

The Alabama Baptist.

Vol. 4.

SELMA, ALABAMA, THURSDAY, MARCH 28, 1878.

No. 48.

SUBSCRIPTION—CASH, AS FOLLOWS—
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THE DREAM OF PIO NONO.

[L. L. WITHERS.]
It chanced that while the pious troops of France
Fought in the Crusade, Pio Nono preached,
While time the holy Boardman stayed his hands,
The Hur and Aaron, meet for such a Mo-
ment, stretched forth from Naples toward rebel-
lious Rome.
To bless the Ministry of Oudiner,
And sanctify his iron homilies.
And sharp persuasions of the bayonet,
That the great pontiff fell asleep and dreamed.

He stood by Lake Tiberias, in the sun
Of the bright Orient; and beheld the lame,
The sick and blind kneel at the Master's feet
And rise up whole. And, sweetly over him,
Dropping the ladder of their hymn of praise
From heaven to earth, in silver rounds of song,
He heard the blessed angels sing of peace,
Goodwill to men, and glory to the Lord.

Then one, with feet unshod, and leather
Hardened and darkened by negro summer suns,
And hot winds of the desert, closer drew
His fisher's hat, and girded up his loins,
And spake as one who had authority.
"Come thou with me."

Lakeside and eastern sky
And the sweet song of angels passed away.
And with a dream's alacrity of change,
The priest, and the stout fisher by his side,
Beheld the Eternal City lift its domes
And solemn fane and monumental pomp
Above the waste Campagna. On the hills
The blaze of burning villa rose and fell,
And momentarily the martyr's iron throat
Keened from the trenches; and, within the walls,
Sharp crash of shells, low groans of human pain,
Shout, drum-beat and the clanging larum-
bell, and tramp of hosts, sent up a mingled sound,
Half wail and half defiance. As they passed
The gate of San Pancrazio, human blood
Flooded forth like a river, and the dead
Men choked the long street with gashed and gory piles.

A ghastly barricade of mangled flesh,
From which at times, quivered a living hand,
And white lips moved and moaned. A father
Took his gray hairs, by the body of his son,
In frenzy; and his fair young daughter wept
On his old bosom. Suddenly a flash
Clove the thick sulphurous air, and man and maid
Sank, crushed and mangled by the shattering shell.

Then spake the Galilean: "Thou hast seen
The blessed Master and his works of love;
Look now on this! Hear'st thou the angel
Above this open hell? Then God's high priest,
Thou the Vicar of the Prince of Peace,
The successor of his chosen ones! I, Peter, fisherman of Galilee,
In the dear Master's name, and for the love
Of his true Church, proclaim thee Anti-
Christ."
Alien and separate from his holy faith,
Wide-se the difference between death and life.
The hate of man and the great love of God!
Heave, and repent!"

Then the pontiff woke,
Trembling and muttering over his fearful dream.
"What means this?" cried the Boardman.
"Nothing more," said the pontiff.
"That your majesty hath all too well
Cared for your poor people, and that, in
truth, the Holy Father's supper troubleth him,"
Said Cardinal Antonelli, with a smile.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

[Prepared expressly for the Ala. Baptist.]

Lesson for April 7th, 1878.

Josiah's Early Piety.

2 Chron. 34:1-8.

Golden Text.—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Ecclesiastes 12:1.

EXPOSITORY.

Introduction.—This lesson is a pleasing instance of piety in a young man, and piety that was earnest and steadfast. From this we may gather that early piety is most likely to remain consistent and steadfast. Manasseh died about 643 B. C., and was succeeded by his son Amon, whose wicked reign lasted two years only—643-641 B. C. He was assassinated by his own servants; but the conspirators reaped no benefit, for the people indignantly put them to death and acknowledged Amon's son Josiah, then eight years old, as king. Josiah seems to have been subject to a regency, and a godly one too, until he was twenty years old, when, perhaps, he assumed kingly authority. We can say, also, without hesitation, that he was certainly under good influences from his childhood; nor need we doubt that this was partly through the good offices of the repentant Manasseh, in his reformed old age.

