves or tombs cut in the side of a rock, the mouth being covered with a heavy stone. The bodies were not put in coffins, but simply wrapped in grave-clothes; hence the dead man might touch "the bones of Elisha."

*EXPLANATIONS AND QUESTIONS.*

*LESSONS TUTOR.*—(1) Elisha's last sickness. (II) His promise to Joash. (III) His bones raise a dead man.

(1) *Elisha's Last SICKNESS.* (14.) sickness where he died; the sickness of which he was to die; wept over his face because over the sick man as he lay in chariot of Israel, etc., i.e., the true defense of Israel, which had few horsemen and chariots at this time. v. 12.

1. *QUESTIONS.*—State what bethel Elisha. Who visited him? How did the king show his grief? What did he say? Why should he call Elisha "father"? The meaning of his exhortation? Who had uttered a similar one? How many chariots and horsemen had Israel at this time? v. 7.

What part of the territory had been conquered by the Syrians? 2 Kings 22.

2. *His PROMISE TO JOASH.* (15.) take bows and arrows, symbols of war; he was to fight for the promised victory. (16.) hand upon the bow; to string it; Elisha put v. hands, etc., showing that the power came through the prophet from the Lord. (17.) window, see Notes; eastward, toward the country beyond the Jordan, which the Syrians had taken. (17.) arrow of the Lord's deliverance, the deliverance was to come from God; Aphek see Notes. (18.) take the arrows, all that are left in the quiver; smite upon the ground, "shoot the arrows to the ground" (Asiel); smote, shot, stayed, stopped shooting. (19.) was wroth at Joash's lack of zeal and faith; shew for the fulfillment of this promise; see v. 25.

3. *His Questions.*—What did Elisha bid Joash? Take what do? Where did the prophet put his hands? What did he think? Show describe an Oriental window? How was it opened? Why "eastward" in this case? What was the king bidden to do with the rest of the arrows? How many times did he shoot? What spirit did this show in the king? How did it affect Elisha? What ought the king to have done? How many times should he smite the Syrians? Show the fulfillment of this prophecy; v. 25.

4. *His BONES RAISE A DEAD MAN.* (26.) Elisha died, probably at the age of between 80 and 90 years; they buried him; Josephus says with a magnificient funeral, Jerome says near Samaria; Monobitis, see Notes; coming in the year, in the spring, when the Jewish year commenced; at that time the crows were ripe. (21.) spied a band of Arab plunderers; they cast the man, put him in haste, for fear of being captured; sepulture, see Notes; let down, etc., as soon as he came and touched.

5. *His Questions.*—At about what age did Elisha die? How old and where is he said to have been buried? Describe the Jewish sepulture and mode of burial?

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42. *His Questions.*—At about what age did

# THE ALABAMA BAPTIST.—MAY 17, 1877.

## Alabama Baptist.

MARION, ALA.

Thursday, May 17th, 1877.

### Home and Farm.

#### Thoughts for the Month.

The campaign is now fairly opened—grass, weeds, baking surfaces, and drought, are fairly marshalled against the farmer, and he must move right onward to the attack. Every day he hails his enemies entrenched and strengthen themselves. But the impetuous assaults must be tempered with sound discretion and good judgment—the best ploughs—that is, best adapted to his soils, to the manner in which they have been prepared, and to the immediate or indirect effects of the weather, must be selected—the plough, the hand and the mule must be well suited to each other, so that no force be lost, but every "kick tell" to the very utmost. The work days now given must fit well to those that are to follow; in other words the farmer must look ahead and unite all his operations into a harmonious complete whole. It is impossible to say how much of the available working force or the world is lost by misdirection and imperfect fitting of successive operations but we would not probably miss it very far, by saying that fully one half is thus virtually lost. What's need there is for strong, trained effective brains—brains that can see clearly, can co-ordinate and harmonize, can execute promptly and thoroughly, can make all things work together for good. Every day the magnitude of the demand of agriculture upon knowledge, and the power of using knowledge, grows upon us—no other avocation compares with it. We have been experimenting a good deal upon the capabilities of an acre of land—testing its maximum productive capacity; but we have scarcely made a beginning touching the possibilities of the man, of the farmer himself—what can be done, how wise, how skillful, how successful, he may become. Let us fully realize and never forget "there is more in the man than in the land."

