

The Alabama Baptist.

SELMA, ALABAMA, THURSDAY, FEBRUARY 21, 1878.

No. 43.

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GOD—EXISTENCE AND TITLES.

BY W. WILKES.
O thou eternal God,
How wondrous is thy name!
Ere time began, or earth or flood,
Thou ever art the same.
First Source of light and life,
Best Fountain of all good,
Dear Refuge from all sin and strife,
Thou art our sure abode.
Ancient of days thou art!
The wonderful I Am!
Known only to the pure in heart,
As known to Abraham.
Dread Sovereign, glorious King,
All-powerful and all-wise,
Thrice holy, thou, the angels sing
Hail! all heav'n replies.
Lord God of Sabaoth!
Jehovah, Prince of Peace;
We dread thy all-consuming wrath,
We seek thy pardoning grace.
O thou mysterious One,
Maker and Judge of all;
Before thy awful, burning throne,
Astonished words shall fall!
Father, we worship thee,
With trembling and with awe!
Oh may from thy vengeance flee,
And from the fiery law!
—January, 1878.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS. INTERNATIONAL SERIES.

[Prepared expressly for the Ala. Baptist.]

Lesson for March 3, 1878.

Ahaz's Persistent Wickedness.

2 Chron. 28:17-27. 742. B. C.

GOLDEN TEXT.—*And, in the time of his distress, did he trespass yet more against the Lord; this is that king Ahaz.* 2 Chron. 28:22.

EXPOSITORY.

INTRODUCTORY.—We study this

week, about the worst king of Judah. His name was Ahaz, the son of Jotham and grandson of Uzziah, both of whom were good and prosperous kings of Judah. Ahaz, on the contrary, was a wicked and idolatrous king—a bad son of a good father. He restored the worship of Baal, and built idolatrous altars all over Judah and in every corner of Jerusalem; he tore down and removed the altars of Solomon, and had an altar to heathen gods built in the temple court on which idolatrous sacrifices were offered; he established the worship of Moloch, the god of Moab, and sacrificed his own child by fire; he plundered the temple and stripped it of its ornaments, removed the precious vessels and treasures, with which to bribe the king of Assyria, and even went so far as to shut up the temple and cause its worship to cease. This calamity is, to this day, lamented by the Jews, by an annual fast. Of course, all this persistent wickedness brought speedy and condign punishment from the Almighty. On the north the kings of Syria and Israel defeated him and slaughtered many of his people; on the south Edom revolted, invaded Judah and carried off many captives; in the southwest Philistia revolted and captured many cities. In his distress he sought relief from Tilgath-pileser, king of Assyria, in the far northwest, rilling the temple to obtain treasures wherewith to pay him.

1. JUDAH BROUGHT LOW, 19-21.

Because of Ahaz, that is, because of his wickedness, the Lord brought Judah low. How low? So low that he has become a vassal to Tilgath-pileser, the Assyrian king, who was paid to relieve Judah in her distress; so low that territory east, south and southwest, has been slain and carried into captivity; most of the treasure of the temple and capital has been disposed of and lost. Why all this degradation and misery? Because he transgressed grievously against the Lord, and this deprived the nation of divine protection and rendered it practically naked, or defenseless, before its enemies. Even the relief afforded by Tilgath-pileser was more harmful than beneficial; and yet he was well paid by treasure taken from the house of God, (the temple), and from the princes of Judah, to relieve Judah from her distress. Instead of doing that he made the kingdom of Judah tributary to that of Assyria, and thus weakened rather than strengthened it.

2. MORE TRESPASS YET, 22-25.

One would suppose that his distress and degradation would have brought Ahaz to penitence and reformation; but, on the contrary, it seems to have made him do worse than before. Punishment is not reformatory or purifying; it does not make bad men better; it rather aggravates the evil that is in them. It made Ahaz transgress more against God. He determined to abandon the service of God and by sacrifices, honor the idols (gods) of Syria, by which nation he had been smitten or conquered. He thought that by so doing he would induce them to help him; but in thus honoring them he brought ruin on himself and all Israel. We are also told, here,

of his other wicked acts—how he despoiled the temple and abused its sacred vessels and ornaments (read 2 Kings 16:17, 18), and removed its altars of burnt sacrifice, shut the doors of the temple abolishing its service, and established places of idolatrous worship in every city of Judah—thus provoking God to anger. We cannot imagine how he could have led Judah farther astray from God and transgressed more. He was exceedingly zealous in doing evil and seeking to lead Judah away from God.

3. HIS DEATH, 26, 27.

He slept with his fathers, that is, died and was buried; but a king so abominably wicked was not buried in the royal sepulchers—public sentiment would not permit it: he was buried in Jerusalem—the city of David—but not in the sepulchers of the kings of Israel—so called because of the ancient right of the family of David, but, rather, over the whole kingdom of Israel. The Jews always execrated the name and memory of Ahaz, who closed their house of worship and did more abominably than any other king.

COMMUNICATIONS.

Washington Correspondence.

The Senate still discusses silver, and will apparently for weeks to come, as no one seems able to indicate when the deluge of speech-making will abate. Senators Eaton, of Connecticut, and Bayard have had the floor, and certainly have covered a great deal of ground with their prolonged arguments. Both favor the gold standard. Mr. Eaton has a quaint comic way about him which often makes his speeches attractive, and his remarks never fail to provoke laughter. Petitions pro and con on silver still continue to pour in from all parts of the country, and while the diametrically opposite views and denunciations expressed therein serve only to render worse the middle, yet they show that the people have views of their own upon the subject. It is confidently asserted, the President will veto the Bland Bill, and will approve one of modified form.

In so far as Mr. Sherman is concerned no silver bill can pass muster with him that interferes with his pet scheme of making greenbacks par with gold. He remarked to us recently that he felt himself as able to wipe out the 75 per cent difference, which existed between the two, as to bring it down to that point. Be that as it may, the speeches of the Democratic Senators, Eaton and Bayard, and gold men and Beck and Withers, silverites, indisputably prove that there is a plethora of money in the country which needs only a fixed determined financial policy by Congress to send it again into the channels of trade. All admit this, but differ as to the nature of the policy.

Pension matters seem likely to get some favorable treatment as the House Pension Committee has at last agreed to report favorably several bills, one of which is giving arrears of Pensions. Under existing laws a soldier who has not applied for pension within five years of his discharge is barred from pension for all time prior to the date of allowance of his claim by the Pension Office. This proposed bill puts him on the same footing with those who applied within the five years, and if passed will carry large sums to pensioners. It will be a good thing for Uncle Sam to spread his money throughout the country. It is estimated that thirty millions of dollars will be required to adjust these arrears, and as your correspondent will be profited to the extent of several thousand dollars by this law, it would be at least impolitic for him to urge his individual convictions of the impropriety of interfering with statutes of limitations. In these days patriotism does not require one to large his views to the damage of his exchequer, and while it is best as a business proposition to say that sleeping upon one's rights should carry loss of notes, book accounts and such matters, yet let us waive that rule when Uncle Sam's Treasury is the object of attack.

The Mexican War soldiers will soon have their bill passed, as it stands Number One on the calendar, and can be called up at any time by its friends as soon as the House shall have found out some way of conducting West Point, by which the pay and emoluments of its Professors will not amount to a greater sum than that paid to and for the Cadets, in all other directions. It seems queer that the salaries of a few Professors should entail a greater cost to the country than the monthly salaries, etc. of over 350 Cadets. This was changed upon West Point in the debate, and not refuted or denied by any friends to the bill, and as a consequence that institution is "catching fire" on all sides.

The Marphy excitement is, at last,

beginning to tell injuriously upon the liquor-sellers, and in many cases their sales have dwindled down to nothing. Should his advent not prove a "nine days wonder" and our whiskey-soakers resist to their cups when he is gone, the great good accomplished by him will be undoubted.

Our penny eating house, which Mrs. Roberts lately established, is proving a great blessing, as thousands partake of its cheap lunches. A piece of bread and a bowl of good soup is given for a penny, and there seems no necessity under such circumstances for Congress to make its usual appropriation of \$20,000 for the poor, of which sum, usually one dollar went to the indigent, and two to the distributor. In Mrs. Roberts' dispensary there is nothing to steal or enrich any one, hence our charitably inclined people are liberally sustaining her in her most commendable labors.

The immense number of petitions which the female suffragists are pouring into Congress have produced an effect upon the Judiciary Committee, which has agreed to report a 16th amendment by an even vote, thus defeating the measure. Killing it in the Committee means, of course, eternal burial in so far as the 45th Congress has the power. Rx.

Charleston Correspondence.

Rev. George Mueller.

Dear Dr. Winkler: Though not in your debt as a correspondent, I have felt a desire to write, believing that a letter from me will not be without interest to you. You have probably heard of the presence of Dr. Mueller in our city. In Sabbath morning he preached in the Grand Square Church. The weather was inclement, but I was unwilling to forego the pleasure of seeing and hearing so eminent a man of God.

His congregation was large and the attention marked. The sermon was a simple, earnest exposition of 1 Tim. 1:15, 16. The speaker dwelt first upon the life and character of the Apostle, then upon the faithfulness of the saying and the significance of the expression, "Christ Jesus came into the world," showing his pre-existence. The doctrine of the blended divinity and humanity of our Savior was unfolded; the necessity of a human nature in order to suffer the penalty of sin, and of a divine nature in order to endure the suffering. Then the cause for which the Apostle had obtained mercy—that he might despair. He dwelt upon the knowledge of forgiveness of sin as attainable by every believer. He has himself enjoyed that knowledge for 52 years and 3 months with out ever doubting for one moment. It had been attained by no extraordinary experience, no vision nor sound from Heaven, this he should have regarded as a delusion, but by simply resting upon the promise of remission of sin to all who believe. This knowledge could only with holiness of life, and can never be enjoyed by those who are endeavoring to carry religion in one hand and the world in the other. He concluded with an exhortation to all to accept the free salvation. His style, as you may imagine, is characterized by simplicity and earnestness. He speaks that which he knows and which has been wrought into his own experience; this conviction on the part of the hearer, added to the veneration felt for the man, gives weight to his utterances. After hearing him, one can better understand his "Life of Trust." His preaching is extempore and there is considerable repetition in his discourses, which are lengthy. In person Mr. Mueller is rather small, and in dress old-fashioned, with a feeble voice and a decidedly German accent. He preaches every night this week, but I regret having heard only two of his sermons. I would like to hear them every one. Notwithstanding the defects mentioned, he commands the attention of his audience. He is accompanied by his wife, who is in appearance considerably younger than himself, though equally regardless of fashions.

Charleston, Feb. 8th.

Baptist Looking Glass.

A FEW WORDS CONCERNING FOREIGN MISSIONS.

The longer I live the more am I convinced that many, very many, who call themselves missionary Baptists know comparatively very little about Foreign Missions. About twenty-five or thirty years ago, it was very common on the Sabbath at Association meetings, for a missionary sermon to be preached, and we would hear about Judson and Carey and others who were pioneers in laboring for Christ on heathen grounds; and the hearers of these sermons would almost feel that they were in India under some pale tree there, witnessing the services of that pagan shore. In addition, the minister who officiated was in the habit of answering objections to sending the Gospel across the water. Space does not allow me to state these objections. It has occurred to me, however, that some of these "old-fashioned" sermons could, with much propriety, even if with not much benefit, be preached at the present day. I suppose the reason why these kinds of sermons have been discontinued was that it was believed that men do not need to be instructed now as they were then. In other words, men are now better informed. It has been taken for granted that opposition to missions has almost ceased. Because anti-missionary Baptist organizations have become less and less, it is supposed that much missionary knowledge exists. I admit that much information of this kind is disseminated, and yet we shall find members in our churches who need this information and call themselves missionary Baptists, opposing frequently by insinuations the preaching of the Gospel to the heathen.