I. JOSIAH'S EARLY PIETY. 1-3.
From 2 Kings 2:12 we learn that it was by a sort of popular election that Josiah was made king, when eight years old, and the good result of his father's assassination was that Josiah was, while young, placed under the authority and instruction of good persons, who taught him the ways of the Lord. Conspicuous among these were Shaphan, the Secretary, Hilkiah, the High Priest and Huldah, the prophetess with her husband Shallum, keeper of the royal wardrobe. Consequently, we read that Josiah imitated the pious and godly example of David, and when,

at sixteen, it became necessary, so to speak, for him to avow his principles, he decided positively to serve and worship the God of his forefather David. This pious and prompt decision affected his whole life and remained steadfast unto the end.

2. HIS ZEAL IN GOD'S SERVICE. 3-7.
About twenty years of age his kingly authority which previously, perhaps, had been wielded by a regency, came fairly into his own hands, and he began at once, in the most decisive and salutary way to root out idolatry, by destroying the idolatrous places of worship and idol-images, and breaking down the altars and images of Baal, both wooden and metal, reducing them to powder and sprinkling them upon the graves of the idolatrous priests, so as thoroughly to defile them in the eyes of the people. Thus even the ashes of idols and idol-images, were rendered abominable in Jewish eyes by him, and polluted so as no more even to be touched. Nay, he went further—he disintegrated the bones of idolatrous priests and burnt them on idol-altars, thus polluting those altars, as bones were unclean. Num. 19:16. In Samaria and the territory formerly occupied by the rebellious tribes, he destroyed the idol-altars and temples, burnt the images of Asarte, put to death the priests of the idolatrous high places and ransacked the sepulchres of idolatrous priests and strewed their dirt and bones on the idol-altars, before he burned them. All this zeal in God's cause was a most singular fulfillment of a prophecy made over 300 years before. Read 1 Kings 13:2. The teacher should carefully read the 22nd and 23rd chapters of 2 Kings, and thus get a full idea of Josiah's reign and acts.

3. HIS CARE FOR THE TEMPLE.
A period of about 225 years had passed since the temple was repaired in the days of Joash, 2 Chron. 24:4-15, and no doubt it was considerably dilapidated through neglect and abuse, and needed extensive repairs. So, 622 B. C., in the 18th year of his reign, Josiah appoints a commission to take charge of and count the money that had been contributed for that purpose. See 2 Kings 22:4. It was his purpose to fully restore the temple worship and form a new covenant with God. He carried out all his pious purposes, and what is better, remained faithful, to the end of his life. Let us learn—
1. How early a godly life may be begun.
2. How early piety tends to promote zeal, consistency and steadfastness.
3. That the young should in this imitate Josiah.

COMMUNICATIONS.
Baptist Succession.
Number VII.
We think that it will be conceded by our readers, that in our review of Dr. Jeter's able Editorials on Baptist Succession, we have vindicated the doctrine against his assaults, and have established the following facts:
1. That our Lord promised the unbroken perpetuity of his church.
2. That this promise had regard to the church in the line of local organizations—visible assemblies—churches.
3. That by the Divine wisdom, power and goodness, provision is made for the perpetual preservation of the visible church, and its ordinances; that this is plainly taught in the word of God and there ought to be received as an article of faith.
4. That, as to history, Dr. Jeter did not suggest a difficulty which cannot be met; that he raised no difficulty stronger than may be urged against any other Bible truth.
5. That his objections are unreasonable, and his impeachment of the doctrine has not been sustained by revelation, history, or reason.
6. That he failed to prove that the succession has been broken, and also failed to invalidate any testimony on which it relies.
7. And that we have offered sound reasons for believing the doctrine.

