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### ON TIME.

[FRANCIS QUARLES.]

Time's an hand's-breadth; 'tis a tale;  
 'Tis a vessel under sail;  
 'Tis an eagle in its way,  
 Darting down upon its prey;  
 'Tis an arrow in its flight,  
 Mocking the pursuing sight;  
 'Tis a short-lived fading flower;  
 'Tis a rainbow on a shower;  
 'Tis a momentary ray,  
 Smiling in a Winter's day;  
 'Tis a torrent's rapid stream;  
 'Tis a shadow; 'tis a dream;  
 'Tis the closing watch of night,  
 Dying at the rising light;  
 'Tis a bubble; 'tis a sigh;  
 Be prepared, O man to die.

### SONG.

[H. W. LONGFELLOW.]

Stay, stay at home, my heart, and rest;  
 Home-keeping hearts are the happiest;  
 For those that wander they know not where,  
 Are full of trouble and full of care.  
 To stay at home is best.  
 Weary and homelike and distressed  
 They wander East, they wander West,  
 And are haled and beaten and blown about  
 By the winds of the wilderness of doubt.  
 To stay at home is best.  
 Then stay at home, my heart, and rest;  
 The bird is safest in its nest;  
 O'er all that flutter their wings and fly,  
 A hawk is hovering in the sky;  
 To stay at home is best.

### THE SUNDAY SCHOOL.

#### LESSON EXPOSITIONS.

##### International Series.

[Prepared expressly for the Ala. Baptist.]

#### Lesson for March 24, 1878.

##### Manasseh Brought to Repentance.

2 Chron. 33:9-16.

**GOLDEN TEXT.—**As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Rev. 3:19.

#### EXPOSITORY.

**Introductory.**—Hezekiah reigned from 726 to 698 B. C. He was one of the best, if not the very best King of Judah. It will be remembered that he earnestly implored the Lord to let him live longer, and God granted him fifteen additional years to his life. Perhaps one great reason why he desired to live was because he had no son to be the heir to his throne, for, as Manasseh was twelve years old only, when he began to reign (2 Kings 21:1), he must have been born after Manasseh was restored to health. Manasseh's mother was called Hephzibah, and judging from Isa. 62, she was a pious woman. We may, therefore, fairly infer that he received much pious instruction in his early youth; and, although he wandered far from God, yet we see that, in affliction, the teachings of his young days came back to his mind and brought him, in repentance, to God.

By reading verses 3-8 of this chapter we can discover what dreadful sins he committed and into which he led Judah. Let the teacher, by all means, read them.

#### 1.—SIN, 9, 10.

Coming to the throne so early Manasseh seems to have fallen under evil influences. Doubtless there was a strong idolatry-party in Judah, which obtained the supremacy on the death of King Hezekiah, and thus Manasseh was led astray; he was thus induced to favor idolatry and soon became its active supporter. Soon the whole kingdom was filled with the worst kind of idolatries, and Manasseh actually succeeded in leading it further into such abominations than even the Canaanites who had for such sins been destroyed from before the children of Israel when they entered the promised land. It seems that God sent prophets to warn Manasseh and the people; Neh. 9:26; Jer. 25:4; but instead of giving heed, Manasseh became a violent persecutor against the faithful prophets and other people of God (2 Kings 21:10-15). Isaiah is said to have been one of his first victims. All this made God declare, "I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver it into the hands of their enemies; and they shall become a prey and a spoil to all their enemies." Overtaxed at last God's patience ceased, and he determines finally to destroy the nation which had provoked him from the time they left Egypt. 2 Kings 18:13, 14.

#### 2.—REPENTANCE, 11-13.

In 2 Kings 20:12-19 we read that, after Hezekiah had recovered from his illness, an embassy from Babylon came nominally to congratulate him and inquire into the wonderful miracle; but their real object, no doubt, was to form a treaty of alliance so as to unite Babylon (or Chaldea), Judah and Egypt against Assyria. To this embassy Hezekiah showed all his treasures, as proof that he could be of service in the alliance; and then came Isaiah, the prophet, and told him that all his treasures and his sons should be carried off to Babylon.

Our lesson is the fulfillment of that prophecy. Esar-haddon, King of Assyria, conquered Babylon, Egypt and Judah, and then carried Manasseh, a miserably humiliated captive, to Babylon, where he, Esar-haddon, had built a palace, and lived during a part of his reign. He was the son and successor of Sennacherib, and was the greatest conqueror of all the Assyrian Kings, as we learn from inscriptions recently discovered. Among others of his captives he mentions Manasseh by name. This conqueror God brought against Judah, in the fulfillment of his own purposes; and, by ring or hook in the lips or nose, Manasseh was led away captive most ignominiously, at the same time bound with chains. The best critics never reject the word *thorns*, in the translation, and read rings (or hooks). "I took Manasseh captive with rings." In prison, Manasseh came to his senses, repented sincerely, humbled himself before God, acknowledged the justice of his punishment and besought mercy. God heard and answered his prayer, and Manasseh was restored to his liberty and throne.

#### 3.—REFORMATION, 14-16.

Then the full strength of his youthful teachings exerted its sway, and he recognized the Lord as the only God. He immediately set about undoing, as far as possible, the evils he had done. He strengthened the fortifications of Jerusalem, and removed the altars and idols from the temple and the image of Astarte which he had put in the Holy of Holies, (after removing the ark), and cast them out of the city. He endeavored to crush out idolatry that re-establish the temple worship of Jehovah, repairing the altar and again sacrificing to the Lord on it. He commanded all Judah to serve and worship God, and, in thus endeavoring to lead them back to God, he showed the sincerity of his repentance, but he was unable wholly to undo the mischief he had done. See verse 8.

### COMMUNICATIONS.

#### Baptist Succession.

##### Number V.

In the latter part of his third-editorial on Baptist Succession, Dr. Jeter begins the work of invalidating the testimony on which the advocates of the doctrine usually rely in history. And yet it is rather remarkable that in this effort he recalls to the stand but one of our witnesses, or rather two witnesses who testify conjointly, namely, Ieromon and Ypeij. As he considers their "The most important testimony in favor of Baptist succession" that he has seen, he seems to conclude that their can be set aside, all others may be ignored as so many failures. Therefore, as so much is made to depend on the testimony of these witnesses it is our business to see that their testimony is not invalidated. Yet we will remind our readers that before Dermont and Ypeij wrote or lived the Baptists claimed to have continued from the age of the Apostles. Their testimony was not known to the English speaking public until some twenty-five years ago. Now to their testimony.

#### IMPORTANT TESTIMONY.

Dr. Jeter says, "The most important testimony in favor of Baptist succession, that we have seen, is given by Dr. J. J. Dermont, Chaplain of the King of Holland, and Dr. Ypeij, Professor of Theology in the University of Groningen." They published a volume at Bréda, in 1819, from which the following is a well known extract: "We have seen that the Baptists, who were formerly called Anabaptists, and later times Mennonites, were the original Waldenses, and who long in the history of the church, received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrine of the gospel through all ages."

"Let this testimony have its full weight." So say we. Let this testimony have its full weight. Dr. Jeter continues, "The witnesses were named, with ample sources of information within their reach, and being ministers of the Lutheran church, were under no temptation to pervert the evidence in favor of Baptist principles." How then can their testimony be weakened? Answer.—By raising questions on which to hang a doubt. And what are these questions? Dr. Jeter asks, "What did they mean by Baptists?" Then he answers, "We suspect that the Lutheran divines placed a different meaning on the word from that which is current among American Baptists." And shall this learned testimony be ruled out on what Dr. Jeter "suspects." These witnesses wrote only sixty years ago, and were they then ignorant of the denominational mean-

ing of the term *Baptist*? Can any one believe?

#### THE MENNONITES.

These writers mention the Mennonites in their account of the teaching of history in reference to the Baptists; but Dr. Jeter objects that the "Mennonites were Baptists." And therefore his inference would be that the testimony is not valid. To this we reply that in the great essential truths which relate to the spirituality of the church, believer's baptism—rejecting infant baptism, the separation of Church and State, and religious freedom, their baptist character has never been questioned. Dr. Jeter would ground his objection to them on the fact that some of them practiced sprinkling or pouring for baptism, but the great founder Menno Simon was immersed when he left the Roman Catholics, and Menno taught that, "After we have searched ever so diligently, we shall find no other baptism but dipping in water, which is acceptable to God and proved in his word." Robinson says: "Some of the Mennonites introduced pouring, and pleaded that it virtually contained baptism." And this certainly teaches that others still held to the Scriptural form of baptism; and so Orchard quotes from the Baptist Magazine that "the greater part retained dipping, and were called *immergen-ten*." There were more than one party of them, as was true of the Anabaptists. And in fact history does not distinctly separate them from the Anabaptists. They held the same doctrines and practices with similar divisions.

#### NOTE HISTORY.

Dr. Jeter further says of the testimony of Ieromon and Ypeij, "This testimony is not history, but the opinion of learned men on the teaching of history." But so are we and they do not compete judges of the teaching of history on this subject? Dr. Jeter says, "After all deductions, however, the testimony is of great moment." How of great moment? If it do not tell the truth in regard to the parties of whom it speaks, or if these authors did not understand the things which they testified, or if they attached a different import to the words used from that which now obtains, where then is the great moment? If this testimony do not connect the Baptists of Holland of 1819 with the Mennonites, and the Mennonites with the Anabaptists, and the Anabaptists with the original Waldenses, and if it do not correctly maintain that "the Baptists have stood from the days of the Apostles," and that they "have preserved pure the doctrine of the gospel through all ages," what then is it worth?