I give two instances to show how little is known of the feelings of the missionary and the doings of the Foreign Mission Board. A Baptist wondered whether a certain missionary became a missionary from an impression of duty, or took up the business only as a "last resort." This is like the old opinion sometimes expressed, that only those ought to preach to the heathen who can do no good at home. Does the military commander send the most efficient sub-officer to storm the strongest fortress? No. Why then should it be thought, that the useless minister is the most proper one to labor "where Satan's seat is?" The Board to whom this work is entrusted will not be apt to be so unwise knowingly to do so foolish an act, as to send an inefficient minister to occupy as important a post as this.

Another Baptist thought it would be a fine thing to go out as a missionary, as missionaries received a support, and separation from home was the principal if not the only trial.

If there are any Baptists who look upon separation from home as a trifle, and consider that a support will compensate them for it, I only say that they either do not know all that separation from home means, or else they love it much more than I do. I say still further, that if support is all that makes them think of being missionaries, they are not the proper persons for the work; and if they should apply, the Board will not employ them. Many of the objections of the present day are made by those who give little or nothing to Foreign Missions. I have been more than once amused by the fact, that a great many people are very much afraid that other persons' money will either never reach those for whom it is intended, or be wasted by those who have the management of it. Anti-missionary Baptists and some missionary Baptists, "so-called," are constantly perplexed that other Baptists are giving and they are constantly asking—"to what purpose is this waste?"

COR. ALA. BAPTIST.

Letter from Montgomery.

Dear Baptist:—As some statement of the progress of God's work in connection with the First Baptist church of Montgomery may not be uninteresting to many of your readers, I say to mention a few facts.

First, if you allow me to go so far back, I will advert to the correspondence of "E. T. W." to "The Watchman and Reflector" of Nov. last. In referring to the observance of thanksgiving in the South, he said in substance, that "notwithstanding the popular Pastor of the First Church of Montgomery has announced a service on that day, and has advertised an elegant programme of music, etc., we suppose that even he will make a failure in getting a congregation."

Now, Messrs. Editors, we had never attempted a "thanksgiving day service" before and had settled upon this one as a day on which we would make an effort to raise the means for repairing the building and to better lights, and arrange for the convenience of the immense congregations which have been in attendance on this church for the last sixteen months. The occupancy of all the sitting room of the house, on the floor and gallery, together with what additional accommodation we could afford by the use of about one hundred chairs, besides rendering much discomfort to a few of the audience, caused the grave question on the part of all—"how can so many people get out of the house in safety in the event of fire?" So with much at stake as a church, we could not allow a failure, and the sequel must show if we have made one.

We had the congregation, and at the close of the sermon a collection was taken which footed up \$1,303.05. We have made the necessary repairs, except the change of entrance and this will be made without delay—

when we shall have accomplished outwardly all we hoped for, by the "Thanksgiving service." But while I am on the subject of finances I will say for the encouragement of others, laboring in the same cause, that at no time during the ministry of the present pastor of our church have we owed him five weeks' salary. Not have we on the 4th day of any month owed him five days' salary, except the single instance of his absence in Virginia on that day. This result we have gained by a deliberate decision that we would with the Divine blessing do our whole duty. We have faith to hope for the future.

We have now in progress a glorious meeting in which the pastor is aided by Dr. Chambliss, of Charleston, S. C. The pastor had received a number for baptism before Dr. Chambliss came, Friday, February 1st; and since he came to us about 30 have been received, and the meeting continues with nightly additions. God be praised for all his blessings!

On Sabbath afternoon a most impressive, and we hope profitable, meeting was held with the young men of the city, and much good is looked for as the fruits. More anon!

Some Suggestions.

Dear Baptist: Permit me to say a few things through your columns to the brethren of the Boiling Springs, Arabacoocha, Harmony, Tallahasatcha and Cedar Bluff Associations.

Dear brethren, having been employed by the State Mission Board of Alabama to labor as a missionary within your bounds, suffer me to suggest a few things for your prayerful consideration.

Now if I understand the great object of the Board in their work, it is the *Glory of God and the salvation of souls*. If this is not the great object, I am in the wrong place; but believing this to be the object of the Board, and knowing it to be the great object with me, I would suggest: 1st, that all the pastors on the Sabbath of their regular meetings spend one hour in the morning, before the regular hour for preaching in prayer, to God, that he would bless the efforts made to accomplish the great object; and, that each church that has not a weekly prayer-meeting appoint or organize one, and in these prayer-meetings let one special object of your prayers be for your missionary; that he may so conduct himself that he may find favor in the sight of the people, that his labors may be crowned with abundant success; 2d, that each brother or sister who feels an interest in the great object, or any one else feeling an interest in this, the greatest of all objects, lay up some little, say 5 or 10 cents, or as much as your charitable hearts may be willing to give, and when your missionary comes to visit your church of settlement, go and meet him, encourage his heart by your hearty co-operation, as well as by your presence, and then before he leaves put into his hands something to help him feed his family and get clothing for himself, and that will encourage him in his work. I will make one other suggestion, and that is to be sure to subscribe for the ALABAMA BAPTIST. Send \$2.50 and your name with your post office, and you will not regret it at the end of the year.

The Lord permitting, I shall be in Boiling Spring Association from the 15th to the last of this month; and from the first of March to the middle of the same, in the Arabacoocha and Harmony Associations. Notice of my appointments will be given in due time in the Baptist.

In conclusion let us all work as though the salvation of all the people in our bounds depended upon our efforts, and then let us keep so completely hid behind the Savior, that the world can't see us for looking at Jesus.

H. A. WILLIAMS, Dist. Miss.

Ever-Green Churches.

How desirable. How important. How essential—Essential as an evidence of a state of grace; as a test of the sincerity of professed godliness; as a proof of love to Jesus; as a confirmation of avowed desires for sinners' salvation.

To have ever-green churches is practicable. Early Christians knew no winter, no summer, no autumn nor spring—in their labors and devotions; in their zeal and energies; in their joys and triumphs. Our more modern preaching brethren travelled all seasons—Climbed mountains and hills; traversed valleys and forests; entered into villages and towns. They faced bleak winds, penetrated the snow-storm, rode in the ice, sang by the way-side, rejoiced in God and pressed on to victory.

The churches too, related their Christian experiences and trials—"spoke often one to another;"—went punctually to their church meetings,

"neglected not the assembling of themselves together;"—with tears of gladness met their visiting preachers; loved their pastors and one another; maintained wholesome discipline and good gospel order; said "brother" and "sister" and meant what they said; preaching was unctuous, and hearing was for edification; and "the saved" were added to their numbers in January, as well as in August.

Honesty then was a virtue and a laurel. Oh! how neighborly were our fathers. Looked they not on the things that were their own, but every man also on the things that were another's. Not so much summer, perhaps, but surely more winter. Religion had then have we. Like causes will produce like effects. Come, Brethren, let us try to have ever-green churches. Sinners die in the winter. Our children, husbands, wives, neighbors, are entering into eternity at all seasons! My heart moves! "Return, O Lord, how long?"

February, 1878.

Resolutions.

WHEREAS, for the past twenty-one years, we have enjoyed the pastoral services of our beloved brother, Elder E. V. VanHoose, and now, that in the Providence of God, it has become necessary for our dear brother to accept a more extended field of Christian labor, we feel it our duty and privilege, to offer the following resolutions, as a token of our high esteem for him as a Christian brother, and our love for him as a faithful minister of the Gospel of our Lord and Master.

Resolved, That in Bro. E. V. VanHoose, we have at all times found the high-toned Christian gentleman, with a character, unspotted, whose daily life, both by precept and example, illustrated the holy religion he advocated, and which he knows so well how to teach to others.

Resolved, That we heartily commend him to all the lovers of Jesus, and the great Baptist brotherhood, as a bold and earnest defender of the faith as once delivered unto the saints, and that while we reluctantly give him up, we hope there are many souls whom he shall win to Christ in his new field of labor, who shall be as stars in the crown of his rejoicing, and that our prayers shall follow him, and our affections for him remain unchanged.

Resolved, That a copy of these resolutions be spread upon the minutes of our church, and that a copy be sent to Bro. VanHoose, and also that they be published in the ALABAMA BAPTIST and the Eufaula Weekly Times.

Adopted by Ramoth Church, Jan. 26, 1878.

W. H. PATTERSON, Mod'r.

W. P. GARY, Clerk.

Bro. Renfro made Glad.

Not a great while ago, this brother said in the ALABAMA BAPTIST that he was always glad when he heard of the constitution of a Baptist church. In November last, with the aid of Rev. L. T. Yerby, I constituted a church at Carroll's Creek, six miles north of Tuskalooza, at a central point. Since their organization, they have received several by experience and baptism, with a good prospect of receiving many more in the near future. During the baptism, one young lady, a member of the Presbyterian church; joined by experience; all of which gladdened the hearts of many besides Bro. Renfro.

All Made Glad Again.

The Grangers have recently built a nice framed house on a three-acre lot, which they kindly offered to the church, upon the payment of fifty dollars out of the building, which offer was readily accepted. This I know will make Bro. R. glad, as it does all of us.

Fraternally yours, T. M. BARBOUR, Dist. Evan. State Miss. Board.

P. S.—Bro. T. M. Bailey is now with me! We pray and look for results at every step. We are being constantly reminded of the urgent necessity that exists in our State for the work that is being done. T. M. B. Tuskalooza, Feb. 9, 1878.

From Bro. Tobey.

[One of Bro. Tobey's first acts, on his return to our State, even before he entered upon his new field, was to send us \$2 with instructions that the ALABAMA BAPTIST be sent to his address for one year. Though not intended for publication, we feel assured that he will pardon us for giving the following extract from his letter to our readers.—PUBLISHER.]

Dear Baptist:—I am glad to be again in Alabama enjoying the warm hospitality of the people, and the mild and genial climate. I expect to be at Union Springs ready to enter upon my new field of labor by the 15th of February.

Allow me to congratulate you upon

your successful assumption of the duties of your paper, with so brief an intermission, after the fire. I hope that all your brethren in the State will come forward and aid in the circulation of your excellent paper, so that it may do all the good, in its power, and meet the ardent expectations of its founders and supporters.

THOMAS W. TOBEY.

Montgomery, Feb. 8, 1878.

Flowers.

DUDLEY WILLIAMS.

Earth has many rare and beautiful flowers; some charming us with their brilliant and joyful colors, others bewitching our souls with their exquisite odors; and 'tis a little strange that the most gorgeous of all the floral tribe, arrayed in all the brilliant attire that Nature could lavish, are not so sweet, do not exude such gladsome fragrance, as the more modest and less adorned. The *Helianthus* rises to a giant's stature, and displays a beautiful amber disc, with golden fluted petals around. He even has the boldness to stare at the sun from morn to eve; but he has none of the rich fragrance breathed by the unassuming violet that lifts its tiny head beneath his lofty arms. So in a great measure with mankind; the beautiful and seemingly sublime may, on comparison as to the more substantial virtues, prove insignificant to the humblest and least pretentious.

The Central Cross.

In the palace of Justice, at Rome, they like you sometimes into a chamber with strangely painted frescoes, on the ceiling and around the walls and upon the floor, in all kinds of grotesque forms. You cannot reduce them to harmony, you cannot make out the perspective; it is all a bewildering maze of confusion. But there is one spot upon the floor of that room, and one only, standing upon which every line falls into harmony; the perspective is perfect, the picture flashes out upon you, instinct with meaning in every line of panel. You can see at that point, and that only, the design of the artist that painted it. I believe that this world is just as bewildering a maze, looked at from every point except one. I look back upon the records of history; I look upon the speculations of science; I endeavor to gaze into the future of this world's career; wherever I turn I am opposed by the mysteries that hem me in and crush me down, until I take my stand at the foot of the cross. Then darkness and discord become light and harmony; the mystery is solved; the night that shut me in becomes radiant with the divine light and glory. At the foot of the cross art, science, literature and history become at once to me a divine, glorious, and blessed thing. And so I claim for my Lord his rightful dominion over all the works of his hands! We will gather all the beauties of art, and all the treasures of music; all that is brightest and best in this world, and will lay them down at his feet. "Worthy is the Lamb that was slain to receive might, and majesty, and riches, and power, and honor, and glory." His is the sceptre, his is the right, his this universal world.—Manning.