IMPORTANT QUESTION.
An important question here rises, namely, What is the character of the true church—the church to whom the Son of God promised perpetual existence? Having seen that it is a visible organization, what sect now existing is most nearly conformed to its Scriptural outline? Has it been Baptist or Pedobaptist? Has the succession been a perpetuity of Apostles in consecrated Bishops, through great State churches, or has it been a line of baptized believers—the succession of "a royal priesthood" of saints who have put on Christ in baptism? In order to answer this inquiry an appeal to the New Testament is essential. What is the order of the church delineated in this holy

Book? No man should search history for the church of Christ who is unwilling to make inspiration as found in the Book divine the guide of his search. Here is the seat of many perplexing difficulties. Men plunge into history in search of the church, forgetting of its form as drawn in the word of God. As Dr. William R. Williams, of New York, expresses it, "No safe history of her can be outlined." Without pondering the traits and laws of the first churches in the first Christian century as the New Testament points them out. With this guide in history and among the so-called councils, the inquirer founders as in a pathless forest, where trees obstruct on every side the vision and show no pathway—a very dismal swamp, where the foot sinks and the misshapen ascends and the snake lurks. As well might an inexperienced band of ship-officers start on their first sea voyage without a chart, as for any man to dip into history to track the line of the church of God without the chart of that church as given by inspiration of the Holy Spirit.

BAPTIST POSITION.
It is so far as we know, uniform with the Baptists to insist that the Apostolic churches were Baptist in order and ordinances, or if you prefer it so stated, that the Baptist churches of this age, are conformed, in all essential particulars, to the New Testament model.

This is the position assumed by Dr. Jeter in the conclusion of his articles on succession, and it is the position of all Baptists. However much we may differ on many subjects there is unanimity among us in the belief that the first churches were Baptist churches. Therefore in writing for Baptists it is not necessary to devote much space to the proofs of this. We can only briefly direct attention to the line of argument which establishes it, and first let us observe that the New Testament churches were

COMPOSED OF BELIEVERS.
John the Baptist, whose mission it was to "make ready a people prepared for the Lord," did not only preach repentance, he refused to baptize those who did not produce evidence of repentance, and warned them not to say, "We have Abraham to our father," "those now do who hold that the church of Christ is a continuation of the Abrahamic church."

The Son of God said, "My kingdom is not of this world." "I have chosen you out of the world." "Except a man be born again he cannot see the kingdom of God—Except a man be born of water, and of the Spirit he cannot enter into the kingdom of God." He made the good confession of faith in him the rock on which he built his church, and declared that that faith is not of flesh and blood but of the Father who is in heaven; He commanded only the baptism of believers and made this the order of his church and ministers always even to the end of the world.

In execution of his order his Apostles at Pentecost commanded the people to "repent and be baptized every one of you—and as many as gladly received the word were baptized—and they added to the church daily such as should be saved," and no other class was added.

Subsequently when they, in Samaria, believed Philip's preaching they were baptized both men and women. The house of Cornelius were baptized after they received the Holy Ghost. The jailer rejoiced believing in God with all his house. Lydia's household addicted themselves to the ministry of the saints and are called brethren. Many of the Corinthians hearing believed and were baptized.

Faith was demanded of the church before he could be baptized. All of the Apostolic Epistles were addressed to believers, saints, faithful brethren. And not a single passage can be found in the New Testament opening the door of the church of Christ to any other class. The word of God is as silent as the grave on the subject of infant baptism, and the new covenant knows nothing of hereditary church membership.

Neander, the great Lutheran church historian, says, "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from Apostolic institution, and the recognition of it which followed some centuries later, as an Apostolic tradition, serves to confirm this hypothesis. Genesis in the second century is the first church teacher in whom we find any allusion to infant baptism." Hist. of Ch. p. 311.

and testifies his own hope of a glorious resurrection.
John baptized the repenting Jews in the river Jordan, and our Lord himself went to Jordan onto John and was baptized in the waters of the river. "Thus it becometh us to fulfill all righteousness." Here Jesus as our leader submitted to the first ordinance of his kingdom, and bowed himself to that rite so full of symbolic teaching that it was called fulfilling all righteousness, because here he honored the badge of discipleship, and showed that the baptismal entrance into his profession is the leaving of the old ceremonial system now fulfilled and the entrance into visible union with him. The Spirit descended on him and the voice of the Father proclaimed him. All this at the door of the visible kingdom! Reader, dare you speak lightly of this ordinance, or treat indifferently the example of him who so often said, "follow me?"