Now as Dr. Jeter pronounces this testimony of great moment from his point of view, and as these are the only witnesses called to the stand by him for cross-examination, let us look at their character and statements from the standpoint of those who believe in Baptist Succession.

1. They were men of acknowledged learning with ample sources of information. They had at their command "the old and crowded libraries of Europe." They were men of exalted position; one of them was chaplain to the king, the other was in an old and celebrated university. They were not Baptists, but Pedobaptists—divines of the Lutheran church, and therefore they had no temptation to overstate history in favor of the Baptists. And "they were appointed by the king to inquire into the claims of the Dutch Baptist to antiquity." This was the subject before them, and their position was eminently official and responsible. If we should send the whole Faculty of the Southern Baptist Theological Seminary to Europe with Dr. Jeter at their head; would we be more likely to get the truth as to "the teaching of history" on this subject? With all our exalted opinion of the distinguished fitness of our brethren, we think we should have no more competent committee of research than that appointed by the king of Holland. "We doubt it."

2. Now what of the results of their research? Did they know who the Baptists were? Were not the Baptists all around them? And regular Baptists, too? Dr. Jeter has several times told us about the English Baptists sending Mr. Bount to these same Dutch Baptists to obtain regular baptism. Whether the English Baptists acted wisely or unwisely in this or not, it certainly shows that the Baptists of the Netherlands were considered regular and in the succession; and it is possible that Drs. Dermont and Ypeij could have been ignorant of them? They were the very people whose history they were in search of, and the people whom they styled *Baptists*.

they do not say that the Anabaptists were like the Waldenses of that age, but that they "were the original Waldenses, and who long in the history of the church, received the honor of that origin."

4. Therefore we, with these distinguished witnesses, maintain that, "on this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrine of the gospel through all ages." And when "this testimony has its full weight," in the light of history it will stand vindicated. It will be seen that "it is of great moment" simply because its declarations are true. These learned and fair-minded Pedobaptists knew what they were about when they recorded this deposition in favor of the long persecuted and much hated Baptists. And the thing that is now painful is, that Baptists rise up and try to silence their evidence!

What we have said about the Mennonites, Anabaptists and Waldenses, has been said in reply to Dr. Jeter's criticisms on the testimony of Dermont and Ypeij. We shall have more to say in relation to these sects in subsequent papers.

#### ANOTHER UNREASONABLE QUESTION.

Dr. Jeter raises another unreasonable question. "If there have been Baptist churches in every age since the Apostles, \* \* \* were these churches all formed in due order and in regular succession? The known historical facts render a positive answer to the question almost impossible." "If there have been Baptist churches in every age," that is satisfactory. Their "due order" and "regular succession" may rest among the plainest inferences. And what does Bro. Jeter mean by being "formed in due order?" What is *due order*? His hypothesis stands on the existence of Baptist churches in all ages, and we insist that a Baptist church is "due order." And beside, Dr. Jeter's question is an inquiry after that which he says is impossible to know. We think it is both unreasonable and unimportant.

#### COMMON NAME.

Again he says, "Had the churches descended in unbroken succession, we may reasonably suppose that they would have borne a common name—churches of Christ." To this we reply that the people whom the Baptists claim in all ages did call themselves "churches of Christ"—and it is not difficult to show that they often went so far as to claim that they were the *only* churches of Christ. But it is not a reasonable supposition to suppose that they would all have been called by others by one common name. The opponents of a dominant party seldom ever enjoy the privilege of selecting their own name; they are forced on them by others and by circumstances. Dr. Jeter has sometimes engaged in the laudable work of helping the Campbellites to have them called "Disciples," but he has not succeeded. And it is historical that the Anabaptists did sometimes insist that their name was a slander, claiming that they did not baptize "new" or re-baptize, but that they simply baptized those who in their judgment had never been baptized before. "The truth, however," says Dr. Jeter, "that the sects claimed as Baptists existed in different centuries;" of course they did not all exist in one century, "in widely separated countries;" was it necessary that they should all be in one country? "were governed by numerous leaders;" was it to be expected that they should be governed by one leader? "were distinguished by various names;" they could not help that; "held, on some points conflicting views; so do the Baptists to-day;" "were never united, either organically or in Christian effort;" they were as much united as the Baptists of Virginia were a hundred years ago; but we will follow this line of objection no further.

#### ANOTHER OBJECTION.

Dr. Jeter starts another as follows, "If there has been such a succession of churches and ministers, no man knows, or can know, without divine revelation, what church or what minister is in the regular line." We have shown that we have divine revelation on this subject, and when an inquirer finds such a church as that described in the word of God he needs no other revelation. To use a figure which has been used before; if a man find the submarine cable operating in England and in New York, and both governments testify that it extends in an unbroken line all the way under the blue ocean, and he sees it transmitting and receiving intelligence at both offices, is he "shut up to the necessity of exercising great credulity, sinking into despair, or acting with marvelous inconsistency," because he cannot see the cable all the way? Do not the credulity, despair and incon-

#### SISTENCY COME IN AT THE OTHER DOOR?

Different unsuccessful explorers struck the Congo at different points, and it has for more than a thousand years been considered as many rivers; one reaching it here called it the Congo, another there named it the Luabala, another the Nile, none supposing that it was all one river, but Henry M. Stanley solved the vexed question and demonstrated that it was one grand river. Timid hearted ecclesiastical explorers and men who "have had an axe to grind" have treated the line of the church of God in a similar way; but men like Dermont and Ypeij stand up to testify that they have followed the Sacred River from the Apostles to their own age.

Again Dr. Jeter says, "The succession, if broken at one point, is broken wholly and forever." But he has not shown that it has been broken, nor can he. The burden of proof is on him.

#### ROGER WILLIAMS' CHURCH.

Dr. Jeter alludes to Roger Williams' "irregularly formed" church. Without entering here into a discussion of the claims of that church, we may say that it has about as much to do with Baptist succession as the smallest stream in the neighborhood of Richmond has to do with the succession of James River. The little stream rises in some hill and makes its way to the James, but however pure or impure the little branch the succession of James River is complete with or without it. Stanley tells us of a river of a brown colored water that forms a confluence with the Luabala and maintains its brownish color for more than one hundred miles, but after that it is lost in the clearer waters of the grand African Amazon. So Roger Williams' irregular church made its way to the already existing Baptist succession, and with many of our brethren it discolors the Baptist waters until this day, but it sustains precisely the same relation to Baptist succession that that church organized by Bro. Jeter of Campbellites, of which Bro. Walker tells us, does to the succession in Virginia, that is, it is covered up in the depths of the grand rolling stream. To maintain that every local church must be regular or the succession is lost, is as absurd as it would be to insist that evidence of a Jewish family through which inspiration traces the descent of Christ must be holy or his descent is a failure.

Dr. Jeter tells us, with Crosby for authority, that when the English Baptists sent to the Netherlands one of their number to obtain regular baptism, the majority of them deemed it unnecessary, and as proceeding "from the old popish doctrine of right to administer sacraments by an unintermitted succession, which neither the Church of Rome, nor the Church of England, much less the dissenters could prove to be with them." This item from Crosby is a favorite with Dr. Jeter, and therefore we ask if it is not also true that "the majority" of English Baptists have since gone into open communion, and nearly lost their denominational identity? And may not this be partly traced to their rejection of succession and kindred doctrines? And as to the "old popish doctrine" alluded to, we insist that it is the most powerful ecclesiastical sentiment held by Roman Catholics and Episcopalians; and by the constant declaration of their belief in its truthfulness, they have given themselves a dignity which is recognized around the globe; and the Catholic or Episcopalian who denies the doctrine is regarded as a valiant, and all men, or nearly so, join in that estimate of him. Some Baptist controversialists have a fashion of trying to crush whatever they oppose by classifying it with popery. But this classification never makes a truth less valuable, nor is there any argument in it.

We have answered Dr. Jeter's hard questions raised in his third paper, and we assert that there is not a doctrine in the word of God that may not be pled with a batch of similar suggestions with equal forcefulness. Every Article in the Christian Faith is to-day subjected to the same trial. This, by no means so important as many other truths, will nevertheless stand the contest as well.

#### Ought Unbelievers to Pray?

**Dear Bro. Winkler.**—The only question that I attempted to discuss in my article published in the "ALABAMA BAPTIST" of Nov. 15th is, Do the Scriptures teach men to pray in unbelief for faith, or for the power to believe? Dr. Carson affirms that they do not, and I agree with him fully, in all he says upon this subject. You say, "Beyond any reasonable question, Carson is in the wrong." I say beyond any reasonable question, he is in the right. This I attempted to prove from the Scriptures, and in your reply you say, "The difficulties urged by Crispus, who technically is correct, arise from the introduction of sharp doctrinal distinctions into a question of spiritual doubt and distress." Candidly, my brother, I cannot see what this has to do with the question, "Do the Scriptures teach unbelievers to pray for faith, or the power to believe?" You speak of "spiritual doubt and distress." Doubt implies some degree of belief. Can a man doubt, who has no belief? Do the Scriptures ever speak of men's doubting who had no faith? *Certainly not.* But it is not the amount of faith, but the nature of it, that is necessary to salvation or gives access to the throne of grace.

