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## UNFORGOTTEN.

[DUDLEY WILLIAMS.]

The vernal blooms come blushing in the light  
Of genial rays from Uriel's burning throne,  
And on each flower, some fond remembrance  
blown,  
All dewy with the unrepented tears  
Of Southern love through long and weary  
years,  
Breathes holy incense from its pinions bright.

The soft winds lightly rest upon the ground,  
While sleep the brave dead wrapped in martial  
shroud!  
A Jackson—Lee—a Sydney Johnson crowd  
Upon our souls in reverential pride,  
And link them to the cause in which they  
died.  
In bonds that strengthen them as the years  
roll round.

The bugle's blast—the fiery belching can-  
non's blaze,  
Is hushed—no aimless now and choked with  
rust:  
A gallant Pelham sleeps in shapeless dust  
That feels the violet blooming on her grave,  
Exhaling sweetness from a heart so brave;  
Returning Spring will keep alive its praise.

In hope we twine a floral chaplet  
Of Spring's first trophies for the Boykin Grey,  
In tears upon their tomb the wreath we lay  
And lift our silent praise to Him above,  
Who leads the world in gentleness and love,  
For stars like these, who in such glory set.

Upon each mound where sleep the "Rebel"  
ones,  
Let Vernal offerings sweetly smile and die;  
And from their sweet perfume to heaven's sky,  
Will rise the unseen vapor of our tears  
Which gather annually with flight of years,  
Will gently fall in Spring upon their tombs.

A cypress hench we'll lay upon our heart:  
For hopes long dead and in the tomb with  
these,  
Who now "have crossed and rest beneath  
the trees."  
But Love and Memory, Hope's twin sisters  
dear,  
Shall round their graves their vigils hold  
each year.  
Till time shall bid them, lingering, depart.

Some Northern heroes sleep in our fair land  
In fighting us for Northern greed they fell—  
How patriotic they, we cannot tell.  
But on their graves alike we'll scatter flowers  
And deck the tombs whose inmates helped  
make pure—  
The Blue and Grey in death a single band.

## THE SUNDAY SCHOOL.

### LESSON EXPOSITIONS.

#### International Series.

[Prepared expressly for the Ala. Baptist.]

#### Lesson for April 14th, 1878.

#### The Scriptures Found and Searched

2 Chron. 34:14-22.

Golden Text.—Search the Scrip-  
tures; for in them (as) ye think, ye  
have eternal life, and they ARE they  
which testify of me. John 5:39.

### EXPOSITORY.

Introduction.—Our lesson of last  
week told us of Josiah's wonderful  
zeal against idolatry and in the ser-  
vice of God. It left him, in his 25th  
year, having extirpated idolatry, cre-  
ating a civil commission to execute  
repairs on the temple, which nearly  
250 years of abuse and neglect ren-  
dered greatly necessary. This was  
in 623 B. C. It seems that the Le-  
vites had been obtaining contributions  
for this purpose, and now, probably,  
sufficient funds had been collected to  
pay the workmen and provide the  
material. From verse 11 we gain a  
faint idea of the extent of repairs  
necessary, for it seems that floor,  
walls and roof all needed repairing.  
Exactly what time this repairing con-  
sumed we know not, our lesson sim-  
ply indicating that when it was com-  
pleted, the events of our lesson oc-  
curred.

#### THE SCRIPTURES FOUND.

The words brought out verse 14,  
and gathered together, verse 17, im-  
ply what we would designate em-  
ptying the treasury vaults, where the mo-  
ney collected had been stowed away;  
and it seems that in doing this the  
Book of the Law, the Pentateuch per-  
haps, was found, hidden away for se-  
curity and preservation by some priest  
or Levite, who may have perished  
during the persecutions of Manasseh.  
2 Kings 21:16. Even the ark seems  
to have been hid away and was per-  
haps now discovered also. 2 Chron.  
25:3. Ah! the days of Manasseh's  
apostasy were dark days for the tem-  
ple and holy things, and it is no won-  
der the Jews rank Rehoboam, Ahaz  
and Manasse among those lost for-  
ever, and forever to be execrated!  
There is no good reason why this was  
not the very book Moses wrote, and  
the text (by the hand of Moses) im-  
plies as much. Read Deut. 17:18,  
19; Josh. 1:8; Deut. 31:24-26; 2  
Kings 22:8. The book was found by  
the High Priest, who turned it over  
to Shaphan the Scribe, or Secretary  
to the King, who examined it pri-  
vately before exhibiting it to the  
King. 2 Kings 22:8.