The resort to the Jordan, the selecting of Enon "because there was much water there," the going down into the water and the coming up out of it, and the repeated mention of baptism by the Apostles as a burial, are all circumstances which manifestly indicate the action of baptism, while on the other hand there is not one circumstance in all the New Testament which does not harmonize with this action—immersion.

MEANING OF BAPTIZM.

And then the meaning of the word baptizo—the word always used expressive of the baptismal action—settles, or ought to settle, this matter. It is sometimes said with an air that indicates that the mere statement should be enough to defeat us, that the Baptists separate from other Christians in church relations on the bare meaning of a single Greek word. This is not true, but if it were true there is no reason why we should blush at it. A doctrine of infinite magnitude may be expressed or concealed by a single word. And the Greek word baptizo may be and has been so perverted in meaning as to show the perversion instead of the true sense is received, it effectually destroys the most beautiful and the most comprehensive ordinance ever connected with any system of religion.

But notwithstanding these perversions the learning of the world, and of Christendom has decided beyond reasonable dispute that this word signifies to immerse, dip, plunge, bury, with the anticipation of immediately rising therefrom. It has also been insinuated that the Baptists have not had sufficient learning to grapple with this question. This is not true, but suppose it were true, what need have we for learning in this investigation? The learning of all ages is arrayed in our favor, yet the real learning of nearly all sects has deposited on our side. We will not occupy the time of our readers with the oft-quoted statements of Lexicons. Their testimony is uniform and in our favor. We prefer to quote from Pedobaptist authors in theology and ecclesiastical history. Let us call up the great men who started several of the leading Protestant churches.

John Calvin, the founder of the Presbyterian church, says, "The very word baptizo signifies to immerse, and it is certain that immersion was the practice of the first church." See his Institutes.
Martin Luther, the founder of the Lutheran church, says, "The term baptism is a Greek word. It may be rendered a dipping, when we dip something in water, that it may be entirely covered with water." Expo. on Acts viii: 38.

John Wesley, the father of Methodism, says, "Buried with him—alluding to the ancient manner of baptizing by immersion." Notes on Romans vi: 4.

Now we could produce a wearisome number of distinguished Pedobaptist authors who make similar and even more decisive declarations. We will simply add a testimony from Neander, who says, "In respect to the form of baptism in A. D. 256 it was in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same." Hist. of Ch. p. 310.

CHURCH GOVERNMENT.

It is not difficult to show that the New Testament churches were free, independent, and democratic or congregational in their nature, relations to each other, and government. The Lord Jesus pronounced them all brethren, and instructed them to "call no man master, Rabbi, or father, for one is your master even Christ, and all ye are brethren"—equals. The case of discipline in the 18th ch. of Matthew shows that the church, as an independent and congregational body has control of questions of discipline. The church in its whole membership elected an Apostle—

Matthias—to fill the vacancy made by the fall of Judas. The whole church elected the seven deacons. The whole church met with the inspired Apostles to settle the vexed question about circumcision. And the Epistles addressed to the churches recognized them as clothed with authority to manage their own respective affairs. This independence is fully shown in the fact that the seven churches of Asia were held responsible for tolerating vices and heresies, and complimented for trying those who falsely claimed to be Apostles.

INSURGERS.

We have before us the works of Mosheim, Neander, Archbishop Whately, Bunson's, Hippolytus, Coleman, and others, besides a number of Baptist historical works, and the whole of them testify to the independence and democracy of the primitive churches. And they distinctly mark the great change which the ambition of priestcraft introduced, and finally placed Christendom under the rule of spiritual masters. And for two centuries the churches of our Lord maintained this primitive simplicity both in ordinances and in ecclesiastical order. We search in vain during the first two centuries for anything like infant baptism. Faith in Christ as a prerequisite to baptism was uniformly demanded. And the action of baptism—immersion—was not changed in except rare cases for many centuries later. The churches in all Christendom were Baptist in order and ordinances for more than two hundred years.