In the northern part of the cotton belt corn is now ready for its first working. The manner in which this should be done depends upon circumstances. If, for instance, the land has been "run together" by heavy rains since it was last ploughed, it is all important that the first working should be very deep, very close, and very thorough. At this stage of the crop one need not fear root cutting; run the plough very close (a subsoil one is excellent for the purpose), but do not "hit" the corn much—leave that for subsequent workings—throw just enough dirt to it to cover up young grass. If, on the other hand, the soil is loose and friable, a large and shallow running plough will answer—a narrow shovel, for instance. The only object in this case being to keep up a good tilth, and prevent growth of grass and weeds. It is not well to have the hoes follow the plow immediately, because, in so doing, the hoes uncover, without cutting the grass close to the plants, which otherwise would be effectively smothered. Eight to ten days after ploughing is a good interval to allow with hoes. But it is well to thin down to a stand at once—and, for this purpose hands should follow the plough, thinning out and uncovering such stalks as the ploughs covered up. On uplands, manure may be advantageously applied around the hill at this working—put in at the second ploughing—it may fall off its full effect from rains not falling soon after its application, and the manure becomes available. The chief difficulty in applying manure at the first working is, in getting it well covered, as the corn will not bear much dirt. It can be done by barring off, putting manure in furrow, and then throwing dirt back again. On bottom lands the application can be delayed till the second working, as moisture is there abundant.

#### CROPPING OUT COTTON.

With the usual method of sowing cotton seed thickly in the drill, it is very important to chop and thin out at the earliest possible moment. It is very desirable that the young plants should grow rapidly, but it is impossible for them to do this if crowded together. They struggle against each other, grow up tall and slender, and when finally thinned out, are disposed to fall over. Whenever this happens, small trees appear before growth fairly begins. Go over rapidly, then, and thin down, not to a final stand, but as geese can be safely done. Chop out with a wider hoe than that subsequently used, that the spaces between hills may be wide enough to admit the hoe without danger of bruising the plants. It takes both increased care and time to hoe between two hills just far enough apart to admit the hoe between them. If the ridge is sharp enough and soil sufficiently loose for the hoes to chop advantageously, it may be done before ploughing the cotton; but if the ground is hard, it is well to "run around" the cotton in advance of the hoes. It is thought by many that "baring off" and leaving the cotton on a rather high and narrow ridge has a two-fold good effect—the first to make the soil about the plants warm up more rapidly. This is probably true, as in the spring the air is generally warmer than the earth, and the more the latter exposed to the former, the warmer it will get. The second advantage is, that the roots of the plant are hereby forced to run deep—and thus guards the plant measurably against subsequent drought. The chief objection to "baring off" is the increased liability of the young plant, not yet strongly rooted, to fall down when the cotton is chopped out. We repeat the remarks made in connection with first working of corn: if the land is hard, run close to the cotton, and plough deep and thoroughly; if it is friable and loose, use a

plough that will facilitate work and hold the young grass—the terrible "Mow grass" which will now spring up, is, by long odds, the most troublesome to contend with in working the crop. Go over the cotton very rapidly at this working, as it is very important to give cotton its second breathing and get back to the cotton again as an early day. The second working of cotton is the important one requiring unusual care, and demanding more time, which must be secured by hunting over quickly at its first working.

#### SWEET POTATOES.

Put out "shops" as fast as they come, and make them come rapidly, if the weather is dry; by watering the bed constantly. Those set out early are sure of making large tubers; but their onset to be consumed in fall or early winter—they will not "keep" as well as those from later settings out. The usual plan of putting out slips just after a rain and packing the dirt around the plant is not a good one. Just before rain is the best time, but as you cannot risk its coming, it is better to wait until the earth is sufficiently dry so as to hard from water. Dip the slips into a gout of clay or clay and dust, press the dirt to the roots, and roll it lightly around the stem, and there will be no difficulty. They are readily set out in dry weather by following above plan with the addition of pouring a gill of water into each cell before the loose dirt is thrown around the stem. Always set out in the latter half of the afternoon.