All who believe in Jesus Christ, as he is revealed in the Scriptures, whatever their "doubts and distresses," are saved; for it is not true, that the believer shall be saved? Teach a distressed, doubting soul to pray! *Certainly.* Dr. Carson does not teach the contrary, nor do I. And now my brother, you see I have no "sharp doctrinal distinctions to introduce, into a question of doubt and distress." But if you mean by the phrase "spiritual doubt and distress," to describe people who have no faith, then, I say, whatever may be their "doubts and distresses," the Scriptures do not teach them to pray for faith nor the power to believe.

But you proceed, "No doubt God would reject an unbeliever making a merit of his prayers, as he did the Pharisees of old." Yes; and no doubt he would reject him, if he made no merit of his prayers, as long as they were not offered through the "One Mediator," God will not—yea, cannot accept any man who does not accept his Son, as the Saviour of sinners. He will reject every man and his prayers who rejects his Son Jesus Christ; nor will it matter how much he prays, nor whether he makes a merit of his prayers or not.

"But," you ask, "how can he forbid the prayer, which is the outcry of a convicted soul, for help and pardon?" If the convicted soul's outcry for help and pardon is offered in the name of Jesus Christ, as directed in the Scriptures, he will not be rejected; but if not, he will be, though his outcry be as loud as seven thunders, and continue to the end of time. "Salvation is by grace, through faith."

But you continue, "Unbelief contends with faith, even in the experience of the Lord's acknowledged disciples. They come to the Master saying, 'Lord, we believe, help thou our unbelief,' and in like manner faith contends with unbelief in the hearts of the convicted; how could they earnestly seek, unless they believed that they were lost creatures, and that God alone could save them? That measure of faith justifies prayer for mercy, although the troubled soul may not understand yet how rich the boon." Does Dr. Carson teach the contrary of this? Does he teach that unbelief does not contend with faith, and faith with unbelief? Does he teach that the disciples ought not to pray for an increase of faith? *Certainly not!* This has nothing to do with the question under discussion. The question is, "Should men be taught to pray for faith, who have no faith?" But you introduce the disciples who believed and persons whose faith was struggling with unbelief. They believed according to your own statement. Nobody disputes the correctness of this, for they do not pray as unbelievers, but as believers.

But you say again, "Surely a man must not wait until he knows he is pardoned before he asks for pardon." *Certainly not.* The Scriptures do not require us to know it, even after it is a fact. The Scriptures do not require us to believe that we are pardoned, as necessary to acceptable prayer; but they do require us to believe in Jesus Christ before we can pray at all. I am not certain that we shall ever know, in this life, that we are pardoned. Christianity is a system of faith, and not of knowledge. "We walk by faith, not by sight." Knowledge admits of no doubt, but faith does. He who knows he is pardoned cannot doubt. Few enjoy this boon. But one thing is certain, viz: he who prays for pardon without faith in Christ will never find it, and we mislead him, when we teach him to do it.

Again, you say, "Surely we are permitted to teach our children, before they attain the years of discretion, to pray, 'Forgive us our tresspasses.'" The word discretion is used with various meanings, and I do not know in what sense you use it. But certainly, my brother, you do not mean to say the Scriptures teach us to put a form of words into the mouths of our children and require them to repeat them, when they do not understand the meaning of the words uttered. This would be lip service, which is an abomination to the Lord. To teach them this would be only to teach them a falsehood; it is not prayer.

Now, it would not surprise me, if some good mother in Israel should lift up hands in holy horror, and pronounce me a heathen. Be it so: I am willing to suffer all the shame of such a charge. But I am no heathen. I was born in Old Virginia, the great Baptist State, and was baptized by James Fife, one of the fathers of the General Association of the Grand Old State. I have been a member of the Church of Christ for 50 years, and a minister for 45 years.

But again, we may not be permitted to teach our children to pray until we have taught them that Christ died for sinners, and that they are sinners, and that God will never hear their prayers unless they believe in and pray in his name. If we teach otherwise we pervert the order of the Gospel. Let us honor Jesus in all our prayers and so teach our children. A prayer without Jesus is no prayer at all.

But, "There is no wall of partition which debars the access of any sinner to the mercy seat." Eternal justice will debar every sinner who does not come in the name of Jesus. No one can find acceptance there, who does not recognize the "One Mediator between God and man." I know of no Scripture that invites any sinner to the mercy seat except through faith in Christ, and certainly there are none that promise an answer, except upon the exercise of belief in Jesus; and if this be true, it is not only technically true, but a practical truth of the highest importance. If the sinner does not believe in Jesus there is a wall as high as heaven, and deep as the underworld, which debars his access to the mercy seat. Unbelief only can debar the sinner's access. Murderers, thieves, liars and every other abominable character, may come to the mercy seat; nor can his unbelieving prayers help him at all. No sin is greater than the sin of unbelief; it makes the Father, Son and Holy Spirit liars, for they have all borne witness of the Son.

In conclusion, my brother, permit me to say, though we seem to differ in our faith, it is quite probable we agree in our practice. In preaching I call upon all men to pray; first, because it is the duty of all men to pray, but not in unbelief. Suppose they do not believe, that would not relieve them from the obligation to pray. They are commanded to do both—to believe and pray. Thy, Ala.

#### ITEMS.

Some enemy of the Widow Stanfell, in Lounes, Ga., set fire to her house. She and her three children perished.

A Pittsburgh woman prays in so loud a tone that her neighbors have had her arrested for disorderly conduct.

A Mexican in San Pedro, Texas, killed his wife with a hatchet, because she would not get out of bed first in the morning and make the fire.

Gen. Robert Toombs has bought the Kimball house in Atlanta. This hotel originally cost \$650,000 but it is now worth only \$150,000.

To such an extent does small-pox prevail in Bremont, Texas, that nine-tenths of the inhabitants have left the place, and business is closed.

When a mail bag was opened at Annapolis, N. S., on Wednesday last, a cat jumped out, and is now duly established in the good graces of the postmaster.

A pocket book and \$35, which a lady of New Britain, Conn., had lost over a year ago, were recently returned to her by a Moody and Sankey convert. Moody's sermon on "Restitution between God and man," I know of no Scripture that invites any sinner to the mercy seat except through faith in Christ, and certainly there are none that promise an answer, except upon the exercise of belief in Jesus; and if this be true, it is not only technically true, but a practical truth of the highest importance. If the sinner does not believe in Jesus there is a wall as high as heaven, and deep as the underworld, which debars his access to the mercy seat. Unbelief only can debar the sinner's access. Murderers, thieves, liars and every other abominable character, may come to the mercy seat; nor can his unbelieving prayers help him at all. No sin is greater than the sin of unbelief; it makes the Father, Son and Holy Spirit liars, for they have all borne witness of the Son.

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The Quakers in England and Wales now number, according to Mr. Barclay, one of their well known members, only 17,000. A few years ago they were estimated at 100,000. In 1700 there were 60,000 in Great Britain.

Temperance women in Pittsburgh have again taken to raids on the bar-rooms, beginning with an unannounced visit to a low music hall. They met with no opposition, and the employees and patrons of the establishment joined heartily in the singing.

A late comical error appeared in the Parliamentary report of one of the London morning papers. Sir W. Harcourt described Mr. Bright as the Gamaliel of Birmingham. In the paper alluded to this is turned into "the gambel of Birmingham."

The Army Medical Museum at Washington has among its curiosities the withered and parched hand and arm of a man who left it on the battle field of Gettysburg. A cannon ball carried it to the top of a high tree, and the wind and sun shrivelled it.

**NEW PAINT?**  
 The Divinity school, in New York, and seat nearly 5,000 pupils. There will be entrances from College, Elm and High streets, and Wall street, too, if necessary.

A man in Dansville, N. Y., while cutting into a straw stack, drew forth his knife stained with blood. A thrill of horror shot through him as he thought that he had killed some unfortunate tramp who had burrowed into the stack to sleep. An examination revealed the fact that he had cut a woodchuck in two.

Two years ago a drover started from California with 4,000 sheep. He has just arrived in Texas, having driven the flock all the way, assisted by two well trained dogs. The sheep have increased in numbers, and frequent stops for pasturage have kept them in good condition. They are intended for slaughter in the Eastern market.

Three Welsh pilots, by whose forethought, skill and arduous exertions nine men were rescued from the mast-head of the steamer Pioneer, off the coast of Wales, in January last, on being asked by one of Lloyd's agents what they wanted or expected for their services, immediately replied: "We have had what we wanted—the lives of the men."

The Department of Agriculture at Washington recently despatched a sack of a new variety of wheat, which it requested might be distributed among farmers for trial. It was found to consist of wild buckwheat, mustard, black oats, white oats, rye, pigon grass, barley, cockle, wild-peas, and Indian wheat; and now the recipient wants to know who will give the sample a trial.

At Portage, Wis., while digging a well, a farmer heard a rumbling noise below, as if of rushing water, which grew louder as he went down. He finally struck a bed of gravel, through which a strong current of intensely cold air rushed up, and on going through the bed he came to water, which congeals as fast as it comes into the well.

A Minneapolis boy was sent by his teacher, a woman, to the superintendent to be whipped. The lad suspected the contents of the note and hired a boy he met on the street to deliver it, giving him ten cents. The superintendent didn't discover till after the chastigation was over that the boy he had fogged had not seen the inside of a school house for a month.