This will be made to appear more clearly in our next paper. R.

Washington Correspondence.

WASHINGTON, D. C.,
March 6th, 1878.

The passage of the Bill giving pensions to the soldiers of the 1812 war, and their widows, by nearly unanimous votes in both Houses has tended to lessen the enthusiasm of our Mexican War Veterans, and they are not nearly so happy this week as last. The fact that the 1812 War Bill elicited no debate or filibustering, and went through the House under an undisputed move of the previous question, only tends to render the passage of the bill more uncertain as to its passage, and the opinion begins to prevail that it cannot become a law this Congress, hence these veterans must necessarily exercise patience for another year or two before Uncle Sam will give them a pull at the public teat.

It is surprising the pressure that is brought to bear upon Congress to secure pensions for all kinds of beneficiaries. Take this session: here is the 1812 bill just passed; next the Mexican War Bill, which is the recipient of some very acrimonious debates; then the Arrears Bill, which gives pension back to date of discharge by wiping out the statute of limitations, which bars pension prior to the date of the allowance by the Pension Office, unless the claim was filed within five years of discharge from the Army; and finally two or three bills of minor nature, giving and increasing pensions to some other classes. Over \$30,000,000 are now required to pay pensions, and should all the pending bills become laws, at least \$15,000,000 additional would annually be required. It is claimed that in no other way can public moneys be so judiciously and generally distributed as through pensions, and it is on this ground that so many Congressmen, while upon passage of pension laws, it is not our province to discuss the merits of this claim, but the fact remains that few of these persistently urged measures fail to become laws. They override statute after statute of limitation enacted to prevent payment, and sooner or later, public moneys through them are poured out upon the country. The House is getting down to its work on private bills, and though its Committees load down its calendar with favorable reports, principally pension thus far, yet on Fridays, the days on which private bills have the preference, it will pass a score of them without a dissenting voice, and thus avert too great an accumulation. We have frequently urged the absolute necessity of compelling a vote upon every measure involving an appropriation, in order to guard our Treasury against many an insidious steal, which an apparently harmless bill involves, and the correctness of this view may be appreciated when one sees thirty bills accepted in a batch as correct, simply because of a favorable report from a Committee, and then taken and passed without a single vote. No objection is equivalent to unanimity; silence certainly gives consent in Congress.

GEORGIA LETTER.

Mr. Editor: Just two months ago the writer entered upon the pastoral duties of the church at this place. The cordial greeting which has been extended by the members of his own charge, and by the citizens of the town, has greatly alleviated the pain experienced in sundering so many ties on leaving his native State.

THE CHURCH.

At this place has not enjoyed a season of prosperity for years, but on the other hand there has been a marked retrogression on the part of the Baptist cause here. But whatever has been the disposition of the membership heretofore, I find willing hands and enthusiastic spirits among the brethren, as is evinced by the thorough repair of the church edifice, by the fitting up of an elegant study for the pastor, and by the prompt attendance upon the meetings, whether Sabbath or weekday.

ALBANY.

I find that Albany is regarded as a point of high importance by the Baptists of Georgia. As a denomination the Baptists are, by odds, the largest in the town, and if they were thoroughly organized as a working force they would wield an influence of power here, not only within the town proper, but without in the surrounding country. Dr. DeVotie, the Corresponding Secretary of our State Board, tells me that the region

SOUTH OF ALBANY.

even to the seaboard—a distance of one hundred miles—is one of gospel destitution. Lying contiguous to it, as we do, it is expected that we will contribute largely to the spiritual enlightenment of that section.

THE POPULATION.