#### BILLETTE DE L'ORN.

This is the favorite month for sowing millet. Frost is over and the warm weather forces it forward rapidly, making it get the start of grass and weeds. It is a very good time also to sow corn for fodder. Opinion seems to be drifting in favor of not sowing it too thick, letting the stalks be numerous, and cutting when the grain is passing into "dough." With the aid of these crops the farmer is situated in being short of an abundant supply of long forage.

#### PEAS.

It is well to plant a portion of the pea crop now. Let it be an early variety, that will mature and be ready for gathering by the first of August. This is comparatively leisure then and good dry weather—hence, good sound seed. We are in the habit of gathering such as we need for seed purposes at that time, putting them away in the house in barrels; they will thus keep well until planting time.

#### RAVAGES.

Look well about and make arrangements to be ready for harvest. See to it that it does not catch you in such a rush that you will be compelled to hire extra labor at exorbitant rates. Hire the extra labor, if necessary, in advance, and get your crop in good condition beforehand.

#### CUTTING CLOVER.

If a mower is used, it is not necessary to delay starting in the morning until the dew is entirely dry—because the clover is not in blossom, but spread uniformly over the ground, and will dry off quite readily. If, however, it is sown, then it is to the best advantage to let the grass grow, and then cut it when the clover is in blossom. The grass will be taken in the evening and protected from dew by being thrown into cocks—thus cutting with the scythe may remain undisturbed until the next afternoon. After being cocked, it should never be opened and exposed to sun or dew again—but gathered to sun or dew loosely under shelter of the weather, it is threatening.

#### RECIPES.

Charcoal has been discovered to be a sure cure for hives. By laying a small piece of cold charcoal upon the burn the pain subsides immediately. By laying the charcoal on one hour the wound is healed as has been demonstrated on several occasions.

#### ASTHMA.

Rhubarb leaves, well soft, then eat a slice twice; boil one corn at night. It will in the morning it can be easily extracted. A very bad corn may take several applications before a cure is effected. We have not tried it, but have good authority for thinking that it will effect a cure.

#### THE DONGLES.

Put a small piece of dried rhubarb in a saucer and add a few drops of oil of lavender. Lay the saucer on the floor and lay the patient on the saucer.

#### TRUE HERO.

"Thou wouldst like to be a great man, my son, like the heroes that hast read of in thy schoolbooks. Hast thou thought well over that wish of thine?"

#### ANSWER TO A YOUNG SON.

The mother opened the door into the room where her little son, her Benjamin, lay sleeping, with rosy cheeks and clenched baby fists.

#### CHARITY BEGINS AT HOME.

"There is a saying that charity begins at home, my son," said the mother to her first-born. "Since thou art to be a hero and a great man, there are many things thou must learn—art there not?"

#### TO RULE MEN.

"To rule men," said the boy, flushing.

#### TO LIVE WELL.

"To live well, and to make men feel my power."

#### TO HAVE A HUMBLE START.

"That is a humble task thou hast set thyself," said the mother, smiling.

#### TO HOPE.

"For every great aim there must be small beginnings, must there not?"

#### TO COURSE THERE MUST.

"Of course there must," said the boy.

#### TO BE RUDY.

"Well, then, I counsel thee to begin here. Rule thy little brother; rule so that he may love and reverence thee; make him feel thy power."

#### TO THE BOY LOOKED AT THE CRADLE.

The boy looked at the cradle and the tiny sleeper in it. That seemed a very humble starting-point indeed!

#### TO THE BOY WHO WAS A GOOD LAD.

Yet he was a good lad, and since Providence has ordered that eager, ambitious boys of twelve years old do not awake every day to heroic deeds, and to find themselves men, he began to try and rule his little brother.

#### TO THE BOY WHO HAD BEEN BORN.

One day his mother heard the big boy and the little boy disputing. The little one ended by a burst of tears.

#### TO THE BOY WHO HAD BEEN BORN.

"Thou hast begun at the wrong end, dear son," said the widow to the elder. "Thou must first rule thyself, before thou canst rule thy brother."

#### TO THE BOY WHO HAD BEEN BORN.

The boy hung his head and saw it was true. And he began to rule himself from that day forward.