Religious Denominations in Italy.

Dr. Prime has been exploring in Italy, taking notes of the various religious denominations represented there. There are four kinds of Pedobaptist churches in Naples, the Roman Catholic, the Waldensian, the Free Italian and the Methodist; he also reports four kinds of Baptist churches, the Open-Communion, the Close-Communion, Open-Communion Independent and the Seventh-day Advent Baptist. *Harper's Weekly* says, after stating this fact: "What a medley! And what an impression in the present condition of Protestantism it must make on the Italian mind!" Very true, and who is responsible? If the Scriptural baptism, to which the numerous early baptistries scattered throughout Italy bear testimony, had continued to the present time, what probability is there that the present divisions would exist? Who can tell what a responsibility rests with those who pushed out the true Scriptural baptism and brought in a meagre and mischievous substitute; and with those who continue to uphold that substitute unto the present day? Probably some day those who deplore the evils of the Papacy will learn that the best way to banish them is to smite "the pillar of Popery"—infant baptism. Let that day come and we may look for a rapid approach to unity on the part of the people of God, and a speedy and glorious enlargement of the churches of our Lord.—Nat. Baptist.

Moral Courage.

At the period of the Reformation in Europe, two men appeared in Germany as leaders of thought. One was a scholar, and dealt with scholarly minds; the other was a plain monk, and dealt with the masses of the people. Erasmus was the scholar's name; Martin Luther was the name of the monk. Erasmus dealt with the wise men, and was careful only to have a wise policy; one that would not bring him into disfavor with those who were in power, so that at any moment he could beat a retreat. Luther, on the other hand, knew only two or three principles, and knew no such thing as fear. All he cared for was to serve his Master; and this resolve served him his Lord made him the great hero of the Reformation; while Erasmus is by no means so gloriously known.

THE ALABAMA BAPTIST is the organ of the Alabama Association of Baptists, and is published by subscription. It is the only religious paper published in Alabama and has subscribers in all the Southern and Southern States. Its circulation is increasing, and it is continually increasing. We believe it is one of the best mediums for general advertising in the State. Terms on THIRD PAGE. Remit money by post-office order (No. 1000) registered letter, express, or bank check; otherwise, at sender's risk. Address: SELMA, ALABAMA BAPTIST.

ITEMS.

An ebony coffin, lined with white satin with a dot in *Perle la Chaire*, was one of the gifts proffered to a popular actress this month.

The works now in progress at Chatham, England, will make the dockyard there the finest in the world. The work is chiefly done by convicts.

An American lady, who has married a Frenchman of rank and in good circumstances, says that none knew, until they lived in *famille* in France, what economy in its true sense means; how, in fact, the most can be made of everything.

A physician in a country town who had been annoyed by numerous questions concerning the condition of a patient, was stopped, while on his busy rounds, by a man with the old question, "How's M.P.?" "Oh," replied the physician, "Does he keep his bed?" "Of course he does," you don't suppose he's fool enough to sell his bed because he's ill, do you?"

We read in *Le Populaire Lyonnais*: "The day before yesterday, at 3 P. M., a funeral took place of a resident of La Villette. The coffin had been brought down, and was about to be put on the bier, when the undertaker's men heard sounds which evidently proceeded from the coffin. It was instantly opened, and the supposed deceased exclaimed faintly, 'I still breathe.'"

It is understood that Brigham Young's will is to be contested, not by his numerous family, but by the church, whose leaders are not satisfied with his accounts, and believe that he took much that did not belong to him. This is embarrassing to those who have been defending the religious sincerity and moral uprightness of the Great Prophet and Manifest Husband.

A country minister of "limited capacity" recently married for a second wife a widow of some property. Being an ardent servant of Mammon, a former neighbor asked him if he did not do well by the second marriage. "Oh, yes indeed," he said with animation; and then as an expression of reverence stole into his face, he added, "and, what is very remarkable, the clothes of my wife's first husband just fit me."

An odd figure in the ceremony of the Barnett-Shoemaker wedding at Baltimore, was that of the bride's train-bearer. This was "Mammy Gracie," an ancient colored woman, who has cared for the youngsters of three generations in the Shoemaker family. She marched proudly upon the aisle with a new bandanna handkerchief of gorgeous colors on her head, and when the party reached the altar, Mammy Gracie took her stand beside the President of the United States.

The Regular Army of France, in fact, may be taken to be at the present moment for defensive purposes 7,200,000 men, all regulars under 30, comprising a great variety of calvary, supplied with horses by a sharply-enforced conscription, and possessing material which Sir Garnet Wolseley evidently considers ample. This is an enormous force, far too great even for the German Army to break up, and it is commanded by more than 26,000 officers.

An Irishman being recently on trial for some offence, pleaded "not guilty," and the jury being in the box, the district attorney proceeded to call Mr. Furkisson as a witness. With the utmost innocence Patrick turned his face to the Court, and said, "Do I understand, yer honor, that Mr. Furkisson is to be a witness for me again? The judge said, dryly, "It seems so." "Well, yer honor, I plade guilty, sure, and yer honor, please, not because I am guilty, for I am innocent as yer honor's sucking-nurse, but jist on account of savin' Mister Furkisson's soul."

Mr. Corcoran, of Washington, one of the kindest of men, has just done a very generous thing. Students of art are permitted to copy the pictures in the Corcoran Art Gallery, and among them the old gentleman often saw a young woman doing excellent work. He learned her history, and finding that she was clever, self-taught, devoted to her art and poor, he offered to send her abroad and assist her to study in the best foreign schools. It is by such generous deeds as this that the kindly old banker is making his name one which will long be remembered in the city so fortunate as to be his residence.

King Victor Emanuel was especially kind to a *fan*. At the battle of Goito, in 1849, he charged, at the head of a regiment, an Austrian battery, and showed the same courage during the eighteen hours' strife at Novara. On travelling one day in a carriage, without escort, to his chateau of Rothenburg, he found a number of gendarmes exchanging shots with brigands. Victor Emanuel seized the carbine with which he travelled, and aided the gendarmes, two of whom were killed at his side. The brigands who were not killed finally fled. The officer in command of the gendarmes was much astonished on learning that the King was his new recruit.

Certain pupils in a district school at Port Jarvis, N. J., were detected at various times, at the head of a base ball team, from one to the other. The teachers, therefore, announced that he would confiscate all balls found in the possession of pupils thereafter. In a few days he saw a boy of ten years with one, took it from him, and threw it into the stove. The day following the boy had another, which the teacher took and was about to throw in the stove, when the manner of the other boys about him struck him as peculiar, and he laid the ball in his desk. He subsequently took it apart, and was startled to find that the ball contained a small tin box filled with powder sufficient to demolish the schoolhouse.

Alabama Baptist.

SELMA, ALA.

THURSDAY, FEBRUARY 21, 1878.

JOHN L. WEST, PUBLISHER.

EDITORS:

E. T. WINKLER, J. J. D. RENFROE,
JOHN L. WEST.

Corresponding Editors:

S. HENDERSON, W. C. CLEVELAND,
J. O. LOWRY, J. B. HAWTHORNE,
E. B. TEAGUE, T. M. BAILEY,
O. F. GREGORY.

All communications on business should be addressed to ALABAMA BAPTIST or to REV. J. L. WEST, Selma, Ala.

Communications intended for publication should be addressed to ALABAMA BAPTIST or to REV. E. T. WINKLER, Martine, Ala.

Business letters and articles for publication should be written on the same sheet of paper.

Communications for publication should always be written with ink. Write on only one side of the paper. In every case give your full name and post-office address, which will be withheld from the public if desired.

THE RED CROSS AGAIN.

We have on our books the names of a number of subscribers who are in arrears. The Red Cross appears again this week, either on the margin of the paper or the wrapper, opposite the name of every subscriber in arrears from whom we have not already heard. We do not know whether you wish to continue your paper or not, and the cross means that, unless we hear from you at once, we will be obliged to drop your name. We do not say that we will not, but we cannot send you the paper without the money in advance. We have to pay cash every week for the paper we send you and are obliged to ask cash in advance on subscriptions. Brethren, send on your renewals at once. You cannot afford to do without your paper, nor can we afford to drop your name.

TOILING AND FIGHTING.

Every one with one of his hands wrought in the work and with the other held a weapon." So the Israelites of old rebuilt the walls of Jerusalem. For a hundred and twenty years after the return from the captivity the gates were without repair and the walls were in ruin, a state that they could not repel the assaults of enemies. The spirit of the people seemed to have been entirely broken, and they were fearful of incurring the displeasure of their Assyrian masters by addressing themselves to so necessary a work. At length Nehemiah, cup-bearer of Artaxerxes, secured a commission to rebuild the desolations of Zion; and, coming to Jerusalem, industriously addressed himself to the patriotic undertaking. The people co-operated with great unanimity and zeal.

There was need for all their energy; for the spirit of heroic persistence; for decision of character, fearlessness of danger, and unabated trust in God. For, their enemies, particularly the Samaritans, threw every obstacle in their way; tempted them, and even threatened to attack them. Yet how nobly the people stood the test! With what intrepidity they endured all trials! They held themselves ready to do the will of the Lord, at the risk of their lives. To spirits more languid, it might have seemed hard enough to work for nearly two months beneath the fierce ardors of a Syrian sun; they had a mind to the work, though with one hand they must hold the implement of labor, and with the other cling to the sword and spear. In this manner the walls of Jerusalem were built.

By similar conflicts and labors must the kingdom of God be built up. The character of our lives, if they be true and have high and immortal ends, must be a labor and a conflict. And this not only in reference to the outward maintaining or spread of the Gospel; but our own salvation is impossible unless we realize the two symbols, the trowel and the sword. Hence the two classes of employment with which God's Word sets forth the Christian career.

Now we are said to dwell in a peaceful field. Our call is: "Lift up your eyes and see the fields; how white they are unto the harvest." We must go forth to gather golden sheaves for the garner of the skies. Or the command is: "Go work to-day in my vineyard;" and we must take our baskets upon our shoulders and heap them with purple clusters for the marriage supper. And now we are marshaled for the Lord's wars; and the field is a field of battle. Principalities and powers are in array; swords are flashing in the sunshine; plumes are tossing beneath the rival banners; and then comes the confused and terrible charge, the clash of conflicting hosts, the cries of the wounded and dying, the horse hoofs dashed into the breast of the fallen soldier, and, pealing over all, the summons to conquer or to die. Now it is a ministry in the temple, a sweet seclusion and holy converse, an accepted sacrifice and a triumphant psalm; and now it is the brave

endurance of the taunt and the assault upon the outer wall. In a word, the requirement of religion is a service and a struggle, a victory whether it be over our own sloth, our passions, or the outward circumstances that are all inimical to our salvation.

FOREIGN ALLIANCES.

The axiom that "too much familiarity breeds contempt" may apply to churches as well as to individuals. The Baptists of England have for years maintained, at a great loss to themselves, a close union with the Congregationalists. Not a few wealthy Baptists have been made deacons in Congregational churches; and many of the younger members, attracted by the style of Independent society, have also strayed from their own fold. Recently it has been suggested that the Baptists shall give up their peculiar views and enter into full association with the Independents. What these latter think of their Baptist allies, may be inferred from the indignation they aroused, last year, against the Moderator of the Baptist Union of Great Britain, for declaring that the peculiarities of the Baptists were vital, and ought by all means to be retained and defended. Recently Mr. Harmay, of Ipswich, England, at a meeting of the churches in behalf of the Church Aid and Home Missionary Society, declared, in a speech which elicited much applause, that "the Baptists were dignified by a crotchet," which elsewhere he designated as "a sanctified hobby."

Another illustration occurred, during the week of prayer, in Brunswick, N. J. The evangelical churches of that city have been accustomed to respond to the invitation of the Evangelical Alliance, to hold union services at the beginning of the year. Three years ago a communion service was introduced among the exercises, and thus the Baptists, about a thousand in number, were excluded from the meeting. This year, as the Baptist Weekly states, the pastor of the first Presbyterian church came to the very sensible conclusion that his colleagues in the Dutch Reformed and Methodist churches were committing an offence against unity by attempting to force an ordinance upon the Baptists as a condition of admitting them to the union services. He invited all the churches to meet with him, omitting the "Union Communion." The Baptist churches cordially responded. The Reformed and Methodist refused. Hence, two union services and a considerable feeling in the community.