Prof. Diman of Brown University gives his opinion on the hell question as follows: "I affirm that there is no warrant whatever for erecting the bold, literal dogma of everlasting punishment into an article of the Christian faith; that a grievous wrong is done when any who shrink from accepting it are excluded from the communion of Christian people, and that the religious body which insists on this as an essential test will inevitably bar from its ministry many of the most faithful and the most conscientious of the present generation. Those who affirm it, affirm what Jesus himself made no part of his direct and explicit teaching, and where he was silent we may pause." Humph!

**Pleasant Thoughts.**  
 Dear Baptist: Your smiling face is greeted, by us, regularly every Friday, bringing "good tidings of great joy," as you tell us what our brethren are doing for the Master and what he is doing for them all over our grand old State, causing our heart to beat in unison with our brethren, whom having not seen, we love. God bless you and all our brethren.

Recently I went to my church at Fort Deposit, and after preaching one of the deacons said to me, "You will take dinner with me to-day." Well, I went home with him, and after a sumptuous dinner he led me into a room where I discovered that he had been to Montgomery, and the end of it all was, I came out of that room in a "bran new" suit of clothes, a present from the brethren of my beloved flock. O, how much do the expressions of appreciation, the sympathy, prayers and united cooperation of these dear Christians strengthen my hands and encourage me in my humble efforts to declare all the counsel of God!

I am greatly encouraged in my work here, and the more so because Bro. Penn has promised to hold a series of meetings with us soon.

J. M. FORTUNE.

#### A Popular Pastor.

The "Howard Association" of Paducah has been giving an entertainment, one feature of which was a vote to decide who was the most popular pastor in that city. The honor was borne off by Rev. Kerr Boyce Tupper, the eloquent young pastor of the Baptist church. He is son of Rev. Dr. Tupper, of Richmond, Va., Secretary of our Foreign Mission Board, and also a nephew of Dr. Boyce of our Seminary.—Ex.

Renew your subscription at once. Send a new name and the money with your renewal—sure.

Alabama Baptist.

SELMA, ALA.

THURSDAY, MARCH 14, 1878.

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THE HOLY ONE.

God's holiness is his highest attribute. It is that in which his glory chiefly consists. It is that which we may so speak the moral character of Deity. If we would conceive of it, we must conceive of something infinitely removed from whatever is impure, debasing and dishonorable; we must conceive of something purer than any object we have ever beheld; than silver seven times refined; than the morning dew distilled from the skies; than the morning light before which the shadows flee away; than the sweet innocence of infancy; than the lustre and glory of angels who have never sinned. Holiness is the harmony of God's attributes. Power without holiness would be a despot's sceptre; wisdom without holiness would be a Jesuit's craft; love without holiness would be a weak and pitiable fondness; but power, wisdom and love blended with holiness make God divine. This attribute harmonizes all his perfections.

Hence God has surrounded it with peculiar honors. When he reveals himself to his people it is by his "holiness name." As the Holy One of Israel he invites their worship in the courts of his temple. When he would fix their faith upon a coming Messiah, it is this attribute upon which he fixes their confidence. There shall be no possibility of doubt as to the advent of Messiah: Once have I sworn by my holiness that I will not lie unto David.

And hence all creatures that know the love of God have ever recognized this attribute as a special appeal to their adorations. When the hosts of Egypt perished, and Moses poured the sublime song of deliverance over the waters, he celebrated God, as glorious in holiness. When the saints of old assembled in the sacred place which God had chosen to put his name there, they recognized the splendor of this attribute; they saw its types everywhere about them: No unclean or blemished animal might be brought to the sacrificial altar; the offerings to the Lord were made by consecrated hands; the tribes stood around that wondrous structure, wherein was the holy place, and the holy of holies; and their thoughts were fixed upon the Holy One, the mysterious sign of whose presence burned within and everything displayed to them the beauty of holiness, and they desired an interest in this perfection, and they prayed: Let the beauty of the Lord our God be upon us! Ps. 90:1.

A scene similar to that which is perpetually witnessed in the upper sanctuary, where seraphim and cherubim and all the hosts of the redeemed perpetually cry: Holy, holy, holy

is the Lord God of Hosts: the whole earth is full of his glory. They celebrate that Nature without a blemish or a flaw, to which Time has not extended, and to which it cannot extend. They dwell in the light of the truth which cannot change, of this love which cannot abate, of that faithfulness which cannot deceive, and with perpetual raptures they sing praises of the Lord, "who only is holy."

OUR DAILY WALKS.

God is to be specially honored in our daily walks. The tendency to separate business and religion is quite noticeable. And as the engagements of business are multiplied religion is more and more secluded into solitude and neglect. And therefore the great duty of Christians now is to bring religion into more and more intimate alliance with their trades, their professions and their various methods of industry. Neither religion nor business will be injured, but rather both will be benefited by such an alliance. Business will make religion practical and religion will redeem business from selfishness and injustice.

Our Savior, when he lived on earth, did not seclude himself from those occasions and employments in which men have a daily and necessary interest. He conversed with the Samaritan women as she drew water from the deep well; he was present at the marriage feast at Cana; directed the toils of his Apostles as they cast their nets in the Sea; indeed the Gospels more frequently exhibit him in contact with the world's callings than amid the services of Sabbaths. And even so should the religion which he established manifest among men its salutary, sanctifying and ennobling influence.

Let the Sabbath have its due honor and the honor which so many withhold from it. Let the House of God be the gathering of fathers and mothers and sons and daughters and servants and masters in its holy courts. Let the voice of praise and the breathing of prayer go up as the smoke of sweet incense to Jehovah. Let a postecostal presence be invoked until comes and fills a congregation of immortals with raptures of heaven, or causes them with unfeigned earnest, sentient faith to call upon God, their Savior.

But then let the disciple of Jesus go forth from the church as his Master went forth from the Sabbath Synagogue to mingle with the crowds of men, to take an interest in the pursuits of men, yet with a perpetual sense of spiritual realities upon him. Let him take as the first maxim of his business the rule of Christ: "My meat is to do the will of him that sent me" and to "finish his work." Let him go to his business as the servant of God, his example shining as the light of God in the world's outer room. Let him weigh his doings in the balance of the Sanctuary, putting his account books into the one scale and his precious open Bible into the other. Never let the world say that he is a little trifler, a talent for confusion and mistakes, a taste for idleness characterizes a servant of the Most High. But, O thou servant, whom the eye of a Holy Watcher regards, whether thou dost eat or drink, or whether thou dost do all to the glory of God.

A CLOUD LIKE A MAN'S HAND.

We think it not unlikely that some of our readers thought our warnings regarding the policy of the new Pope, most of our contemporaries felicitated the Christian public upon the accession of a Pontiff so cultivated, urbane and genial. We read in his features and between the lines of his history a resolute will and a consummate address and adroitness. Beneath the velvet glove we discerned the iron hand bidding its time.

How soon our prognostications are being realized appears from the admission that the Cardinal and the Pope would "seem to be two different men." Leo XIII has already, in his own bland way, refused to recognize the kingdom of Italy. King Humbert was encouraged in his approaches, until the election had taken place. He was gratefully recognized as the protector of the conclave. Then he was refused recognition as the Meagher of United Italy. The Pope decided to re-enact the follies of his predecessor, by shutting himself up "the Prisoner of the Vatican" or else to seek for liberty of action by removing from Rome, and establishing his court at a castle 12 miles to the southeast of the Italian Metropolis. As the funeral ceremonies of the old Pope, so the coronation rites of the new, were so arranged that Italy should be denied her royal place in the pageant.

And Humbert, who has inherited all the pride and passion of his race, seeks to extend the protection of the Italian soldiery to the coronation services. The influence of his government was even exerted against the festive illuminations customary on that occasion. And where crowds as

sembled before the few houses that were lighted in honor of the Pope, these assemblages were dispersed by the Italian police. Thus the conflict in which Rome has played so tremendous a part, in every age and nation, has been renewed in Italy, the conflict of Church and State. We shall await developments with animated interest. The question at issue is: Shall the Bible be open and the State free, or shall the Priest be absolute in the palm of conscience and of legislation? The political tenet of Ultramontanism that the Pope cannot be subject, simply means that there shall be no limits to his sovereignty. The ultimate result of the conflict awaits, no anxiety in our mind; for God never intended that the despotic will of any man should be the supreme law of the world.

PRAYER AND FAITH.

The article by Crispus, which appears in our present issue arrived about the time the paper had been suspended by the fire. When the paper at length reappeared we doubted the propriety of the publication of the article so account of the time which had elapsed since the appearance of the notice to which it was a reply. We quite willingly, however, yielded to the desire that it should find a place in our columns. The subject is an important one, and is ably and temperately discussed.

There is no difference of opinion between us and Crispus that all spiritual blessings come to men through the "one Mediator" Jesus Christ, and that his name is the great plea that we use to urge as our ground of acceptance with God. Nor do we assail his position that faith of some sort is essential to prayer. Unless some sort of faith accompanies prayer, the act is an empty form, a lip-service which the Father of Spirits will not accept. The question at issue is: Is justifying or saving faith essential to acceptable prayer? Crispus affirms, and we deny. The whole drift of his article is to the effect that a man must be justified before he can pray.