Albany is claimed by some to be 5000; by others less. In importance it is regarded as standing in advance of any other town in Southwest Georgia, though it is not as large as Americus. The elements of prosperity which it possesses, and by which it is surrounded give it the promise of decided importance as a point of view in the near future. There are meeting here three important rail-

roads, one of which is the direct line of travel to Florida from the West and the Northwest. It will at no distant day be the head of navigation on Flint river, as it was in days ago. The improvement of the river below this point is now contemplated; and already the citizens have taken steps to give practical shape to the money appropriated to the government to this purpose. These taken in connection with the agricultural support derived from the fertile lands surrounding the place in all directions, are destined to make Albany a place of commanding importance in this section of the State.

THE SOUTHWESTERN INDUSTRIAL ASSOCIATION.

having a constituency of several counties, have located their Fair Grounds at this place. In point of locality and of accessible facilities, the grounds are pronounced the finest in the South. The extensive buildings are rapidly approaching completion, preparatory to the opening of the first exhibition of the Association which will be about the middle of May.

THE ALABAMA BAPTIST.

It gladdens me to see the assurance with which the ALABAMA BAPTIST has entered afresh upon its mission of usefulness. I can never lose my attachment to it, nor the interests of which it is the earnest exponent, although I do not enjoy that personal connection with these interests which I once enjoyed. The reports from the missionaries in the employ of the State Board must be highly gratifying to the Baptists of Alabama. I shall regard with interest the unfolding of that plan of missionary enterprise adopted by the Board at Talladega.

I may possibly write again sometime.

Albany, Ga.
B. F. R.

The Past and the Present.

Dear Baptist: My attention has been called to my diary for 1859. I find that during that year, Sumterville and Jones' Creek churches, in Sumter county of this State, gave to Missions, the education of young ministers, and to other benevolent causes, more than Nine Thousand Dollars. Besides this, they sustained liberally their own church operations.

The largest contribution was made by Bro. Jere H. Brown, who, during that year, also gave, for the endowment of a professorship in Howard College, Twenty-Five Thousand Dollars.

The war made that contribution worthless, but the worthy deed of Bro. Brown shall not be forgotten. There are not many Baptists in Alabama, to-day, who have the ability to give so large an amount as Bro. Brown gave, but I must believe there are many who are moved by the same spirit, and who would give as liberally, if they had the means.

It is encouraging to learn how nobly Howard College has struggled on, and what a good work it is doing under adverse circumstances with a mere trifle of endowment. It is pleasant to learn that Home Missions are so highly approved by the Baptists in our State, and that so many are engaged in this good work.

Bro. McIntosh does not plead for the Indian in vain, nor are his efforts in the cause of Domestic Missions unappreciated.

It is to be feared that our brethren are forgetting the Foreign Missions of our Southern Baptist Convention. Alabama will certainly give more than Six Hundred Dollars a year to send the Gospel to heathen lands.

I know this would be the case if our Secretary, Dr. Tupper, could spend a few weeks with us. His visit to Union Springs will long be remembered by us. His impressive and earnest appeals for the heathen will not be unheeded. Our members, while doing well for Home Missions, will not suffer the cause in China, Italy and Africa to be neglected.

We have been cheered within the past month by the addition of twelve members to our church by letter.

Fraternally,
T.
Union Springs, Ala., March 10, 78.

roads, one of which is the direct line of travel to Florida from the West and the Northwest. It will at no distant day be the head of navigation on Flint river, as it was in days ago. The improvement of the river below this point is now contemplated; and already the citizens have taken steps to give practical shape to the money appropriated to the government to this purpose. These taken in connection with the agricultural support derived from the fertile lands surrounding the place in all directions, are destined to make Albany a place of commanding importance in this section of the State.

ITEMS.