There is no way in which we can maintain our own self-respect and the respect of the community, but in avoiding untangling alliances, and standing fast to the great principles we have received from the word of God. Of course, it was not the praying with members of other Denominations which caused the infliction of this public affront upon us; but the encouragement of the opinion by certain leaders in that section, that Christian unity is more important than Christ's truth; that denominational differences are non-essentials; and that, if Baptists are tolerated by Christians of other names, they ought to be grateful for the act of grace.

REMINISCENCES OF REV. J. G. BINNEY.

Dr. Cutting has contributed to the *Examiner's Chronicle* an account of the earlier ministry of this beloved and eminent preacher. In reading it we find out our early recollections of Dr. Binney, refreshed, and justified by the testimony of a friend who knew him intimately, and who was his immediate successor in the pastorate. We find also two incidents that are of more than ordinary value.

The first explains the impressiveness of Dr. Binney's preaching. His method was the result of great searchings of heart. At West Boylston, while yet a young man, he was very ill, and for some time lingered on the confines of the eternal world. "There," said he, "my ministry came up in review before me. I saw it all. I could say from my heart that I had preached the truth, but I saw that I had done it under a mistaken view of my duty and responsibility. I had thought that it was my duty to unfold the truth—to lay it before my hearers—and to leave it there. It was their business, not mine, to apply it. I saw how utterly inadequate and mistaken was this view. I was not ready to go to my account, and I made a vow that if I should please God to spare my life, I would bring the truth home to the hearts and consciences of men. I was spared, and the first thing I did was to burn all my sermons, and to begin anew with this distinct purpose."

Upon this incident the comment of Dr. Cutting is as just as it is impressive. He says: "All who ever heard Mr. Binney know how well this vow was kept, to the end of his life. He was never less judicious, never less logical, never less elaborate in his preparation for the solemn work of teaching, but from that period forth he brought all study, all reasoning, all elaboration, into direct and vital contact with the minds and hearts of men. His won-

derfully compact logic was always on fire with a purpose which carried it direct to its mark, and no hearer heard his words without feeling that a master was dealing with his soul."

The advice given by Dr. Binney to his successors in regard to honoring the pulpit is worthy of consideration by pastors. "Take care of your pulpit," said he, "because all other things bring to it every Sunday the products of a hard week's work; your congregation will never fail to recognize a week's industry devoted to their instruction. If you exchange pulpits with your brethren, make the best exchanges in your power; if you are to be absent and seek to supply, procure the best; let it be understood in Southbridge that the Baptist pulpit never declines."

THE BUSINESS PROBLEM.

What is the cause of the present stringency? One will reply: "There is not currency enough in the country. The Government keeps the gold locked up in its treasury, delays the redemption of silver and continues to withhold the greenbacks from circulation." But Mr. Galusha A. Grow declares that the reply should be: "The trouble lies in business; the stoppage of factories, and the utter want of employment for vast numbers of working men, must be ascribed to the excess of manufacturing and other industries over the power of the people to consume. In all other departments of industry the growth has been beyond all precedent in times of peace, while in agriculture the increase during ten years—from 1860 to 1870—was only 1½ per cent. The production of coal and iron was simply enormous; all kinds of manufactures had largely increased; the imports were excessive; but the amount of land devoted to farming remained unchanged."

This may be a sensible explanation of the matter; but it will strike the advocates of Mr. Clay's "American system" with grief and dismay. For half a century the protectionists contended that with the growth of manufactures everything else would grow. Such an idea as "the excess of manufacturing and other industries over the power of the people to consume" would have seemed to the statesmen of a former generation as the wildest of dreams. England reached and overpassed the limit of consumption fifty years ago; but she was not obliged for that to limit her workmen from her mines and factories, as Mr. Grow proposes that America should do. Would it not be better to adopt England's policy, to encourage commerce and send our surplus products to people who want them?

FIELD NOTES.

We learn from the *Shelby Sentinel* that Dr. E. B. Teague received a good pointing at Columbiana on the 14th inst.

We have received the first number of the *Refugee Journal*, published at Wetlowee, Ala. It is a good family paper.

I find the red cross on my paper. I cannot do without it and therefore enclose you \$2.50 for renewal. My time expired March 1st, 1878. Let the figures stand.—A. J. Ritchie.

The *Belgian Horticulturalist* states that there are mentioned in the Bible about fifty clearly distinguished plants, and some fifty others in more general terms.

Brethren, don't forget to send all communications for publication to ALABAMA BAPTIST, or to Rev. E. T. Winkler, Martine, Ala. Only business letters and remittances should be sent to the publisher at Selma.

The Rev. Dr. Arnage has christened Bob Ingersoll "the new Goliath of Gath." Where is the new Daniel, with his pebbles and sling—N. Y. *Sun*. Perhaps the *Sun* can start up another Daniel.

There are much religious inquiry among the students of our college. Interesting meeting are in progress. Some have been converted. Will not the people of the Lord let their prayers ascend for the salvation of these precious souls?

The American Episcopalians have 62 bishops or, as the *Examiner* puts it, one bishop for every 4,872 communicants, showing a gradual approximation to the Apostolic age, when each church had a bishop of its own.

We are delighted with the BAPTIST, and will do all we can to sustain it. It has very much improved. It fills a great need in our Denomination. I shall work and pray for its success.—H. Patterson, Enfield, Ala.

Three brothers, Robert, James and George Martin, who lived near Fellowship church and Plantersville, recently died of pneumonia. The two latter were Baptists, and contracted the disease while nursing their brother. All were good citizens, and had grown children.

Many a nickname bestowed in contempt has been a real compliment. The latest illustration comes from Germany. In that country, we are told, the name of "Prinists" is given by the Romanists to the Baptists, because the latter are so abundant in prayer.—*Christian Advocate*.

War is not all romance, as nations find out when they address themselves to that exciting occupation. It is estimated by a London paper that during the latter 200 days of 1877 human blood flowed at the rate of 40 gallons an hour.

There are twelve theological students at Howard College this session—very promising young men—pious and talented. The associations are

doing much good by supporting these young preachers. When they return in the summer let them all be put to work in the Lord's vineyard.

A brand-new plan for raising money for religious purposes has been inaugurated in the Empire State. Weedsport, N. Y., is paying up its church debts by "kissing bees." One kiss for ten cents, or three for a quarter are the ruling quotations.

The meetings here, conducted by Bro. Penn, are progressing encouragingly. Have not been in progress quite a week and there have been 25 conversions, and last night nearly 100 persons requested prayer. All of the converts are men and women.—H. Whittier, Ala., Feb. 11, 1878.

During the last year seven out of every twelve baptized by the Methodists of the North were adults. This fact shows to what extent infant baptism is declining in that Denomination. The Methodists of the whole country have 49,417 preachers, and (including probationers) 3,315,312 members.

The friends of our great Preacher in England are again anxious about his condition. It is stated that Mr. Spurgeon's health has so far failed him again that he has been compelled a second time to leave his work and go to the south of France, where the climate had so salutary an effect on him before.

Somehow the Baptists in the far North do not find as much difficulty in performing baptism as some of our unbaptized friends seem to suppose. The Baptist churches of Nova Scotia, New Brunswick and Prince Edwards Island are 344 in number, with a membership of 36,691, of whom 1,580 were baptized during the last year. "Where there is a will there is a way."

"Why does the red cross appear on my paper? My subscription is paid to the 15th of Oct., 1878." We do not doubt it, Bro.— and will enter the date on our book opposite your name. Had you read our article headed *The Red Cross*, in last week's paper, you would have learned that one object of the cross was to call attention to the fact that we did not know the date to which you had paid.

Bro. J. S. Yarbrough, one of the missionaries of our State Board, writes that he has just returned from a tour among the churches. He says: "I have met with good and attentive congregations, who gave me a warm welcome and expressed many good wishes for my success and usefulness. They seem to appreciate the object of my mission, and are very devout in asking God's blessing upon the Board for sending me among them. I expect to spend March in the West Florida and Sandy Creek associations, and April in the Newton and Eufrata associations."

The *Quebec Morning Chronicle* says: "Large numbers of people visited the pretty little chapel of the seminary, yesterday, to view a number of relics therein exposed to view. One of these is a small oblong iron link, said to be a piece of the chain with which St. Paul the Apostle was bound in prison. The second is a fragment of bone, said to be a portion of the remains of St. Francis de Sales. The remaining relic is a figure placed in a recumbent position upon a small couch, and supposed to be the body of St. Laurence, martyr, one of the companions of St. Zenon. That a crowd should have been attracted by such rubbish argues unfavorably for the intelligence of the people of Quebec."

A WORD OR TWO.

Bro. W. B. Crumpton says: "Tell Bro. Goodhue, Clerk of the Convention, that I tried to preach an introductory sermon at Gadsden, and if I made a failure I ought not to be blamed for it, for I was not very well and was scared most to death." That is just like Wash.

Bro. Huckabee, of the New River Association, is laboring to bestir an interest in State Missions. We trust Bro. Barbour, the evangelist, will visit his region at an early day.

We have heard interesting accounts from Huntsville. Bro. Korte, the new pastor, is having fine success, and we rejoice at this.

A friend writes us that "the people of Troy are charmed with their new pastor." We are grateful for that; it is an important station, and those are not the easiest people charmed—they know what good preaching is.

A brother asks: "Will the ALABAMA BAPTIST be able to come up from the ashes?" We answer, yes, it is already out of the ashes and is all the better for having been burnt. But have you done anything to help it?

Letters from various parts of the State show an increasing interest in State Missions. With the number of evangelists we now have in the field, it is absolutely necessary that our churches should respond with increased liberality to the calls of the Board. Brethren, we must not neglect this great matter. We are still anxiously looking for a speedy redemption of the pledges made at the Gadsden Convention and at the various Associations. Delay may be ruinous. Let us bestir ourselves. The work and wants of the Board are important and urgent.

A brother called on us some time ago through the paper, for assistance in a discussion with a Campbellite. We regret that in the press of obligations which was then on us we failed to see his request until it was too late.

A gentleman who is interested in other sects, said to us: "Hawthorne is a humbug." This reminds us of what Spurgeon once said: "There are grave doctors in this city complaining of me every Sabbath before congregations of thirteen and a half, and here

I stand preaching to from six to ten thousand."

The first effort or attempted movement in favor of starting the ALABAMA BAPTIST, or a paper of that character, within what was then regarded as the bounds of the State Convention was a resolution offered in the Coosa River Association at Pleasant Grove church in Sept., 1873, more than a year before it was mentioned in the Alabama Convention. This resolution read about as follows: "Resolved, that in the judgment of this body, the time has come for the Baptists of Alabama to start a denominational paper to be used and known as their organ." This resolution was presented in the presence of Bro. Took, the publisher of the *Index*, who was visiting us, and also in the presence of two Alabama editors of the *Index*, who were members of the body. Bro. Smyth made an earnest speech in support of his resolution, but the weight of circumstances put it down. After this in this part of the State it was a subject of frequent consultation.

R. The question about "alien immersions" we are not concerned about the phraseology but the thing seems to us in a nut shell. If baptism be not administered by a regularly ordained minister, it is itself, so far, irregular. What is irregular, ought, if possible, to be avoided, or corrected. An irregular baptism may be corrected by repetition. So thought the late Dr. Richard Fuller; at least we always heard, that having first been immersed by an Episcopalian clergyman, he afterwards was not content until immersed by a Baptist minister. Was he not plainly right, in having that which was irregular corrected? It is just the same as, if when a merchant makes a mistake in an account he should afterwards correct it. To correct a moral mistake is just as right as to correct a merchant's mistake.

When conversions occur, in a place where a regular administrator cannot be had, God does not require impossibilities. Even then, if opportunity occur, we see no objection to repetition. Of course, in any matter, rigor is not to be required, for the sake of rigor, and we would hear with parties who do not run into the opposite extreme of laxness.