Now it seems to us to be a fatal objection to the tenet of Crispus that it makes prayer comparatively worthless. It forbids a convicted soul to ask God for his greatest blessing—the blessing of salvation. Such a person ought to believe in Christ, says Crispus, then he will be saved. Certainly he ought. But suppose he tries and fails, suppose he struggles vainly against a blinded mind, a hardened heart, a rebellious will; suppose he finds himself ignorant, impotent and desponding; would Crispus forbid him to call upon God out of those depths? The anxious inquirer needs wisdom; would Crispus tell him that his case was not embraced in that general direction of the apostle: "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him?" He needs God's pardon; would Crispus view, unless we misapprehend it, there would never occur a time when a prayer for pardon would be proper, not before the inquirer believes in Christ, for then his prayer would not be heard, and not afterwards, for then he would be pardoned already.

We find in the Epistle to the Hebrews a description of the faith which is essential to the acceptance of prayer. "He that cometh unto God must believe that he is, and that he is the rewarder of them that diligently seek him." The conviction of our need, and of the ability and willingness of God to supply it, is our warrant to draw near to a throne of grace.

The case of the Publican in the Temple clearly indicates that such a faith as this, though it is welcomed as a saving faith, is not regarded as the merciful seal, and there may hopefully seek the blessing of pardon and grace. The Publican was a "sinner," justly condemned and needing "mercy." This is shown by his prayer: "God be merciful to me, a sinner!" It is also shown by the fact that he was "justified" after he had prayed. That higher faith was granted which is the condition of peace with God. And if the Publican found mercy in calling upon God, so may sinners now.

Still further, if one must have the faith which makes him a Christian, before he can pray, what resort in spiritual distress have those tender consciences that doubt whether they are Christians at all? They will scarcely make Crispus' word for it that such doubt proves that they are Christians. Aid in this sore trouble they have no mercy seat to resort to: the very extremity of their doubts and fears forbids them to call upon God! Such would be the blighting effect of the doctrine, that no one but a genuine Christian may appeal to God in prayer.

The more faith there is in the heart of the worshipper, the better. No one questions this. But that measure of faith which makes the prayer sincere, a recognition of the existence and the agency of God, encourages the expectation of access and audience at the Throne of Grace. Tossy that a man must be a saved soul before he may pray for salvation seems to us a perilous error.

FIELD NOTES.

Ten persons joined the Union Springs Baptist church last Sunday week by letter.

Dr. Hawthorne is preaching to large congregations in the St. Francis street Church, Mobile.

A hopeful work of grace is going on in our Institutions in Marion. Already some five students have professed conversion, and the work is going on. Brethren, pray for us.

Bro. Baber, district evangelist, baptized three persons at Mt. Gilead church, Lowndes county, on Saturday before the first Sunday in this month. Two others are awaiting baptism.

Mr. Allie Dill, son of Prof. T. J. Dill, of Howard College, died recently at the residence of his parents in Marion. He was a member of the senior class of Howard College and was a student of fine promise.

At the Presidential dinners the only liquid imbibed is cold water. An example to be commended to the whole civil service; and if the statement of the Watchman is true, especially to the Senate of the United States.

Col. Bob Ingersoll's glory has departed. At the latest advices he was delivering his infidel lectures in empty benches. When a sensation company in New York, it dies suddenly, and dies all over.

A terrible riot has taken place in Princeton. Result: one student shot in the groin, fifty students expelled and suspended, and twenty others petitioning to be dismissed. Two sophomores have had their heads shaved by freshmen.

On Thursday, March 7th, the funeral of Mrs. Tichenor, wife of Dr. I. T. Tichenor, of Auburn, took place in this city, with appropriate services by Dr. Henderson, of Alpine, and the pastor of the Selma church.

In referring again to the discussion in the Recorder, in regard to alien immersions, the Herald says: "We ought, perhaps, to apologize for having taken any notice of the discussion, as Drs. Weaver and Burrows are quite able to maintain the views on the subject which we, in the main, embrace."

Bro. Baber, our district evangelist, passed through Selma one day last week on a second tour in the Cahaba Association. He had taken the usual steps to have a list of appointments published in our paper, but from some unknown cause the list failed to reach us until a day or two after he left here.

We had the pleasure of meeting Dr. Sumner in Selma a few days ago, on his return from Texas. He expressed himself well pleased with his trip, and reported good results for the Seminary as the fruit of his visit. Gov. Hubbard, of Texas, generously gave him \$100 for the endowment fund.

Rev. Dr. J. B. Hawthorne will deliver the Haechelearete Sermon before the graduating class of the Howard College on the second Sunday in June; and also the address before the Alumni Society on the Wednesday of that week. The class is larger than any which has graduated since the war, and is composed of men of much talent.

A correspondent of the Standard states that Boston has one Grand shop for every twenty families; and that there are some unlicensed shops besides. This is a bad showing for the Puritan Metropolis. On the other hand the larger attendance upon the Evangelical services encourages the hope that Boston intends to mend her ways.

The members of the Alpine church recently paid a visit to their pastor, Bro. S. Henderson. They took charge of the home department for that day, and at the proper hour invited Bro. S. and family to a sumptuous dinner. Upon their departure, they left some substantial tokens of their regard for the pastor and his household.

A noble act of munificence is related in an Exchange as having occurred recently on the Pacific Coast. The Tabernacle Presbyterian church, of San Francisco, was under a mortgage of \$100,000, which was to be foreclosed. Mr. Flood, one of the proprietors of the Bonanza mine held the mortgage, bought the house and then presented it to the congregation.

A negro teamster in Nashville declares that he must either give up driving mules or withdraw from the church, the two positions being incompatible. Whether he spoke in jest or earnest the teamster's remark indicates our duty when exposed to a temptation which threatens our overthrow—it is to get out of the way, to sacrifice whatever profession or association that proves unfavorable to the practice of piety.

Bro. A. W. Bean, of Fairview, writes: "I send postoffice order for \$2.50. Please continue the paper. I can't do well without it. Every Baptist in the State should take it." That is precisely our opinion, Bro. B. "Great minds run in the same channel" you know. But, by the way, you have not sent us that new subscriber yet. Don't forget that we expect each one of our old subscribers to send us at least one new name and the money before the season passes.

We find the following fraternal excerpt from the Western Baptist of Feb. 6th, which was received at our office Feb. 25th. "THE ALABAMA BAPTIST tells how a Methodist organization was converted into a full-grown Baptist church. They had been immersed by a Methodist minister who himself had been. This was the first step in this anomalous proceeding. The next was to call in a number of Baptist ministers, who, in turn, were immersed by the Methodist minister. A procession of thirty vessels figured at that curious ceremony. All the floating houses, ranged in double file on the Menom, to the number of over 60,000, were adorned with flags of all colors and symbolical attributes.

The Evangelist Moody, either from ignorance or indifference perpetrates an anachronism that may serve the case he has in hand. In hitting at corrupt office-holders he declared that Daniel while in authority at Babylon "would not become the third party to any contracts, nor allow any brothers or cousins to receive any profits for him, nor countenance swindling among the Indians, nor stealing of public lands."

There are three interesting and hopeful missions in connection with the Selma Baptist church, conducted by the brethren of that church. One in the eastern part of the city, where services are regularly conducted in a chapel which the church has recently purchased with a view to the establishment of a permanent interest there; another among the operatives of the Selma Cotton Mill; and a third with the colored people, who seek and cordially receive the assistance thus rendered them.

We find it hard to credit the statement of the Evangelist that a Presbyterian church, in the interior of New York, agrees to employ a Methodist minister for six months, with the stipulation that he shall preach good Calvinism! The notice with the above remark of the Morning Star, that "a church which would accept, and a minister who would render, such service, should certainly be widely known—as humbly." Now the next thing to do, is to abate the nuisance.

The uncertainty of the World's rewards is shown by the case of Gen. W. A. Sutter, the original discoverer of gold in California, who, instead of becoming rich by his good fortune, lost his land to the American Government on a flaw in his Mexican title, before he could get any one to dig the gold for him, and has for 13 years past been trying to get some compensation for it from the Government. He is now in Washington on that mission. He is described as a man very stout, though only a little over five feet high, and very gray, but active and social. The poverty of the man who unlocked the golden gate of California is a text to point a salutary moral.

That blending of the moral or Scriptural and secular which was common in the guilds of the Middle Ages, and of which Free Masonry is the most conspicuous surviving example, appears in the venerable trade mottoes of the London associations. The blacksmiths, for instance, have "By hammer and hand all arts do stand," the distillers, "Drop as rain, distill as dew," the founders, "God the only founder," the inn holders, "Come, ye blessed; when I was homeless, ye lodged me," the joiners, "Join loyalty and liberty," the saddlers, "Hold fast, insure," the weavers, "Weave truth with trust," and the needle makers, "They sewed leaves together and made themselves aprons."

Just before Mr. Theres Prevost-Paradi, the second daughter of the brilliant writer, took the veil, her friend, Baroness James de Rothschild, begged her to reflect maturely, telling her affectionately that if she did not feel a very decided vocation for the religious life, and preferred the world, the Rothschild family would give her a dowry of \$60,000. The young novice replied that she was resolved to devote herself to God, and soon after took the vows at Auteuil. It was not to God, but to another potentate that the fair young lady sacrificed herself. God does not require that his servants put themselves in prison, but that they shall discharge the duties of life. We think that it is full time that civilized governments shall put an end to this outrage upon human nature and this protest against society, by declaring that imprisonment, except for crime shall not be permitted.