#### 2. THE SCRIPTURES SEARCHED.

Having searched the Book himself,

Shaphan was prepared to search it  
intelligently in the presence of Josiah.  
When the scrolls on the temple are  
completed, he reports to the King  
(v. 15) and also announces that the  
money has been gathered up and paid  
over to those who executed the re-  
pairs; then he informs the King of the  
Book found by Hilkiah and turned  
over to him and, doubtless, at the com-  
mand of the King, he reads it  
aloud. From verse 24 we cannot  
but think that Shaphan read to the  
King of Judah the thrilling scenes in  
Leviticus 26 and Deut. 28:1-68.  
There are other passages, too, an-  
nouncing the destruction and cap-  
tivity of Jerusalem and the people,  
which may well have been perused  
by the earnest Scribe to the eager  
and attentive King.

One lesson describes the powerful  
effect upon Josiah of the things he  
seems to have heard, and known for  
the first time. Ah, think of a peo-  
ple and nation without the Bible!  
And yet this seems to have been the  
condition of Judah for some time,  
at least to a great extent. When Jo-  
siah heard the dreadful words he  
manifested his dismay and distress of  
mind in the usual Oriental manner,  
by tearing his garments in front, with  
both hands. His first thought was to  
ascertain if the dreadful calamities  
might not be arrested and God  
propitiated; and, if so, how. He  
therefore commands four of his high-  
est officers to ascertain by enquiring  
of the Lord through some prophet.  
Jeremiah was at this time in Anathoth,  
4 miles north of Jerusalem; but they,  
instead of taking time to go there,  
report to Josiah a prophetic, prob-  
ably well-known and esteemed. See  
Ex. 15:20; Judges 4:4; Isa. 8:3. She  
replies that the curses will be fulfilled;  
but, out of divine consideration to  
Josiah not during his lifetime. Before  
they happened! God mercifully took  
him away.

## COMMUNICATIONS.

### Baptist Succession.

#### Number VIII.

In our last paper we mentioned  
that the churches of the Apostolic  
age were Baptist churches—that age  
extending through the first Christian  
century, and that the baptistical char-  
acter of primitive Christianity was  
substantially preserved through the  
second century. In evidence that in  
this we do not overstate the claims of  
the Baptists we submit the testimony  
of the *New American Cyclopaedia*,  
vol. x, p. 398. "The Baptists \* \* \*  
claim their origin from the ministry  
of Christ and his Apostles. They  
further claim that all the Christian  
churches of the first two centuries  
after Christ were founded and built  
up on the principles they profess; in  
proof of which they appeal to the  
high critical authorities in church his-  
tory, Mosheim, Neander, Hagenbach,  
Jacobi, and Stinson. They further  
claim to be able to trace their history  
in a succession of pure churches  
(cathedrals) essentially Baptist, though  
under various names, from the third  
century down to the reformation."

What we are attempting to main-  
tain is the perpetual existence of  
churches holding evangelical doctrine  
and composed of immersed believers.  
Finding these traits in any party in  
the distant ages of Christian antiquity,  
or in the medieval ages, or in more  
modern times, we embrace that party  
as part of our denominational ances-  
try. Accepting these characteristics  
as satisfactory, we shall not be forced  
to reject any considerable division of  
the Christian churches before the  
middle of the third century. We  
have seen in former articles, as F.  
Brenner, a learned Roman Catholic,  
puts it, that "thirteen hundred years  
has baptism generally and ordinarily  
been performed by the immersion of a  
man under water." Therefore through-  
out that long period of thirteen or four-  
teen centuries Christians "generally  
and ordinarily" were Baptists in the  
form of baptism.

#### APOSTOLIC FATHERS.

From Moses Stuart, of Andover, a  
Congregationalist of great learning,  
after carefully searching the writings  
of the so-called Apostolic Fathers,  
finds nothing to support sprinkling,  
but says, "The passages which refer  
to immersion are so numerous in the  
fathers that it would take a little  
volume merely to recite them." And  
after thus leading his readers through  
the testimony of these ancient writ-  
ers, Prof. Stuart concludes with Au-  
gustine, as follows: "But enough. It  
is a thing made out, namely, the an-  
cient practice of immersion. So  
indeed all the writers, who have thor-  
oughly investigated this subject, con-  
clude. I know of no one usage of  
ancient times which seems to be more  
clearly made out. I cannot see," he  
continues, "how it is possible for  
any candid man who examines the  
subject, to deny it."