As to the question of administering the communion, we find no proof in the Scriptures, that the intervention of a minister is at all indispensable. It may be convenient and discreet, but we suppose a company of baptized believers, in the absence of a minister, might lawfully commemorate the dying love of their Lord, among themselves; certainly we should not conceive that in the absence of a minister, they must call in an unbaptized preacher.

E. B. TEAGUE.

THE IDEAL AND PRACTICAL IN CULTURE.

What Divine Wisdom has joined together, let not man put asunder. The unnatural and forced separation of these two elements is working great injury to our country. It is driving our young men behind the counter, before their minds have received that culture which they demand. It is driving statesmanship from our senatorial halls. The immediate present leaves no place for the nobler, grander future, knocking at the door.

To whom are we indebted for those designs, which have been transformed into instruments for present use? For the wire, that binds the continents, for the iron horse, that moves from the emporium of the East to the emporium of the West, and for the plow, that breaks the soil that yields the harvest, we are indebted first to men of theory.

It is said that want of generalship led to the fall of Paris. Be that as it may, German Universities conquered France. It was in these institutions that the mind was trained, before the physical man was ordered to the Rhine, to Sedan and Pags. Officers and soldiers were elevated above the rank of military machines. They were trained men.

The retirement of the young from the noise of business activity should be encouraged; in order that they may emerge, the better qualified to use the mind, in subordinating material agencies in the work of life. Young men with decided tendencies should not be forbidden to follow the leadings of their mind; but, while allowed to do that, they should be aided in their further development, wherever they are weakest.

Hugh Stinton Legare was not less a statesman, because of the brilliant accomplishments which he acquired before accepting the portfolio of State. Chrysostom was not less a preacher because of the years of retirement, which preceded the period that was enriched by his golden eloquence. Paul was not less a prince in logic and in pathos, because of his retirement in Arabia, prior to his preaching in Jerusalem, Athens and Rome—the Centres of Jewish, Grecian and Roman learning.

With the intellectual and moral worker, Theory first; then Practice, and Providence approving then Success! J. O. B. L.

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LITERARY NOTICES.

MILLINER AND DRESSMAKER for February. Sharp's Publishing Co., Corner Franklin and Hudson Sts., New York.

A various collection of plates shows the prevailing styles of Ladies' and children's dresses. The reading matter is very good. The frontispiece (a colored plate) represents the present style of bonnets.

THE MATCHLESS MYSTERY and other Sermons. By Charles H. Spurgeon. Tenth Series. Together with complete Indexes of the Texts and Subjects of the entire fourteen volumes of the American Edition of his works. Edited by John Stanford Holme. N. Y.: Sheldon & Co., 1878.

To those who have the other volumes bearing the name of the great preacher the present will be indispensable. It enables the possessor to make easy references to the works of Spurgeon, and to discover, or review, his opinions and comments upon a multitude of texts and subjects. The index gives to the series the character of an encyclopedia of practical theology. The volume by itself, however, will be as welcome as any of its predecessors have been. The discourses it contains have the same freshness, fervency, brilliancy and evangelic unction as characterized the earlier sermons. The preacher who rose like a sudden meteor, now shines like a steadfast star. We thank God that such a man has been given to this century—a herald of the Lord, who publishes salvation not to London only, or only to the people of his sea-girt home, but to the whole English speaking world.

GODEY'S LADY'S BOOK for January and February. Philadelphia.

The former of these which we have already noticed, has a pretty woodland scene colored in its frontispiece. Both numbers have a full complement of stories, poetry, and fashion plates and dress patterns. There are also a Work Department, Parlor Games, Charades, Puzzles and Recipes.

FROM EGYPT TO JAPAN. By Henry M. Field, D.D. New York: Scribner, Armstrong & Co., 1877.

Dr. Field shakes our confidence in the venerable proverb that "A rolling stone gathers no moss." During his long journey from the Land of the Pharaohs to those populous coasts washed by the Yellow Sea he exercised a prompt observation, a discriminating judgment, and a prevailing habit of philosophical reflection the traces of which appear in every chapter of this fine volume. The estimate made by Dr. Field of the excellencies and the defects of Islam are strikingly fair, especially as coming from the professor of a nobler Creed, and have a special interest at the present time, when the citadel of that proud system is tottering to its fall. The chapter entitled "Midnight in the Heart of the Great Pyramid" gives a popular exposition of Mr. Piazzi Smyth's speculations in regard to the origin and object of that famous structure. The Journal of travel in India is enlivened by the thrilling story of Cawnpore and Lucknow, and by a noble sketch of Judson and the Baptist mission among the Burmese and the Karens. We wish that our space would allow us to quote from this interesting volume. Yet a selection of striking passages would be of less interest than some continuous chatter like those to which we have referred. The author's style is a direct and uniform, and his sentiments are such as to carry conviction and awaken sympathy. We have rarely met with a volume with which we have been better pleased.

A religious story of unusual power, called *Ernest Quest*, or the Search for Truth, by Mrs. S. R. Ford, author of *Grace Truman* and *Jerry Bunyan*, the Dreamer's Blind Daughter, will soon be published by Sheldon & Co., 8 Murray St., N. Y. All the difficulties which modern science presents to revelation are here fairly presented and fully met, in the form of a most charming story. The hero is a young man of wealth and culture, but whose head has been turned by much reading of modern science, until he finds himself in a sea of doubt and despair, from which he is rescued, after a long struggle, by return to the simple faith of his childhood. The book is entirely unsectarian, and ought to do great good.

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The table of contents is worthy of quotation, viz: In Christ's Stead, To Triflers, The Steel-Yard, The Trees in Winter, Character Builders, The Hedge-Thorns and the Fruit Trees, Some Slippery Places, The Glance, and Hope for the Hopeless. No person can read this publication without being benefited thereby. Wm. B. Mucklow, Publisher, 42d Street and Madison Avenue, N. Y. City.

COMMUNICATIONS.

Great Needs of the Baptist Churches of Alabama.

Some time since, while reading the *Memphis Baptist*, I noticed that Dr. Graves in referring to the new pastor of the First Baptist church of that city, remarked: "Bro. Womack is one of our soundest and most promising young ministers; and the West needs such." He will be a true successor of Miller, Burns, Tichenor and Lofton, all towering spirits. Certainly "the West needs such," and so does the South. Does not Alabama need such men too?

Some of our best ministers have left us, gone to other fields of labor; and we should not be willing or feel strong enough to give up another one of them. South Alabama calls urgently for many energetic and faithful men, not only to supply her pulpits, which are now either filled by those who are incapable or which are utterly destitute, but to sustain the important and sacred relation of pastor to the people.

While thinking of the losses we have sustained by removals from our State, and wishing that other good ministers might be induced to make their homes in Alabama, I have been hoping to hear that some church or churches had secured the services of REV. A. B. MILLER, of Versailles, Ky., as pastor.

It is he to whom Dr. Graves refers as one of the former pastors of the First Baptist church of Memphis; and truly may he be called a "towering spirit." Being constitutionally energetic and persevering, in his work he is practical and earnest, wholly alive to the demands of his times, and would be a valuable addition to the ministry of the State; for, although a powerful preacher, Dr. Miller has not risen to his full height yet.

THERE IS NEED OF A HIGHER ORDER OF MINISTERS.

The question often comes up, and it is mentioned here respectfully: Can we maintain the hope that the churches throughout our State will ever rise to that sublime height which, by a lively sense of our obligations to Almighty God and a prompt and faithful discharge of duty, is possible for us to attain, until the bishops over these churches, who are expected to give all the instruction necessary in that which pertains to their welfare, arouse from their lethargy and are stimulated to greater activity? If Zion's watchmen manifest no interest in those things which should engage the attention of every Baptist in the State, the greater part of the membership will share this indifference, and there can be no united effort on the part of Alabama Baptists in any given direction. And here, before rounding another period, may the wish not be expressed that one who has accomplished so much for us in this particular may soon be able to visit his many friends in this region of country again? And, if REV. T. M. BAILEY cannot cheer us with his presence, will he not let us hear from him and his work through the columns of our paper?

MATTHEW BISHOP. —Fort Deposit, Ala., Feb. 12th, 1878.

A patent for compressing tea was lately brought to the notice of the exhibition of sanitary appliances in Manchester, England. It compresses the loose leaves of tea into one-third of their original bulk, and in breaking up the fibre of the leaves, opens the small cells which have been closed by the process of drying, and which are not thoroughly opened when merely infused in boiling water. The result is a gain of some forty to fifty per cent. in strength.

A gigantic whale was captured in February last in the Gulf of Taranto, Italy, and Professor Capellini, an expert who has been at work upon the subject ever since, has just published a report in which he declares that it is of a species hitherto unknown to science. This unlooked-for discovery of a new variety of huge marine animal is regarded as a strong argument in favor of the existence of the monsters popularly called "sea serpents," and the opinion is gaining ground in Italy that the monster recently seen by the royal yacht *Osborne* was some creature usually living at the bottom of the sea, but disturbed by violent submarine volcanic outbreaks.

The municipality of Rome has voted \$20,000 toward a grand bronze column, surmounted by a statue of Victor-Emmanuel, to be erected on the Termini square, near the Baths of Diocletian. The other cities of the peninsula have subscribed liberally to the same project, as also private individuals at home and abroad; so that there will be no lack of funds. The monument is to be after the style of Trajan's column, and is to record in twining bas-relief the royal deeds in behalf of the unification of Italy. On the assembling of Parliament, on Feb. 15, a bill is to be passed unanimously to pay the King's debts, amounting to \$6,000,000.

Alabama Baptist.

SELMA, ALA.

THURSDAY, FEBRUARY 21, 1878.

RATES OF ADVERTISING.

Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch.	\$ 2.50	\$ 6.00	\$10.00	\$15.00
2 "	5.00	12.00	20.00	32.50
3 "	7.50	18.00	30.00	45.00
4 "	10.00	24.00	40.00	60.00
5 "	12.50	30.00	50.00	75.00
6 "	15.00	36.00	60.00	90.00
7 "	17.50	42.00	70.00	105.00
8 "	20.00	48.00	80.00	120.00
9 "	22.50	54.00	90.00	135.00
10 "	25.00	60.00	100.00	150.00

Editorial Notices, on editorial page, 20 cents per line for first insertion, and 15 cents per line for each subsequent insertion.

Publisher's Notices, on third page, 15 cents per line for first insertion, and 10 cents per line for each subsequent insertion.

Obituaries, 100 words free; one cent for each word over 100 words.

Transient advertisements payable strictly in advance; regular advertisements quarterly in advance.

RATES OF CLUBBING.

We will send any of the following periodicals and the Alabama Baptist to any address on receipt of the amount named in the column headed "price of both." By this means you will secure a great reduction.

Pub.	Price.	Pub.	Price.
Southern Plantation	\$2.00	Howard Collier	2.00
Southern Cultivator	2.00	Southern Collector	2.00
Southern Farmer	2.00	Southern Home	2.00
Mayfield's Happy Home	2.00	American Agriculturist	2.00
National S. S. Teacher	1.50	National S. S. Teacher	1.50
Ladies' Illustrated Newspaper	4.00	Ladies' Illustrated Newspaper	4.00
Ladies' Chimney Corner	4.00	Ladies' Chimney Corner	4.00
Ladies' Lady Journal	4.00	Ladies' Lady Journal	4.00
Ladies' Boys and Girls Weekly	2.50	Ladies' Boys and Girls Weekly	2.50
Ladies' Sunday Magazine	3.00	Ladies' Sunday Magazine	3.00
Ladies' Popular Monthly	4.00	Ladies' Popular Monthly	4.00
Harp's M. P. Magazine	4.00	Harp's M. P. Magazine	4.00
Harp's Bazar	4.00	Harp's Bazar	4.00
Harp's Weekly	4.00	Harp's Weekly	4.00
Darwin's Magazine	3.00	Darwin's Magazine	3.00
Gilbert's Living Age	8.00	Gilbert's Living Age	8.00
Ladies' Lady's Book	3.00	Ladies' Lady's Book	3.00
Ladies' Million	6.00	Ladies' Million	6.00

COMMUNICATIONS.