A story is told of a well-known member of the Hampden county bar in Massachusetts. In his youthful days he was very expert at kicking football, and one night he dreamed he was again in the fresh vigor of youth, engaged in his favorite sport. Suddenly waking from the dream, he found the bed clothes in the middle of the floor, and his wife upon them, weeping as if her heart would break, and crying, "Oh, how could you? How could you? It gradually dawned upon the eminent legal gentleman that he had unconsciously used his wife for a football, but it required some of his most powerful pleading to win his case and obtain a verdict of acquittal from her. We are afraid this was a case of special pleading after all. We fancy the graceless lawyer boasting to his friends that this was a case of alimony, where he deprived his wife of her "bed" but gave her her "board."

The indifference with which many Christians attend to the "reasonable service" our Lord requires of them is rebuked by the devotion of those who are "mad upon their idols." The oldest of the white elephants of Siam, which was born in 1770, died in its temple at Bangkok in November last. Every one knows that this famous white elephant, before whom a whole people bow the knee, is the emblem of the kingdom of Siam. Each white elephant possesses a palace, a guard of honor, and harness resplendent with jewels. Several mandarins are attached to its service, and feed it with cakes and sugar-cane. The King of Siam is the only person before whom it bends its knee, and a similar salutation is rendered it by the monarch. The deceased idol has been accorded a magnificent funeral. A hundred Buddhist priests officiated at the ceremony. The three surviving white elephants, preceded by trumpets and followed by an immense concourse of people, accompanied the funeral to the bank of the Menam, where the King and his noble lords received the mortal remains, which were transported to the opposite bank for burial. A procession of thirty vessels figured at that curious ceremony. All the floating houses, ranged in double file on the Menam, to the number of over 60,000, were adorned with flags of all colors and symbolical attributes.

LITERARY NOTICES.

WIDE AWAKE for March. D. Lothrop & Co., Boston.

This number is redolent of childhood. The story of King Arthur will be a preparation for the reading of Tennyson's Idylls. The plays of Chaucer is an instructive literary paper. There are tangled knots and snow balls and pleasant poems.

DOMESTIC MONTHLY for March. Black & Co., 849 Broadway, New York.

The fashions are abundantly illustrated. There are tales and poems (among them one Joachim Miller), and miscellanies for society, the household and the book table. The quality of the literature is good.

WISCONSIN BAPTIST ANNIVERSARIES, 1877.

The minutes are admirably arranged: the whole State is mapped out denominationally. The improvement in statistics and in reports of proceedings is the work mainly of Maj. H. M. Robert. The spirit of the debates is preserved, and the Baptist work in the State during the past year is fairly represented.

THE SCIENTIFIC AND RELIGIOUS DISCOVERIES IN THE GREAT PYRAMID, recently made by Professor Piazzi Smith, Astronomer Royal for Scotland, and by other noted scholars. Compiled by Wm. H. Wilson. Illustrated with several diagrams. Chicago: F. H. Revell, 150 Madison St. 64 pp. 59. 16mo. 25c.

This pamphlet is made up of the most singular tissue of absurdities. It sets forth the scientific, messianic and prophetic character of the Great Pyramid which Prof. Smith regards as a revelation in stone. Its proportions, the size and number of its materials, its chambers and passages, are all gravely computed and compared, as containing in them the secrets of natural and supernatural knowledge. The volume closes with the cheering announcement that "according to the testimony of prophecy, and of the Great Pyramid, the time is fast approaching when Paradise will be restored." It strikes us that Prof. Piazzi Smith would feel quite at home in a lunatic asylum.

COMMUNICATIONS.

Washington Correspondence.

THE HAPPIEST MEN among us are the Mexican War veterans, since they have every promise of receiving pensions on the same basis of the war of 1812 soldiers. The radical silver men are disquieted because their sweeping ideas have not been adopted, while the gold men are in an uncomfortable state of mind because Congress has made even a medium concession to the clamor for remonetization. Tom Scott sorrows because he can't get a huge subsidy for his Pacific Bond, and so on throughout the whole horde of hungry applicants for a share of public money.

The refusal of Congress to give them their desired slices has caused great discomfort. The Mexican War soldiers, however, with their hopeful prospects, are as jubilant as if already in possession of their pensions. While we do not object to this measure, in itself, yet there is rather an unpleasant reflection connected with it. At the bottom of all the agitation and demand that Congress shall recognize the Mexican war soldiers after 30 years, precisely as it did the soldiers of the Revolution and 1812 wars after 50 years had elapsed, is one claim agent who expects to reach a rich harvest in collecting the pensions of survivors' beneficiaries. He has his drummers everywhere manufacturing public opinion, and with them has such arrangements made as will enable him to secure to himself the collection of a majority of the claims of the survivors. To us this sudden patriotic impulse which varies the rule extended other veterans of past wars, smacks so largely of our public virtuous indignation against gifts to other Pacific railroads, which the Union Pacific has so zealously spent its money in arousing everywhere throughout the country, that it often is difficult to treat the matter seriously. We would give our wild lands to any corporation which would construct a railroad through them. But the Union Pacific thinks it an erroneous policy, and we submit, with a smile, however, at its shrewdness in moulding public opinion against our views. It reaps a rich harvest by its monopoly, and makes more money each year through it than the government receives annually in gross for all its public lands. Our observation here is that every virtue which has public money or property, directly or indirectly connected with it, is as duty bought and paid for as that directed against gifts of Western land to opposition Pacific Railroads.

THE PRESIDENT.

held his last reception on Tuesday night, and the White House was as usual most uncomfortably crowded. It required an hour nearly to get from the cloak room to the Blue Room, where Mr. and Mrs. Hayes received. There is such a dull sameness in these receptions that attending one suffices to gratify ordinary curiosity; and yet

there are those who attend all and who, not satisfied with passing through the jam and shaking hands once in the same evening with the President will repeat it as often as time will permit. Those who have never seen the glittering display worn by handsome ladies and the richly furnished rooms of the White House under the glare of gaslight accompanied with the fascinating strains of music from our fine marine band, cannot but enjoy a reception. The utmost good humor prevails. The owner of the richest silk and costliest jewels submits apparently with the best grace to the elbowing of some rather plainly dressed plebeian. Policemen are at every turn to keep the crowd in line and to preserve order, excepting in the East Room, to which each caller must at once pass after the President has shaken hands with him, this is large enough to permit comfortable expansion for the large numbers who pour into it.

Lent will soon end our gay season of receptions and parties and to none will it come more welcome than the family of the Cabinet Minister, as the labor imposed on them by the etiquette of receptions is simply an outrageous demand upon poor human nature. Every card left at the house of the Secretary by a caller must be responded to by a call from the Secretary's family, hence Lent is hailed almost as a deliverer from evil, since it puts a stop to these senseless compliances with so-termed official etiquette.

It is not generally known that go no further South than this during the winter. They congregate here by the millions and have roosting places within three miles of the city. Early in the morning in huge flocks they course down the Potomac and late in the evening return to their roosts in the pine groves which lie adjacent to the river. They follow the tide swamps whenever bared by the ebb-tide and subsist upon the crabs and other water animal life which may be left exposed. But why they do not remain some 20 or 30 miles down the Potomac where the pine groves are a hundred times more extensive than here, and where ice never forms is unexplained. We have gone near a roosting place, of a few acres extent, about dusk and were surprised to note the immense number of these birds clinging to the branches of the trees. They keep up an incessant cawing all night long and when disturbed literally fill the air with their confused masses and cries. When warm weather comes they leave us and are rarely seen here during the summer as they are further North during the winter.

THE USE OF TOBACCO.

is very general in China. Men, women and children smoke. The pipes used as a rule are of brass material, and are so constructed that the smoke is drawn through water in the bowl. Rude bamboo pipes constructed upon the same principle are, however, frequently used by the poorer classes of the people. The manufacture of cigarettes is a lucrative business in China as large quantities of them are also used by the people. The tobacco is prepared at the manufactory for the pipe by being steeped in some fluid and pressed into a solid condition; and is finally placed in clamps where it is spliced into shavings with a small plane specially adapted to the purpose. These shavings are sold in the market to the dealers in the article. Cigarettes are made from broken dried tobacco leaves. The chewing of tobacco is a habit not practiced in China.

More About Educated Ministers.

Mr. Editor, one of 'em's been here, I saw him, heard him preach in my own pulpit. And what do you think—he's got all them new notions. He said he was sent by the board. He told my people they must meet every Sunday and study the Bible and sing and pray whether I was there or not, and sir, they agreed to do it. And several of 'em took the paper, and some of 'em have begun to have family prayers and they are beginnin' to think about takin' up collections in the church on Sunday and sendin' money off to foreign lands, and that, too, when they owe me ten dollars on last year's salary. How can they support me and send money to the heathen. That man tried to make me believe that a church that give to missions would give more to the preacher. And he made me believe it while he was talkin', but when he went I have it my way. And now there's some of my members that seem to think they ought to be doin' somethin' for the church all the time. I wouldn't be surprised if they wanted to have preachin' every Sunday before long. The good old times is a disappearin'. The people are a gittin' too elevated. Why that man tried to make my people believe it was their duty to go to their own churches instead of goin' around and hearin' preachin' and eatin' good dinners. And that they was "responsible for the development of their own fields." And what astonishes me most is, the most sensible, the best people in the church agreed with him. And I must acknowledge his reasonin' was mighty fine, and I couldn't think of a thing to say against it. And when the brethren begin to talk to me about it, and about all his new notions, I didn't know what to say, only I said I never had been used to such things and I didn't know where they would lead to. Some of 'em are takin' my paper and they seem just as anxious to get it as they are to hear a sermon. They are beginnin' to tell me what is goin' on everywhere in the State, and what they are doin' in the Sunday-school, and ever so many things that's new. They've actually put stoves in the church and fixed the windows so that you are mighty near as comfortable as you are at home, when you are in church, they've got a new Bible, and they've cleaned up the graveyard, and they are talkin' about coverin' the house and puttin' new seats in it, and now, sir, there is a nice new

Job Slandered.