#### TO THE BOY WHO HAD BEEN BORN.

He did learn to rule his little brother after a time, for he was wise and tender with him.

#### TO THE BOY WHO HAD BEEN BORN.

But, at forty years old, the elder son said to his mother:

#### TO THE BOY WHO HAD BEEN BORN.

"I took thy advice, and I have always tried to rule myself; and I think I have gained some influence

with one soul under heaven—my brother's. But I have found that to rule myself and guide him is enough for me; and so I am no hero."

"Perhaps in God's sight thou art all the more a hero for that," said his mother. "Thou hast given all thy mind, and what is better, thy heart to one good work, and hast done it well, though I say it. To save one soul is better than to conquer a kingdom."

The trouble to-day is that girls con-  
tinue to acquire knowledge with education, pride themselves on a certain number of facts which they have stored in their memories, and which for a few years they use with showy effect. They think they know a great deal more than they do; they peep through the windows of science, see a star here and a flower there, taste a little acid, alkalies and extractives, and are persuaded that they are astronomers, botanists and chemists; they undervalue all knowledge which they do not possess, and are inclined to despise all labor save that of the student. There is no branch of learning that girls may not be taught; there is no height of learning to which girls may not aspire. But they should be taught, most of all, personal dignity, the need and beauty of adapting themselves to the life in which they are placed; their stud should, so far as possible, have a practical application; they should understand that which they cannot know much, at any rate, and should learn the grace of intellectual modesty.—Boston Advertiser.

**Blue Glass.**

The London Spectator relates that Mr. Thistleton Dyer, Assistant Director in the Royal Gardens at Kew, showed in a Lecture on "Plant Growth" delivered at the London Institution, that the blue rays in sunlight "actually have a retarding effect on the curvature of the stems, in consequence of the illuminated side growing more slowly than that which is shaded." Wherupon the Spectator irreverently remarks that it is curious that the ingenuity of American inventors should have hit on the exact contrary of the truth, that is, to the blue glass that is to retard the growth of the plants.

**ANSWER TO A YOUNG SON.**

A hard, close man was Solomon Ray, nothing of value gave him away. He hoarded and saved, and the more he had the more he craved. He pinched and shaved, and the more he had the more he craved. The hard earned dollars he toiled to gain brought him little but care and pain. For little he spent, and all he lent. And all he lent he made it bring him twenty per cent. Such was the life of Solomon Ray: The years went by, and his hair grew gray; His checks grew thin, And his soul within grew hard as the dollars he worked to win;

But he died one day as all men must. For life is fleeting, and caught but dust. The hairs were gray. That laid him astir, And that was the end of Solomon Ray.

They quaffed now who had little care For Solomon Ray while his life was spared;

His lands were sold, And his hard earned gold All went to lawyer, I am told.

Yet men will cheat, and pinch, and save; Nor carry their treasures beyond the grave;

All the gold some day.

Will men never?

Like the selfish savings of Solomon Ray.

**Children's Department**

**Solomon Ray.**

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**Boy Christians.**

It is preposterous to assert that religion is too intricate and difficult a subject for a boy's mind." What nonsense! There are mysteries in God's Word too deep for a Calvin or a Chalmers to fathom; but they do not fall within the domain of human duty. The religion of the little is as simple and clear as the starlight; it is just doing right. Sin is doing wrong. Sorrow for doing wrong, and a change to doing right, is Bible penitence. Asking God to forgive the wrong, and help the heart to choose and practice the right, is prayer. Believing that God can and will hear such prayer, is faith. Trying to do just what Christ would like to have us do, is practical piety. Certainly every lad twelve years old, who possesses average intelligence, is capable of comprehending such ideas as the e. But these ideas: repetition, prayer, faith, obedience to Christ's commandments, are the sum and substance of Biblical religion. Just as soon a child is old enough to do wrong, he is old enough to stop doing wrong, and to begin to do right. This is the kernel of the gospel.

A grocer in Washington advertises that he has "whiskey for sale" that has been drunk by all the Presidents from General Jackson down to the present time.

A Western woman having been spoken of as "having one foot in the grave," a cruel commentator