Education of the Ministry.—I'm Opposed to It.

Now, Mr. Editor, I'm going to speak my mind plain on this matter. There's a good many preachers, of my sort, that think just as I do, but they're afraid to say anything. But somebody's got to talk out. If they don't, these educated preachers'll take this country, and then what'll become of me and all my sort? Why, we'll have to quit, that's all there is in it.

My first objection is, educated preachers know too much, specially the young ones. You hardly ever hear one of 'em preach, but what he says something about the "original." Now, sir, there's no "original" in my bible. It's all solid gospel truth. They say the bible wasn't spoke in english, but in greek, or some other outlandish tongue. And if you don't understand the original, you know mighty little about what the postle's was bawling about. Then they say the word wasn't made in six days, and that nobody but the Lord, and the educated preachers knows how long it was a makin'. Then they talk a heap about manuscripts, the oldest and the most reliable and so on. Now, sir, there's no manuscripts in my bible. They talk about numbers of things that I know nothing about, and I don't expect the people know anything about 'em, and I don't believe they know much themselves. But then it sounds big.

My next objection is—they're too nice. You never see one of 'em chawin' tobacco in church, or spittin' on the floor, and they're just as particular to get all the mud off their boots as if they were going into a parlor. In fact they behave just as nice in the church as if they was a visitin'. Then they won't smoke in the parlor when the ladies come in, they say it ain't polite, and they'll take off their hats to every lady they meet, and they won't use "slang," that's what they call it. Then they keep their clothes just as nice, and come their hats and shave every day when they have to preach. Now how can a man do all that and have time to study? Then there's a heap of people, where some of us live, that ain't use to any such. Poor overworked preachers ought to chaw their tobacco and spit where they please, and smoke when they want to, and if the ladies don't like it let 'em stay in another room. Then the idea of bein' nice and fixed up every time you preach. That may suit some folks, but it don't me.

My next objection is, the people are just givin' 'em a crazy over some of these preachers. Some of 'em think, and some of 'em are said, that the old preachers don't know much, and they had better get out of the way, they can't cultivate and elevate the people. And some of the churches are gettin' so they won't call a man if he don't have a good deal of original and manuscript in his talks. And you see as these fellers get more poplar my sort gets more unpopular. And it don't take a profit to tell where this thing'll end if it ain't stopped. First thing you know the people will get elevated so high there won't be any where for my sort to preach. That'll be the end of it. And I'm opposed to anything that leads in that direction. Why not let the people and the preachers go on in the good old way. What's the use of keepin' 'em stirred up on religion all the time? There's

a heap of good been done by 'em in a month's preachin' if they do make a mistake and call it "next to no preachin'."

My next objection is, they hold strange doctrines. One of 'em published one of these doctrines in your paper on Jan. 17. He's in favor of talkin' about money and givin' money in the church and on Sunday. Why, he says givin' money is a part of worship, and a important part. He didn't put his name to the piece. I reckon he was afraid to. And I guess he's the same one that writes in the first two columns of the paper. He writes mighty like he was educated. I know if I could write such pieces I'd let people know who it was.

Then they're gettin' up the idea that churches ought to meet every Sunday, and have worship with or without the preacher, they ought to study the bible and sing and pray whether there's a preacher in ten miles of 'em or not. Now if this goes much farther, the people will soon know more about the bible than a good many of the preachers. Then you know they won't want anybody but one of these educated preachers.

Then they preach that everybody ought to take a religious paper. I reckon you would agree with 'em in that specially if it's your paper, and all Christians ought to hold family prayers, and give to missions, and they say a church ought to tell a man to the dollar how much they're goin' to give him for preachin'. They don't say give, but say him. They seem to think a preacher ought to be "employed" just on the same principles that you employ any other man, and they say, I heard 'em, that a man had better take a religious paper than his country paper. They have a great many strange notions. I reckon they get 'em up at school where they make educated preachers.

This there's a good many of 'em that these manuscripts of their own make, and call 'em sermons. (The reason I'm opposed to this is, just between us, I used to make one of 'em and found out I didn't know how.)

I could say more, but I don't want to break up all the preachers makin' colleges at once, the teachers might not have time to get other places. I want you to write my name plain in the paper, for I don't want other people hold 'em accountable for what I say.

I forgot to say this in favor of "once a month preachin'." A man can give up a sort of a talk for Saturday and a sermon for Sunday and run a church. He has four churches a good ways apart. Then he can have to worry himself studying so much, and has more time to talk and loaf around.

These there's a board at Talladega that's senin' men around, from what I hear they're sensible men, but I'm afraid they'll be puttin new notions in the people's head. I saw the big one among 'em once. He can smoke but he don't know how to chew.

Ministers' and Deacons' Meeting.

A convention of ministers and deacons met with Bethel Baptist church, at Ft. Deposit, Ala., on Friday before the first Sabbath in September, according to adjournment.

On motion, Elder M. Bishop was elected moderator, and A. F. Childers secretary.

On motion the colored brethren were invited to a delegated seat in the house.

After devotional exercises of half an hour, conducted by the moderator, the body proceeded to business.

On motion all Baptists were invited to seats with the body.

On motion the subjects were taken up and discussed, as published in the ALABAMA BAPTIST.

1st. "Necessity of a converted membership," discussed by Elder M. Bishop, who made an elaborate and telling speech. After which the body adjourned for one hour for refreshments, and after a sumptuous repast the subject was again taken up and further discussed by Bro. R. M. Burt and Elder G. W. McQueen.

2d. "Necessity of Christian union," discussed by Bro. W. H. Cheatham and Elders A. F. Goldsmith and J. M. Fortune.

On motion a committee to arrange a programme for next meeting was appointed by the chair, viz: Elders J. M. Fortune, G. W. McQueen, and Bro. S. S. Satterwhite and W. H. Cheatham, and on motion, the moderator was added to the committee.

On motion a committee on Religious Exercises, was appointed by the chair, consisting of the pastor and deacons of the church.

On motion meeting adjourned until Saturday next, at 10 o'clock, a. m.

Saturday morning convention met pursuant to adjournment; religious exercises by the moderator, reading 18th Psalm and singing.

"Come let us sing our cheerful songs With angels round the throne, &c."

Minutes of yesterday read and approved.

3d. "Woman's work in the church," discussed at length by Elders Fortune,

Goldsmith, McQueen, and Bishop, and Bro. Wm. Bullock, W. H. Cheatham and R. M. Burt.

On motion, the meeting adjourned one hour for dinner, after which the same subject was further discussed by the above named brethren.

4th. "Christian Progress," discussed by Bro. A. A. Gunn and Elders G. W. McQueen and A. F. Goldsmith.

On motion, the report of Committee on Arrangements was read and adopted.

On motion, the next meeting was postponed until Friday before the 5th Sabbath in March.

On motion, the place of meeting was left to the moderator to decide on application of any church.

On motion, the Committee on Religious Exercises reported and report adopted.

Motion that the secretary furnish the ALABAMA BAPTIST a copy of the proceedings of this meeting, and place for next meeting.

By invitation the next meeting will be held at Indian Creek Baptist church on Friday before the 5th Sabbath in March, with the following programme:

Duty of a church to its pastor; W. R. Rice, S. S. Satterwhite and Eld. M. Bishop.

What is the Scriptural plan of prayer? E. F. Goldsmith, J. N. Jordan and Eld. B. H. Hampton.

What authority has a pastor over church members? C. A. Gunn, W. H. Cheatham, Elders G. W. McQueen and A. F. Goldsmith.

Communion—subjects, design and benefits; R. M. Burt, Eld. J. M. Fortune and others.

All interested are invited.

M. Bishop, Moderator.

A. F. Childers, Sec'y.

Particulars of the last moments of Victor Emanuel are minutely described. The King met death with the simplicity of a brave man who has striven to do his duty. He had a private confessor with his eldest son, now King of Italy, which must have tried his failing forces. He took a calm farewell of all those officers of his household and other persons who happened to be within the palace at the time. His eyes never lost their clear, vivid look until they closed in death. Prof. Scipione Vannutelli, one of the most distinguished painters in Rome, was sent for by Prince Humbert to paint the dead King's face as he lay peacefully on the pillow where he died.

Married.

On the 19th of February, at the residence of the bride's father, Eufrasia, Ala., Rev. O. F. Gregory, Mr. Robt. B. Baskley, of Union Point, Ga., and Miss Addie L. Gaston, of Eufrasia.

On the 20th of February, at the residence of the bride's father, Eufrasia, Ala., Rev. O. F. Gregory, Mr. Marion J. Jones, and Miss Etta Singleton, all of Barbour county, Ala.

Obituary.

Died, at her residence, near Benton, Lowndes county, Alabama, on Feb. 21, 1878, of congestive measles, Sister Susan Mealing, aged 55 years. All who knew Sister Mealing respected and loved her as a consistent Christian. She joined Mt. Gilead Baptist church, by letter, 20 years ago, and by her upright walk in life endeared herself to all who knew her. She was always ready and willing to contribute her full share to the advancement of the Master's cause, and was well assured that she has gone where the wicked cease from troubling, and the weary are at rest.

I. B.
—Church Hill, Lowndes Co., Ala.

In Memoriam.

"There is a Father whose name is death, And with his little keen, He reaps the harvest grain at a breath, And the flowers that grow between."

Another year has come bearing away a loved one. Year by year one more fair bloom is nipped by the chilling fingers of Death. But is it death? No, the only sleepeth to awake in a savior's arms.

Died, in Pleasant Hill, Jan. 16th, 1878, at the residence of Mrs. Butler, Miss Mary Butler, after a long and protracted illness. Although away from home, she was attended by kind, watchful and patient friends. Nothing more could have been done for her comfort had she been at home. Even the immediate family were sent for and remained with her.

The subject of this notice was a devoted Christian, had been for several years a member of the Baptist church. She was a loving and dutiful daughter, often making sacrifices greater than her health would permit to promote the happiness and comfort of those she loved. As a sister, she was affectionate and kind, lending aid and advice with the care and solicitude of one who had matured in years.

As a friend, she was one of the truest and best that ever fallen to the lot of the writer. Frequently had this Christian friend comforted many lonely hours, casting like a sunbeam, casting into oblivion the gloom and sorrow that gathered in the pathway of life. Often after her visits we could take up the burden of life hap-

pier, which she had lightened through cheerful words.

A few years ago Mary was in the bloom and health of womanhood; then gradually her friends could perceive that she was fading away by the blighting breath of disease, and with a sigh they thought of those many dear Pleasant Hill class-mates, who had one by one "passed over the river," and were waiting on that "beautiful shore." Physicians advised a trip to Blount, hoping a change would be beneficial. Returning Christmas, it was with delight her friends welcomed her again in their midst, and Hope, ever ready to comfort and cheer, whispered, "improving." But alas! she had taken cold, and only a few days was able to mingle with those who loved her so well, when the messenger came, her mission was ended, and Mary was ready to lay her "flowers of faith and of love" at her Saviour's feet. Weep not! She has only gone before, to join that beloved father and brother in the "mansions of light," where you can meet her—

"A fair maiden, in her Father's mansion, Clothed with celestial grace; And beautiful with all the soul's expansion, Shall we behold her face."

A FRIEND.

Alabama News.

A child of Mr. S. C. Tate, died in Calhoun county recently.

Measles has caused a temporary suspension of a school at Silver River.

There were last week several very serious cases of sickness in Talladega.

Died, in Collierville, the night of the 7th inst., Gustave, son of Mr. W. H. Pierce, aged two years.

The Probate Judge of Perry county has hired out the convicts of that county at \$8 per month.

Miss E. S. Thompson died, at an advanced age, in Columbiana, a short time ago.

Mr. Ezekiel Beam, an aged citizen of Shelby county, died last Sunday week, after a lingering illness.

Miss Carrie Houghton, after a long sickness, died at her home in Talladega last Monday night week.

About 1,000 bushels of cotton seed have been shipped from Midway within the last few months.