Mr. Spurgeon, the great London preacher, in a recent sermon from the text, "She said, If I may touch but his clothes, I shall be whole" (Mark 5:28), published in the Examiner & Chronicle of the 21st ult., after discoursing beautifully upon the woman's resolute purpose to have a cure at any cost and the priceless boon of such cure, remarked that Job says, "Skin for skin; yea, all that a man hath will he give for his life." The most careless Bible reader knows that Job never uttered such an untruth in all of his mournful life. Any one, upon reading the 2nd chapter of Job, will see at a glance that it was Satan, instead of Job, that spoke these words. The Holy Spirit has simply recorded what Satan said. Truth to many the saying looks like truth, yet the devil never told a more plausible lie. We know that many in the ages past took joyfully the spoiling of their goods and freely yielded up their lives, rather than their profession. How thankful we ought to be that the blessed Bible survives its friends as well as its foes.

T. M. BARBOUR.

Dis. Ev. State Mis. Ed. Tuscaloosa, Ala., March 7th, 1878.

Miss Piskering, a spiritualistic medium, conducts her seances in Rochester, N. H., under safe conditions. No newspaper reporters are admitted; the spectators are kept ten feet distant from the cabinet by a strong railing; and her husband announces, at the opening of each evening's performance, that he will instantly shoot anybody who attempts to grab a "materialized form."



Alabama Baptist.

SELMA, ALA.

THURSDAY, MARCH 14, 1878.

HOME AND FARM.

THE OLD BARN.

[CANADIAN BAPTIST.]

Rickety old and crazy. Shingleless, lacking some doors; Bad in the upper story. Wanting boards in the floors; Beans string, the straw aways, Ridgely yellow and gray, Hanging in helpless innocence Over the mows of hay.

Oh, how I loved the shadows, That cling to the silent roof, Day dreams wove with the quiet, Many a glittering wisp, I climbed to the highest rafters, And watched the swallows play, Admired the knots in the boarding, And rolled in the billows of hay.

The Progressive Farmer.

A progressive farmer is one who progresses in his profession. Every year you can see an improvement in his farm. His crops are better. His farm grows richer instead of poorer. He has a wise system of rotation of crops, and sows clover for pasturage, and hay to keep the fertility of the land. He makes better fences, removes stumps and stones, applies manures, erects gates and keeps buildings in repair. He has shelter for his implements, and every plow and harrow, reaper and mow, wagon and cart, is protected from the inclemencies of the weather, as much as his family. He has good barns and stables to hold his stock, and the hay, straw and grain to feed them. He has a generous supply of water close at hand, so that time may not be wasted in affording it to them. He gets the improved breeds of stock because it takes less to feed them, and they sell higher than scrubs. He uses the best implements and machines as fast as his means enable him to, and he lays out work for stormy days, as well as pleasant ones, so that no time may be lost. He has a good orchard and garden, and finds that it pays to take good care of them. And lastly he subscribes for good agricultural papers, which shed light upon his profession.—Coleman's Rural.

THE COMPOST HEAP.—The day is not far distant when the size of the agricultural standing. Agricultural operations, conducted without fertilizers or with purchased compounds will, sooner or later, result in pecuniary ruin. Compost heaps of far greater value than tons of cheap chemical fertilizers are offered for sale in every market, should be found on every farm, and will be when the principles of true economy are thoroughly understood.—So, Farmer.

Selected Recipes. To clean silk, stained by lemon juice, vinegar, oil of vitrol, and other sharp corrosives wash it through a soap-suds to which a little pearlash has been added. This plan is said to be very efficacious.

TO CURE HOARSENESS.—A small quantity of pulverized borax, about the size of a pea, dissolved in the mouth and let slowly run down the throat, will stop the tickling and cure hoarseness almost instantly.

MUTTON CHOPS.—Trim neatly, season, and dip each chop into a beaten egg and then in cracker crumbs; put into the oven in a dripping-pan with two spoonfuls of butter and a little water; baste frequently and bake until well browned.

TO CLEANSE OLD COINS.—Dissolve oxalic acid in water, making a strong solution. In this dip the coins and brush them till the tarnish is removed. Nothing is better than this solution for cleaning brass. After thorough cleaning polish with oil of tin.

ALMOND CANDY.—Boil slowly one pound of white sugar and a coffee-cupful of water one-half hour; clear with the white of an egg; test by raising up a spoonful of the syrup, and if the threads snap it is done; stir in a cupful of almond meats, blanched and chopped, and pour into buttered tins; when nearly cold, mark in narrow strips with a knife.

THE BEST INSECT DESTROYER.—According to the Journal of Chemistry, is alum water. Put the alum into hot water and let it boil until it is entirely dissolved, then apply it with a brush to all cracks, closets, bed-rooms and other places infested by insects. It is certain death to ants, bedbugs, roaches and id genus omne.

while there is no danger in using it of poisoning any of the family, or injuring property. THE GROUP.—The Journal of Health says: When a child is taken with croup, instantly apply cold water—ice water if possible—suddenly and freely to the neck and chest with a sponge. The breathing will almost be instantly relieved. Let the sufferer also drink freely of the cold water. Then wrap it dry, cover it warm, and soon a quiet slumber will relieve all anxiety. It is best in serious cases to send for a physician as soon as possible.

CLEANING BEDDING.—To the subscriber who asked how to wash comforters, without taking out the cotton, I would tell my way. Hang them on the clothes line, in a hard rain, turning so as to let both sides have the same shower bath. You will be surprised to see how nice they will look, and how puffy and light the cotton will be. I treat feather beds and pillows in the same way, only have a frame of some kind to spread them upon. It improves the feathers as much it does the ticking.

GOOD SOAF CAKE.—At night take three cups of milk, two cups of sugar, one cup of yeast, and a little salt; stir thick with flour as for pound cake. In the morning, if light, take two cups of sugar, two cups of butter, two cups of milk, two eggs, one nutmeg, one teaspoonful of mace, beat all of them well and add to the dough, then stir them well together, put in tins, let them stand one hour, and bake one hour. Your oven should not be very hot. This makes four loaves. For frosting, allow the white of one egg for each loaf. Beat the whites until they stand alone, all to a froth, then stir in enough sugar to sweeten.

POTTED BEEF.—Take a piece of lean beef weighing five pounds and trim it from the skin and gristle; put in a covered stone jar with a half teacupful of water and stand the jar into a kettle of boiling water to boil from five to six hours; see that the water does not boil into the jar. When done, take it up and cut into shreds; then pour in a mortar with a seasoning of pepper, salt and ground cloves. When smooth and like paste, mix with it ten ounces of clarified butter; press into little jars, pour butter over the top and tie down for use.

BLACK DYE FOR WOOLENS.—Allow one pound of logwood for each pound of goods to be dyed. Soak it overnight in soft water, then boil one hour and strain the water in which it is boiled. For each pound of logwood dissolve one ounce of blue vitriol in lukewarm water sufficient to set the goods. Dip the fabric in, and when saturated with the vitriol solution, turn the cloth into the logwood dye, keep it scalding hot twenty minutes. Drain without wringing, dry in air, and set the color by immersion in salt and water. One teacupful of salt to three gallons of water.

CHILDREN'S DEPARTMENT.

GRANDPA'S STORY. [W. M. F. ROUNDE.] A story? A story? Ah! yes, my dear children, come, hear you closely 'bout grandpa's knee. I'll tell you a story—a sweet little story—A story that happened to grandma and me. An old man—I know it—my hair is all snow, And I've touched the full cycle of three-score-and ten; The story I'll tell you—it happened, my darling, When I had a grandpa, and I was "Wee Wee."

And grandpa, dear grandpa, who sits there so fat and bald and dimpled, a right pretty face, We were playmates, my children, your grandpa and I were. We were as children—ah! how the years pass! The story? Hello, there is mist on my glasses, It always will come, when I think of that day, It will be a minute—hand grandpa his handkerchief, The story I'll tell when I've wiped it away.

You see we were playing—your grandpa and I were—Were playing that we were the "Babes in the Wood"; And we were lost in the depths of the forest, And pretended to cry—as last babies should. And I saw grandpa crying, and forgot she was playing, And then I cried too, hard as ever I could. Then grandpa she laughed, and I smiled through my crying, And so we stopped playing the "Babes in the Wood."

And all our lives through we've been working and playing, And laughing and crying, as we did in the games. For when grandpa has cried, my eyes have gone misty, And my smiles have all come when grandpa's name!

The Grant and the Missing Children.

Did you ever hear the German story of the Grant and the Missing Children? It tells what happened a long time ago in a village among the mountains. One summer, there, the children began to disappear one by one. It was certain that they were not kidnapped, said it was just as sure they did not run away. The first that vanished was little Hans Stobbelt. "Has anybody seen my Hans?" cried his granny, standing outside the door of her cottage. "I had just told him I wanted him to go to the miller's, and he has disappeared, somehow all at once, without knowing what the errand is. Hans! where are you?" she shouted. "Why, he was here just half a minute ago!" But none of the neighbors could tell anything of Hans. What is more, Hans did not reappear. The night passed and he did not come; the next morning nothing was to be seen of him. All the neighbors were much excited, for though Hans had not been a good boy, everybody was sorry at this having happened to him.