Remember, reader, that Prof. Stu-

art was a Baptist. Would any  
Baptist put the testimony of the fa-  
thers stronger in our favor on the  
"mode" of baptism?  
And he usually unsuccessful in  
searching the fathers for infant bap-  
tism. And Cavalier Bunson, Prus-  
sian Ambassador to Rome and then  
to the Court of St. James, in his Hip-  
polytus, examines the fathers with a  
similar result.

Historical charity should rule the  
student of history in search of the  
church during the first ages after the  
Apostles. Inspired Apostles had  
passed away, and the churches did  
not have the compiled New Testa-  
ment as we have it, and therefore how  
natural it was for tradition—the re-  
ported sayings of the Apostles, to  
have great influence over them. The  
chief error related to, and grew out  
of, mistaken views of the perpetua-  
tion of inspiration, and the increas-  
ing ambition of the clergy.

But lest any should charge us with  
attempting to trace Baptist suc-  
cession through Romanism, we pause for  
a brief space with the Montanists,  
who had their origin in the second  
century—A. D. 150, or as some state  
it, 171, and who took their name  
from their leader, Montanus. Mosheim  
says he was "the first dissenter," and  
Jones says that he "undertook a mis-  
sion to restore Christianity to its na-  
tive simplicity." He was successful,  
his doctrine spreading through Asia,  
Africa, and some portions of Eu-  
rope. "This sect continued to flourish  
down to the fifth century, and the  
list of its members was ennobled by  
not a few names distinguished both  
for learning and genius." Tertullian,  
a lawyer of Baryng and an author  
of distinction, left the "Catholic"  
party and united with the Montanists.  
Neander styles him "the Montanist  
Tertullian," and such was his zeal  
and prominence among them that  
they are frequently called "the Ter-  
tullianists." And this proves their  
Baptist character, for he opposed in-  
fant baptism and taught immersion.  
He says persons baptized in his day  
"were let down in the water, and  
dipped, between the utterance of a  
few words." Is truth, it is doubt-  
ful whether Tertullian ever heard of  
infant baptism, such as is now pleaded  
for. He even objected to the bap-  
tism of those who were infants in the  
eyes of the law—minors. "Maintain  
them, instruct them; but do not bap-  
tize them till they know what baptism  
means." Robinson's Hist. Bapt., p.  
174.

"Tertullian published more books  
after he joined the Montanists; but  
it does not appear by any of them  
that he altered his opinion about bap-  
tism." Ibid., p. 172.  
Follies and errors are charged  
against the Montanists by many his-  
torians, but Robinson, in History of  
Baptism, says that men wrote folio  
volumes to slander them, and it is  
now agreed by impartial writers, such  
as Mr. Blunt, of England, in his Dic-  
tionary of Sects, that the rules of this  
sect "were such as need not interrupt  
communion between a church which  
adopted them and a church which re-  
fused them." This sect occupied the  
regions along the coast of the Medi-  
terranean Sea and existed until A.  
D. 500, or later, when they were  
absorbed by the Donatists, the Baptists  
of another name.

We prefer here to speak of the  
Donatists because they are found  
in the country of the Montanists.  
"There was scarcely a town in Africa  
in which there were not Donatist  
churches." They had their origin  
early in the fourth century. Mr.  
Blunt says of this sect, "It grew out  
of the misguided zeal, passing into  
fanaticism, which had adopted or  
produced Montanism and Novatianism."  
It arose in protest against ir-  
regularities in order and discipline,  
and against the "Traditores" who  
were rejecting the word of God, and  
taking tradition instead. They in-  
sisted that the dominant party had  
ceased to be the Church of Christ on  
account of its corruptions. "In this  
assertion there was reduced to a dog-  
ma that which is in fact virtually as-  
sumed in every schism, namely,  
the purity of the separating body,  
and the apostasy of the body which  
is deserted. The Novatianists had  
made a similar assertion but upon  
different grounds. They had a line  
of consecrations which their enemies  
pronounced irregular, but they  
"maintained that they alone possessed  
an uncorrupted priesthood (ministry),  
that the ministry of the church Cath-  
olic was invalidated by guilt," and  
that "Donatists" was to be the true  
church in regard to the validity of  
its Apostolic Succession." "Both  
Novatianists and Donatists rebaptized  
the Catholics who joined them." In  
the year 431 a conference between  
the Catholics and Donatists was held  
in Carthage with a view to reunion,  
in which there were two hundred and  
seventy-nine Donatist bishops or pas-