Married, in Cleburne county, Feb. 6th, by Rev. F. M. Campbell, Mr. Jno. A. Thrash and Miss Celia Blake.

Bill McGee was put in the Talladega jail last week, charged with stealing from Mr. Marcus' store some days since.

Married, Feb. 7, by Rt. Rev. Bishop Wilmer, Dr. Shirley Bragg, of Atlanta, Ga., and Miss Belle Murray, of Lowndes.

A colored woman named Rena Reed and her child about 4 days old, were burned to death in Lowndes county week before last.

Mr. George McEldery, of Talladega county, married Miss Mary Irion, in Birmingham on Tuesday evening, the 5th inst.

Burglars broke into the storehouse of Mr. G. M. LeGrand, at Blount Springs, on last Friday night, and took off about \$50 worth of goods.

Charlie Butterfield, formerly of Union Springs, was among the number saved from the recent wreck on the coast of North Carolina, by the Life-Saving Service.

Mr. J. H. Howard, of Lowndesboro, was stricken with paralysis week before last and was for a time perfectly helpless. His condition was much improved at last accounts.

Mr. William can boast of a youth who bids fair to be a giant. Walter Canterbury, the son of Redden Canterbury, will be 18 years old on the 5th of next March; he is 6 feet 5 1/2 inches high, and weighs 185 lbs.

A little daughter of Walter Heaton, of Calhoun county, seven years old, died on the 4th inst., from the effects of a burn received on the day previous, while her parents were gone to the well.

The Montgomery News understands that a Telephone will soon be established between Eufrasia and Clayton, in Barbour county. Also between Opelika in Lee county and Lafayette in Chambers county.

Married, Monday morning, Feb. 11th, at the residence of Mr. W. A. Wilson, near Sardis, by Rev. W. B. Thompson, Mr. John D. Leslie to Miss M. L. Ralston. All of Bullock county.

One year ago the city of Talladega was in debt some fifteen hundred dollars. The Mountain Home says, that when Mayor Miller's present term of office expires in April next, every debt the city owes will have been paid.

The Clerk of the Montgomery County Board of Revenue, Mr. S. D. Hubbard, was in town last week. While here our county authorities paid to him \$1083, the full amount due by Bullock to Montgomery county.—Union Springs Herald.

Some unknown person or persons, entered the house of Mr. Charles Martin, of Calhoun county, some nights since, and took between four and five hundred dollars from his pocket book, which was deposited in a bureau drawer.

Married, on the wing, near Cold Water creek, Calhoun county, Jan. 31st, by J. W. Anderson, J. P. Mr. A. M. Dowdy and Miss R. Walls. Also at the same place, Feb. 7th, by J. W. Anderson, J. P. Mr. A. B. Comer and Miss S. E. Walls.

Five prisoners escaped from the Lowndes county jail on the night of Feb. 11, by sawing through the plank ceiling overhead, thus getting access to an attic window, from which they lowered themselves to the ground with strips of their blankets. Their names are: Alex Harris, Thomas Snow, George McPherson, Wash Shackelford, and Rich Farnor. The sheriff offers a reward of \$25 each for their delivery to him.

PUBLISHER'S DEPARTMENT.

ALL JOHN W. BAKER entrusted to us will be executed with neatness and dispatch. Give us a trial, and be convinced. Address, ALABAMA BAPTIST.

Free to Everybody.

On receipt of a three cent stamp to pay postage, I will send, prepaid to any address, a small sample of PURE PROLIFIC WHITE FLOUR SEED CORN. Each stalk of corn will produce from 4 to 12 ears. Catalogue, circulars, and terms accompany each sample of corn, allowing a large commission to every person who will accept an agency to introduce this new variety of corn.

Address, L. L. OSMENT, Cleveland, Tenn.

"Heaven's last, best gift to man," is said to be woman. Far be it from us to question the assertion; in fact we like her too well to have the shadow of a doubt on the subject. Furthermore man's last, best gift to woman is the NEW AMERICAN SEWING MACHINE, and the apology for a man who fails to present his wife with one, is unworthy of the proud title of American citizen.

Two Chromos Free.—A pair of beautiful 6 x 8 Chromos, weighing to adorn any home, and a Three Month's subscription to the LITERARY HOUR, a handsome 10-page Literary Paper, filled with the choicest stories, sketches, poetry, etc., sent free to all sending Three Month's subscription to the LITERARY HOUR, to the Publishers, J. L. PATTERSON & CO., 102 William St., N. Y., Guaranteeing every one Double Value of money sent. \$1500 in prizes and big pay, given to agents.

For a Sunday-School Paper.

If you are about to make a choice, select "KIND WORDS." You will find it, of all the Sunday-school papers published, the very best adapted to the wants of our Southern Baptist Sunday-schools. Its lessons, its reading matter, and its exercises are all just what our Sunday-schools and our Baptist families need, for the young. No Sunday School can appropriate funds to a better purpose than to purchase this paper for all its scholars; for it answers the purpose of Library, Question Book, for old and young, Commentary, and Bible too; it teaches Baptist polity and inculcates the missionary spirit. Let all the Sunday-schools subscribe for it.

The Parent of Insomnia.

The parent of Insomnia or wakefulness is in nine cases out of ten a torpid stomach. Good digestion gives sound sleep, indigestion interferes with it. The brain and stomach sympathize. One of the prominent symptoms of a weak state of the gastric organs is a disturbance of the great nerve, controlling the brain; it invigorates the stomach, and you restore equilibrium to the great centre. A most reliable medicine for the purpose is Hostetter's Stomach Bitters, which is far preferable to mineral sedatives and powerful narcotics, which, though they may for a time exert a soporific influence upon the brain, soon cease to act, and invariably injure the tone of the stomach. The Bitters, on the contrary, restore activity to the operations of that all important organ, and their beneficial influence is reflected in sound sleep and a tranquil state of the nervous system. A wholesome impulse is likewise given to the action of the liver and bowels by its use.

WANTED. To make a permanent engagement with a clergyman having leisure, or a Bible Reader, to introduce in Dallas County the CELEBRATED NEW Centennial Edition of the HOLY BIBLE. For description, notice editorial in issue of this paper Jan. 10th. Address at once F. L. HORTON & CO., Publishers & Bookbinders, 60 Wall St., New York.

There never was such a really good, substantial, satisfactory, and reliable Sewing Machine offered so low as the "New Family Shuttle," reduced to only \$25. It surpasses expectations, and fulfills all the requirements of every family as a helper. It will do every operation of wide range of work—that any machine, at any price, ever did, or can do, equally as rapid, correct, smooth, neat and strong. Has all the late improvements, is easy to learn and manage, economical, doesn't wear out, always ready, and never out of order. Agents make money rapidly, supplying the great demand for this the Cheapest Machine in the World. Territory free. Address, FAMILY SHUTTLE MACHINE CO., 755 Broadway, New York.

A Wonderful Invention.

[From the N. Y. Daily Graphic.]

An invention all legal wires will appreciate, an article that never rivals the sewing machine in usefulness is now on exhibition at the Broadway store of the Wilson Sewing Machine Company, in this city; yet it is so wonderfully simple that it can scarcely be classed as an invention, and a wonder to everybody that it was not discovered years ago. The invention consists in a very simple little attachment of the Wilson shuttle sewing machine for doing all kinds of rip, tear, wring, places, etc., in clothing, table and bed linen, stockings, underwear, etc., in the same manner that it is done by hand, and leaves the repaired part scarcely discernible. The operator of this sewing machine can darn a large-sized hole in a bed sheet or table cloth almost instantaneously. It is to be regretted, however, that this wonderful invention is not as generally known as it is. Wilson Sewing Machine Company, of Chicago, Ill., who will not permit its use except with one of its make of sewing machines, which the company's managers state, is furnished with each of the Wilson sewing machines, without extra price. Truly, this is a golden egg for the Wilson Sewing Machine Company, and it is said, they are running their works day and night making and selling 300 machines a day.

Consumption Cured.

An old physician, trained from practice, having had placed by his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh of the lungs, and all lung affections, also a positive and reliable cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe in German, French, or English, with full directions for preparing and using. Send by mail addressing with stamp, naming this paper, W. W. Sherar, 126 Powers' Block, Rochester, N. Y.

Charming Pictures.—To introduce their goods, J. L. Patterson & Co., 102 William St., N. Y., will send a package of Decoloman Pictures with illustrated catalogue, to every reader of this paper who will send eight cents (including postage) for making request. These pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting.

MASON & HAMLIN.

OF RECENT YEARS; Paris, 1867; Vienna, 1873; Santiago, 1875; Philadelphia, 1876; have awarded their Highest Honors to the

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FOR DEMONSTRATED SUPERIORITY.

NEW STYLES AT REDUCED PRICES. Five Octave, Double Reed, \$100; Nine Octave, \$150; in Elegant Upright Case, New Style, \$200. In 10 and 12 Gold Trombones, \$125. Sold also for installments or rented out rent pays. A small Organ of best quality may be obtained by payment of \$7.20 per quarter for next quarters. Illustrated Catalogues and Price Lists Free.

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A Treatise on Sorgho and Impure Cane, Varieties, Seed, Culture, and Manufacture. Sent free on application. We are prepared to furnish PURE CANE SEED of the Best Varieties. Blymeyer Manufacturing Co., Cincinnati, O.

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This book is a complete Exposition of the Roman Catholic System, its Confessionals, Convents and Nunneries. The best work of the kind ever published. Send for circulars and read what the Press and eminent men of the country say of it.

AGENTS WANTED. in every County. Territory free. Write at once for terms and circulars to

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Alabama Baptist.

SELMA, ALA.

THURSDAY, FEBRUARY 21, 1878.

HOME AND FARM.

THE WATER MILL.

Listen to the water mill
Through the living day
How the clanking of the wheels
Wears the hours away.
Languidly the Autumn wind
Stirs the greenwood leaves
From the fields the reapers sing
Finding up the harvest.
And a proverb haunts my mind
Like a spell is cast:
"The mill will never grind
With the water that has passed."
Take the lesson to thyself,
Loving heart and true,
Golden years are fleeting by,
Youth is passing, too.
Learn to make the most of life,
Lose no happy day;
Time will never bring thee back
Chances swept away.
Leave no tender word unsaid
Love while life shall last;
"The mill will never grind
With the water that has passed."
Work while yet the daylight shines,
Man of strength and will!
Never does the streamlet glide
Useless by the mill.
Wait not till to-morrow's sun
Beams upon the way,
For then thou canst call thy own
Lies in thy to-day.
Power, intellect, and wealth,
May not always last;
"The mill will never grind
With the water that has passed."
—L. R. T.

An Experience of Ploughing.

I knew a man who owned a farm which was mostly clay. He was a good farmer, ploughed deep, and cultivated thoroughly. He let his neighbor have a field to summer fallow and sow to wheat, and he followed an adjoining one. His own teams were heavy and in fine condition, and he put the plough down to an extra depth. The neighbor's teams were light, and he ploughed shallow. "Well," said the owner of the farm, "he will never get land me again. Such tillage don't suit me." Each sowed about the same time. The winter was very severe, and the only wheat this man had on his farm worth harvesting was that which the neighbor put in for his share. Two of my neighbors ploughed fields adjoining for corn, the soil a sand and gravel, and each well covered with manure. One was an advocate of deep ploughing, and ploughed accordingly; the other, believing the contrary best adapted to corn, ploughed shallow. The subsequent tilling was well done by each, and there was harvested over twice as many bushels to the acre from the shallow-ploughed field.

Understand the conditions were as nearly alike as well could be; soil, natural fertility and cultivation, except ploughing, were the same. Now, it stands to reason, that fertilizing material should not be turned under so deep as to be beyond the reach of the rootlets of the plant. Experience teaches me that deep ploughing will not do for any kind of Spring crop. Even a Summer fallow, if of an old, stiff soil, in the instance above, the wheat was injured no more by the winter on the field of deep culture than on the other; but the dry, cold weather of the Spring following, there was no nourishment within reach of the enfeebled roots, while with the shallow tillage it was close at hand when most needed. I do not believe in an extreme any other way. But that ploughing is deep enough for me which gives plenty of mellow earth for a good seed-bed, leaving all the plant food as near the surface as possible.—Wm. W. Wise, Livingston Co., N. Y.