It is said that Sifting Bull is preparing for another war.
Chung Lung, a Chinaman, is to be one of the speakers at the Yale pilgrims' exhibition.
The mortality from cholera of pilgrims at Mecca at the end of January exceeded 100 daily.
More than \$400,000 in gold and notes were found in Plus IX, a apartment. The entire amount has left is estimated at near \$25,000,000.
San Francisco claims a population of 308,215, an increase since March 1, 1877, of 7,195. This claim is based upon untrustworthy estimates of the canvassers for a city directory.
The Emperor of Russia has signed a charter authorizing L. B. Shaw, E. G. Burgess, T. B. Lane, and other New York capitalists, to erect and operate grain elevators throughout the empire.
Four school boys of Glover, Vt., thrashed their school teacher the other day, and put him out of the school house. He had them arrested, and it cost them \$60 apiece before they got through with it.
Out of eighty-nine samples of beer, and of materials used in the brewing of beer, examined last year by the British Inland Revenue authorities, sixty-one were either adulterated, or of illegal ingredients.
The *Journal de Commercio* of Brazil states that 32,000 persons have been driven by famine from the province of Ceara, Brazil, where the loss of cattle is estimated at ten million piastras. Nearly every animal has died from want.
The reason given for a girl's not being able to throw anything with the accuracy of a boy is that her collar bone is some inches longer and some degrees lower down, and being long and crooked, interferes with the free action of the shoulders.
Two Pennsylvania ladies were conversing in the gallery of the United States Senate, when one of them asked the other if she didn't think Don Cameron a great improvement on his father. "No," was the answer. "he can't begin to write such love letters as the old man."

Engineering says.

"About a dozen German telegraph offices have been provided with telephones, and these appear to have proved so effective that forty-eight more offices are now being provided with similar instruments."

Canon Farrar announces as the result of his study of the Jewish Talmud, that there is more beauty and poetry in a single book of Homer than in the entire Mishna, and more wisdom and depth in a single chapter of St. Paul than in all the folio volumes of the Talmud combined.

A mother whose crying infant made the sermon of her pastor almost inaudible was going from the hall when the clergyman spoke up, saying: "My good woman, don't go away. The baby doesn't disturb me." "It isn't for that I leave sin," was her reply; "it's you disturbs the baby."

An Ohio court has just granted a man's petition for divorce from his wife on the ground of her habitual drunkenness, the intoxication arising from the excessive use of morphine. The Court held that it makes no difference in law whether the intoxication proceeds from the use of strong drink or from narcotics.

A young radical, Russophilist, dining with Lord Salisbury at Hatfield last night, was very denunciatory on a distinguished Turkophilist and finished by dubbing himself a Philistine. "Why Philistine?" asked the other. "Because," whispered Lord Salisbury, who had evinced unmistakable signs of boredom, "you are afflicted by the jawbone of an ass."

"I have many friends when I have money," said the unknown German who attempted to drown himself to escape the pangs of hunger, and was rescued by Officer Moylan. "I have none now." What a message of misery is this pathetic speech! What an echo of that underworld of the great metropolis, whose reality is more marvellous than any romance!

A young man in Dover, N. H., saw an advertisement in a New York paper which read thus: "Any one sending us twenty-five cents will receive in return something which will be of immense value to him." He sent, and received in reply this: "Don't be such a fool as to send your money to us again, but keep it in your pocket."

Mr. L. C. Boardman of Seneca Falls, N. Y., was recently employed by Mr. D. V. Bundick, of Buffalo, to disinter his wife, who was buried in the Canoga cemetery, near Canoga lake, four years ago this month. The corpse was as hard and heavy as stone. The clothing which had rotted, lay in folds on the floor, which was as white as marble and as full and natural as in life. The body had turned to stone. It weighed 400 pounds. It was taken to Buffalo.

Washington, March 7.—The Secretary of the Treasury has determined that the first silver dollars to be issued will be used only in exchange at par for gold coin, or for the purchase of silver bullion, or the market price. He does not feel at liberty to use them for current expenses until the amount coined is sufficient to furnish all alike, without discrimination, nor does he deem it expedient at present to exchange for United States notes, or to use them in payment of the interest on the public debt until the amount coined is sufficient to enable him to do so impartially. The silver certificates will soon be ready for issue, and are of the form of bank notes, engraved in the best manner, and printed on bank note paper.