While a group of them around about the grandmother were pitying her, a cry arose from one of the cottages. Those who hurried there, found Frau Hieckel standing near the hearth with her hands raised, gazing vacantly before her. "My Gretchen is gone!" she said in a frightened tone. "I just bid her clean the hearth, and when I looked again she was not there. Where is she going?" she asked, turning from one to another of them. They could only shake their heads. In fact, they thought Frau Hieckel had gone mad. But it was quite true that Gretchen was to be found, though they looked everywhere for her, both indoors and out.

That day three other children vanished. On the next day five went. All the village was in alarm, that the children were, for they tried to keep it from the children themselves. There was no certainty about any boy or girl in the place. The grown-up people had but to turn their backs, and he or she was gone in an instant. At last, strange luck was got to the mystery. Little Augusta Hirsch vanished when her aunt, as well as her mother, was in the kitchen.

The little girl said, "I saw her! At her mother's bidding, she had just taken the broom to sweep behind the stove, when all at once she disappeared, just as she was speaking the words, 'I wish I were a fish!'" But she had time to finish, "I heard nothing more. She was gone like a flash!" "That is very strange!" exclaimed Granny Stobbelt, who was one of the justices. "Now you speak of it, the last words I heard my Hans say behind my back were, 'I wish—'" "Those very words my Gretchen said," said Frau Hieckel.

Indeed, nearly everybody who had lost a child came forward, and each and all were able to confirm this. The children only went when their elders had set them to do some task; second, that in the act of vanishing, they uttered the words, "I wish—"

"My Gretchen is gone!" cried William Neumark, appearing excitedly at the gate of his little garden. "My ears are quick," he added, as the neighbors gathered round, "and I clearly heard all he said. I had bid him dig faster, and he answered, 'I wish there was no digging!'" "Why, but Hans did not want to go to the miller's," Granny Stobbelt hastened to say. "No," cried Frau Hieckel, "did my Gretchen like to dust up the hearth!" "It is so!" solemnly said William Neumark. "They are taken away for being discontented at there being any work to do in life. They want it all played."

All the hearts grew more afraid on hearing this, and looked one at another. Scarcely a minute passed before a shudder in the group said: "What great shape is that I see upon the mountain yonder?" Every head turned toward the Eagle Cliff, as it was called. It was a lofty rock some distance from the village, but looking just down the valley toward it. The distance was too great for things on the rock to be clearly made out, but the woman declared that she could see the figure of a giant sitting there. She said he was clothed in a mantle, and half blown back by the wind, and that he wore a hood or cap of lead. No sooner did she say this than several others saw it all. Then two or three voices cried out together: "See, he is lifting his right arm and beckoning!" At that instant a cry sounded from one of the houses. They knew it meant that a child had vanished. While they were looking in amazement, the giant again raised his arm beckoningly. As he did so, there came a fresh cry—another child had been taken. "The whole thing now was plain—the children disappeared whenever the giant on hearing their complaining wishes, signalled for them."

The next morning his huge shape could be seen more distinctly sitting on the rock, and whenever he beckoned, a child went. The white-haired Lutheran minister, just as the sun was setting, came in front of the crowd and said: "Let us each to-night by our bedside pray that the children may be forgiven and restored to us." This prayer was answered. Early the next morning, some who were watching raised a cry, saying that the children were coming back. In a long procession the little people were seen winding down the valley. Their fathers and mothers and all the inhabitants met them to meet them. They were astonished to see how meek the returning children were.

"Oh, let us get back to our work in helping poor," cried out a hubbub of boys and girls' voices. No sooner had they neared the houses than the boys rushed into the gardens, and snatching up spades began to dig while the girls, darting into the dwellings, instantly were busy sweeping, dusting, and polishing. The explanation they all gave was this: "While we were kept inside the mountains, we were not allowed to do anything at all, and this was so hard. The good giant said that we could not have play without work also."

All looked toward the rock, but the figure of the giant was no longer to be seen. The boys and girls were much the better for his visit.—The Churchman.

Worldly Amusements.

A teacher in one of the public schools was questioned by a pupil as to whether it was proper for a Christian to indulge freely in worldly amusements. In reply to this question, proposed so suddenly and without any apparent cause, the teacher said:—"That depends on a matter about which every one must decide for herself, after serious consideration. The Bible says, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' If you can thus glorify God you are at liberty to engage in such amusements. If you can ask the blessing of God upon what you are about to do, or if you can ask him to go with you where you are about to go, you need no scruple or hesitation. But," she added, "I think that when the time comes there will be no difficulties in the way. You will find that your heart, having taken in Christ, will be so full of him that you will care little for worldly amusements."

Here the conversation ended; the teacher soon forgot the little talk, and knew not what seed she had sown. But not so with the scholar. More than two years had passed, when to the surprise of the teacher the girl came to her one morning before school, and said:—"Miss A—, do you remember a question I asked you when I was in your division about worldly amusements and a Christian life?" Miss A— did not at first recall it; but after awhile she was able to do so, and said:—"Yes, I do now remember it. Have you found it so?" "Yes," said Minnie, "and it is all right now."

Wishing to draw her out, Miss A— said, "What is all right?" "Why, my duty as a professing Christian in regard to worldly amusements, and what I should do with the desire for them. But it is just as you said—I have no desire for them. When I gave myself to Christ, he so filled me with himself that I had no wish for anything without him."

PUZZLES.

DECAPITATIONS.

[SELECTED.]

I. Entire, I am a paradise; behold me, and I am a cavern.

2. Entire, I am a knot; behold me, and I am a yam.

3. Entire, I am a bird; behold me, and I am a riotous noise.

4. Entire, I am an article of food; behold me, and I am an abbreviation.

5. Entire, I am what girls sometimes wear; behold me, and I am a tree.

COMPARISONS.

[SELECTED.]

I. Positive, a measure; comparative, a part.

2. Positive, a support; comparative, suitable.

3. Positive, a personal pronoun; comparative, a pronoun.

4. Positive, to exist; comparative, a beverage.

5. Positive, a flaw; comparative, an article of food.

6. Positive, an article of food; comparative, a relative.

7. Positive, an auxiliary verb; comparative, a gathering.

8. Positive, reckless; comparative, a slice of meat.

9. Positive, at a distance; comparative, to present.

10. Positive, a staff; comparative, to rove.

ANSWERS TO PUZZLES IN LAST WEEK'S ISSUE.

I.—1, Pro-noun; 2, Pro-car; 3, Provision; 4, Bee, beer; 5, Crack, crackler; 6, Broth, brother; 7, Must, muster; 8, Rash, rasher; 9, Offer, to Wand, wander.

II.—The grace of God that bringeth salvation hath appeared to all men.

HUMOR.

Much of the charity that begins at home is too feeble to get out of doors.

"No, ma'am," said a grocer to an applicant for credit. "I wouldn't even trust my own feelings."

"A hopeful minister says that he has no doubt that the time will come when the members of a church choir will behave just as well as other folks."

What a hideous thing this French exclaims Dan Dietrich, with his lesson book in his hand. "If I want to say: 'Do you go?' the idiom makes me put it: 'Is it that you do go?' Stuff! nonsense!" "They do this thing better in Wales!" interpolated Jim Milligan. "How?" They only say: "Gggi jijnhr ddrzhr!"

Old John Berry, that used to live up Lake Champlain, liked to tell a big story. One evening, sitting in the village store, he said he once drove a horse 72 miles in one day on the ice, when the ice was so thin that the water spouted up through the holes cut through it by the horse's hoofs. One of the bystanders remarked that 72 miles was a pretty good drive for one day. "Yes," said Uncle John, "but it was a long day in June."

A wild Texas boarded the train at Fort Worth for Dallas. It was his first ride on the cars, and as the conductor reached in his hip pocket for his punch, the sharp eye of the Texan caught a glimpse of his polished handle, and quick as thought he leaped a navy cut on the conductor saying: "Put 'er up, or I'll blow daylight through you. No man can get the drop on me."

It is told of the late Doctor Winter Hamilton, of Brighton, that one day he went into the town to buy a fish. The fishmonger was a female member of the Society of Friends. Having made his purchase, he requested her to send it to his house. "What is this address?" asked she. He replied: "Direct to the Reverend William Hamilton," at such a place. She hesitated a little, and then taking a card and pen and ink, she handed them to him and said, "Perhaps thou wilt reverence thyself."

A few days ago, a Chicago lawyer filed a petition in the District Court, in which the plaintiff is an old Mexican woman. The district clerk, as is usual, wanted security for costs. Said the lawyer: "She is not required to give a cost bond. She is a pauper, and will make an affidavit to that effect." "Why, she need not," to own real estate," observed the clerk. "I know she has nothing now," retorted the lawyer. "Have you collected your fee in advance?" "You bet I did." "It's all right then. I am satisfied she is a pauper now," sighed the clerk.

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VEGETINE CANNOT BE EXCELLED. CHARLESTOWN, MASS. H. R. STEVENS, Dear Sir:—This is to certify that I have used your "Blood Preparation" in my family for several years, and think that, for Catarrh, and Glandular Affections, it cannot be excelled; and, as a blood purifier or system medicine, it is the best thing I have ever used, and I have used almost everything. I can cheerfully recommend it to any one in need of such a medicine. Yours respectfully, MRS. A. A. DINSMORE, No. 19 Russell Street.

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