Climatic Change—Its Cause.

Southern and central California, says Mr. Samuel Parnell, are becoming dryer year by year. The rainfall is steadily diminishing, and the desert is approaching still nearer to the sea. Small groves of trees are disappearing. The water of wells does not rise so high as formerly, and there is a decrease in the flow of artesian wells. The winters have less rain, and comparatively little snow falls upon the mountains, and it soon melts away. Great river beds are seen through which small brooks do not now run, and the climate in summer upon the deserts possesses an average temperature of from 100° to 114° Fahrenheit, equal to that of the Great Sahara, and much above that of India, Persia, and the Red Sea. The elevation of southern and central California in Summer is 0.25 of an inch in twenty-four hours. These, and other signs of future utter sterility, he attributes to the short-sighted removal of the forests since the arrival of the white man.

It is asserted that "specimen" tea plants have been and are now growing successfully in more than half of the counties of South Carolina, and that "in two places its fruit (capsules) have been administered for fever and ague." This sits up Col. Aiken. He remarks that if such adaptability of soil and climate had been so demonstrated at the North, the enterprising citizens of that section of our common country would long since have had in full blast furnaces for drying tea leaves, and "manufactories for converting tea-capsules into quinine," thereby compelling the heathen Chinese to seek elsewhere the thirty million dollars annuity he now chuckles over from the United States.

Salad.

In the preparation of salads Americans are behind other countries. No French or German peasant could live without his salad. If lettuce can not be obtained, a few cold boiled potatoes or string beans, with a bit of onion or parsley, will do just as well. Hundreds of bits and ends, which are thrown away by an American housewife, could be compounded into a delicious salad with a suitable dressing. In our cities the art of salad-making is rapidly advancing, and nearly every housewife bristles herself upon the composition of a creamy monnaise; but in the country, where lettuce and hundreds of salad vegetables and grasses grow in perfection, the art of salad-making is almost unknown. Many recipes for salads of fish, meat, and greens have come down to us in old Roman records, showing that the people of olden times were not behind the present day in their attention to that appetizing addition to a meal. It is almost impossible to give exact directions for the mixing of a savory salad. This is something which should never be left to the hands of an ordinary cook for no dish requires so much dexterity of preparation. Every cultivated man or woman should understand this subtle mystery. The salad is the aesthetic dish of the meal, the refreshment and recreation after the more solid plates which have satisfied the appetite, and it should be a direct offering from the hostess to the delicate palate of her guests. If the salad is delicious, let no one fear for the rest of the dinner, for that is a direct index to the whole character of the cuisine.—Helen S. Conant, in Harper's Magazine.

The Rev. Dr. Howard Crosby gives, in *Sunday Afternoon*, advice to mothers about the training of their daughters. He says that the idea of uselessness as a fashionable necessity for a young woman is wrong. "The boys, after leaving school or college, naturally gravitate to commerce, law, medicine, science, or divinity; but the girls of a like period begin to play the fiddle, spending their day in pretty idleness. The only question that seems to be asked is, 'How can I best amuse myself?' Dr. Crosby's remedy for this evil is regular daily tasks for girls, either of household or charitable work, or of self-improvement. He thinks that young women trained in that way are more likely to get good husbands than are those who devote themselves to folly. He adds: "Perhaps you have a notion that if your daughter is out of 'society' she might as well be in Sahara or Kamtchatka, and you have brought yourself to believe that the only 'society' on earth is that which is distinguished by white kid gloves and 'germans.' Did you ever soberly think of the possibility of life outside of the charmed circle? It is humbly believed by some that men and women, both old and young, who have had brains and hearts, have managed to enjoy life without participation into the mysteries of fashion. Some have even dared to think that some refinement is best cultivated in a less artificial atmosphere."

The Use of Lemons.

I do not think there is a hundredth part of lemon-juice used generally that its valuable qualities would seem to command. I know nothing better as a stomachic corrective as well as a strengthener of the nervous system. We all know that it is used for rheumatism, and I have no doubt is also good for gout, if taken regularly three times a day, and at least half a gill at a time. It can be taken in much or little water, or no water at all. It is not a purgative; one soon becomes accustomed to it, and would rather drink it than the pure water. Headache is the best cure I have ever used. It will relieve it in from ten to fifteen minutes, by a single dose. I would not advise less than half a gill at a time. I know people who take it three times a day as a preventive of disease, and as a refreshment in hot weather. It quenches thirst, also, better than anything else. No sugar.—German Town Telegraph.

A curiosity of incubation is recorded by *Lal and Water* as common in certain English counties, from whence is drawn the chief supply of geese. Young children are frequently detained from school or work, that they may be dressed in hatchling goose eggs placed with them in bed. It remains to be seen whether British philanthropy is to continue after this manner, to feast without common prudence on that bird of the festive board.

Word comes that "the colonists of South Russia" find remarkable healing properties in oil of eggs. Boil the eggs hard, crush the yolk, stir the latter in a vessel on the stove 'till the substance is just on the point of catching fire, when the oil separates and may be poured off. One yolk will yield nearly two teaspoonfuls of oil, which is very effective for cuts, bruises, &c.

WET FEET.—Fill wet boots with oats and let them stand over night; in the morning you will find the oats have absorbed the moisture and left the boots soft to use again.

DOUGHNUTS.—One-half cup of yeast, one pint of milk, two cups of sugar, one cup of lard, one egg, a little salt, and nutmeg. I make them at night, and in the morning they are ready to fry. This will make a pan full.

You say toss up a cent to decide whether a lawyer or a lawyer is the worst person. A Connecticut paper gives the palm this time to a clergyman. Speaking of Rev. Mr. S., they say that he stopped a boy in the street the other day, and asked him to read a word in a memorandum he gave him. "It's my writing," he said; "a memorandum of some things they want at home, but I can't exactly make them out." "It looks to me like quinine," "I see now," exclaimed the parson, "it's cranberries." And it was.

CHILDREN'S DEPARTMENT.

PAID.

Little Underlings in Married Mothers.

She is sleeping, baby sleeping, in a peaceful grave to-day.
We are weeping, sadly weeping, for the little one gone away.
One by one the little ones
Gathered from every fold,
With the mother's loving bosom
And the father's loving hand.
She is sleeping, baby sleeping, in a peaceful grave to-day.
We are weeping, sadly weeping, for the little one gone away.
One by one the little ones
Gathered from every fold,
With the mother's loving bosom
And the father's loving hand.
She is sleeping, baby sleeping, in a peaceful grave to-day.
We are weeping, sadly weeping, for the little one gone away.
One by one the little ones
Gathered from every fold,
With the mother's loving bosom
And the father's loving hand.

Self-Denial.

"I should not like to live in a house cut like this," said little Miss Flippant to her mamma. They were standing in the door of a room in which the walls were not parallel. One sees odd houses where the streets do not cross at right angles. But little Miss Flippant knew very little of life, except as she saw it in her mamma. "The bias cut," as she called the angle-room, was a small matter of discomfort compared with the idea of sickness, poverty, and sin, to which her mamma called her attention.

She was Miss Betty Baker, poor and blind, whose home in the corner, day after day, was only the care which a wild, headless grandchild chose to give her. She sat in another room, lame Mrs. Jackson, with three little children whom she supported by her needle; and in another room, Tom Green, dying with consumption, and left alone with his wife who returned home from her day's work with the same sad countenance.

When she saw how much misery and sorrow these endured, she realized as she had never done before, what blessings she had enjoyed, and that she had not been thankful for them. She now felt as if she wanted to be like those whom she saw so wretched.

"What can, do, mamma?" she asked, "will you give me some money for the poor little children of Mrs. Hill?"

"But that will be my gift, not yours," said mamma. Then the child stood silently thinking, and after a while she said:

"The girl, mamma, the beautiful dolly with the trunk full of clothes that you promised me for my Christmas, how long is it to cost?"

"Fifteen dollars," replied mamma. "I will give you the doll," said Miss Flippant, "and that will provide during the winter months for one of Mrs. Hill's children."

The little girl denied herself the great pleasure she had anticipated in owning the beautiful dolly, and she herself completed the arrangements for the transfer of the cold and hungry child to the nursery of the "Home for Destitute Children."

During that winter Miss Flippant often called to see her beneficiary, and whenever she entered the warm and cheerful nursery of the Home and saw how much more comfortable the little child was there than it had been, locked up in the cold room when its mother was looking for work, she almost felt as if she could have been made by possession of the beautiful dolly.

You may perhaps think that I am now going to tell you that her mother, or grandparent, as a reward of merit, gave her the little girl when Christmas came, a doll even more beautiful than that which she had resigned in the cause of charity.

No, no, no. The mother wanted her little daughter to learn to deny herself for the sake of doing good to others.

Neither would little Miss Flippant herself be used to be rewarded for doing good. She wanted her fifteen dollars for a free gift, and not something she was paid for giving.

I have said this little girl Miss Flippant. That name applied to her when she was thoughtless, but not as now. I shall change her name and call her Mrs. Miss Thoughtful.

Do you know what is promised "to him that overcometh," in the book of Revelation? A new name. We cannot understand exactly what it means, but we know this much, that if we overcome our selfishness, and deny ourselves for the sake of others, we belong to the family of Christ, then the children take the name of their father, so we shall have this new name.—Appeal.

Willie's Faith.

On the banks of the lovely Bosphorus, in a mountain gorge, stands a picturesque little Turkish village, and at the very top of the gorge, at the summit of a steep ascent, stood a dear little Turkish house, on which a genuine Scotch name had been bestowed by its Scotch possessor. It was in the tongue of the far-away land, a grand old place, revealing a prospect of hill, glen, and water rarely reached, and overlooking by one of the finest views in Europe. So it was called, "House of the Fairies." The fairest of them all, the dearest born, a curly-haired darling, sweet as an angel, though a little dimmed it was the nearest presence of the "messengers"

that made him so unlike other children of his age.

I want to tell one little story of him to show how God implants deep in the heart of a little child the jewel faith—pure, sparkling, undefiled. On a sunny spring morning, Willie, with his little baby brother and his faithful nurse Marian, and let us not forget his tiny dear Scotch dog, had gone for a walk. The roads were steep, but doggie trotted bravely on, and his little master eyed him proudly, but all at once his merry chatter was changed into a terrified cry—"Oh! Mayan," he exclaimed, "see, see, the big dog!" My poor little dog! His worst fears seemed about to be realized, as one of the native, hungry-looking, lean unsparring scavengers, which desecrate the name of dog, advanced with hungry strides to the wee mass of long silky hair round which Willie's heart-strings were so fondly knit. Looking up with pleading eyes, he clasped his little hands, and under the blue and glorious heavens, lisped his believing prayer, "Lord Jesus, save my little dog." At that moment a stalwart Turk issued from an unexpected quarter and with the instinctive sympathy of his race for little children, at once perceiving the situation dashed forward and the danger was over.

The child drew a long breath, and red and panting, looked up at his nurse, saying in a tone of triumph, "Didn't I tell you, Mayan, Lord save my little dog!"

Oh, the abundant sweetness of a child's prayer. Let us cherish and foster the sweet, believing spirit, and never by word or action, tarnish it in the soul of a child. It is God-born, let not puny man dim the bright lustre of the priceless gem. Willie has gone to the land where all his many prayers have been realized. "He shines in the light of God." He was a fearless child; and one day prevailed on the Arab groom to seat him on a high spirited horse. It ran away with him, and he sustained injuries of which he died the same night. God took him home to be with the Savior he had so early learned to love. Who can tell what a loss it was to his parents, and yet he is their crown of rejoicing. Parents, strive to live so as to implant in the hearts of your little ones, by the aid of the Holy Spirit, this simple trust in Jesus.—London Christian Treasury.

PUZZLES.

ENIGMA.

I am composed of 24 letters.
My 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

NUMERICAL ENIGMA.

I am composed of 30 letters.
My 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 3