tors, and two hundred and eighty-six  
Catholic bishops. The Donatists suf-  
fered division into two strong parties.  
"Augustine relates that there were  
many other divisions, little known  
among the Donatists." This accounts  
for the fact that it has been charged  
that infant baptism existed among  
them. They prevailed at the time that  
infant baptism was making its first  
popular headway, and it would be  
strange indeed, if some of their small-  
er parties had not submitted to it.  
The so-called Catholics pleaded with  
them to recognize their baptisms, and  
offered to reciprocate it, but they re-  
fused. Robinson says: "They did not  
then differ from those who called  
themselves Catholics in doctrine, but  
their chief difference lay in their mor-  
als, which were pure and exemplary,  
and their discipline which was exact,  
for they not only baptized converts  
from Paganism, but they rebaptized  
all on their own profession of faith,  
who came from the pretended Catho-  
lics to join their churches: \* \* \*  
they thought immoralism anchored  
the Catholics. \* \* \* The Donatists  
thought the church ought to be kept  
separate from the world, a religious  
society voluntarily congregated to-  
gether for pious purposes, and for no  
other. With this view they admitted  
none without a personal profession of  
faith and holiness, and then they  
baptized, or, if they had belonged to  
the great corrupt party, rebaptized."  
\* \* \* The Donatists were Trinitari-  
an Anabaptists, literally so, for there  
was no sprinkling then." Robinson's  
Hist. Baptism, pp. 197-200.

Nesander is often quoted as saying:  
"Our modern Anabaptists were the  
same with the Donatists of old," and  
Fuller, the English church historian,  
as saying, "the Baptists in England,  
in his day, were the Donatists new  
dipped."

THE NOVATIANISTS.  
This denomination had its rise at  
least a half-century earlier than the  
Donatists, and take their name from  
Novatian, a Presbyter in the church  
of Rome; and they are represented as  
spreading over the Roman Empire,  
and were numerous at Alexandria,  
Constantinople, and in Phrygia." And  
Robinson says "a succession of  
them continued until the reforma-  
tion." Their Baptist character is seen  
in that they contended so boldly and  
persistently for a spiritual church, a  
pure membership, rigid discipline,  
and rejected infant baptism and in-  
fant communion. Though Novatian  
himself was not immersed but "poured-  
in," yet it was done on sick bed and  
in such way as to make it as nearly  
as possible like an immersion. And  
immersion was the practice of the  
sect, for there was then no other bap-  
tism except in cases of the sick. We  
have already seen that the Novatian-  
ists and Donatists were virtually one  
denomination.

THE PAULICANS.  
The patience of our readers will  
not allow us to follow at length the  
history and character of the Pauli-  
cians who originated in Greece about  
A. D. 650, and continued into the  
eleventh century. They were Ana-  
baptists and rejected infant baptism.  
Nor can we speak particularly of the  
Baptist traits of

THE PATERNISTS,  
who seem to have existed from the  
fourth century to the thirteenth, when  
they were numerous. They asserted  
sentiments which have not been held  
by any except Baptists, and especial-  
ly that of a converted church mem-  
bership. And as the conclusion of  
this article we will state that any one  
of these sects, Montanists, Donatists,  
Novatianists, Paulicians, or Paternists,  
is sufficient to connect the Apostoli-  
cal Baptists with the Waldensian Bap-  
tists. So that if the Baptist charac-  
ter of any one of them can be made  
out, the succession to the Anabaptist  
age, yea, to the Reformation, will be  
made complete. We shall be ready  
to speak more fully in defence of  
these several denominations when  
they are attacked.

Will our indulgent readers bear  
with us to furnish one more article on  
the Waldenses, Anabaptists and Men-  
nonites? Then we will try to with-  
draw from that which is to us a most  
interesting theme.

Analysis of the Gospel accord-  
ing to Luke.  
[Translated from the German of Prof. J.  
P. Lange.]

#### PART FIRST.

The wonderful appearance and  
normal development of the Son of  
Man. (Chap. 1 and 2.)

Section 1st.—Antecedent History.  
(Chap. 1:5-80.)  
A. Annunciation of the Birth of  
the Son of Man. (Chap. 1:5-25.)  
B. Annunciation of the Birth of  
the Messiah. (Verse 26-38.)  
C. Psalms of Joy with which the  
expectation of the Messiah and the  
Birth of the Baptist were greeted.  
(Verse 39-80.)

Section 2nd.—The Birth—History.  
(Chap. 2:1-20.)  
A. The Highest Gift of Heaven.  
(Chap. 2:1-7.)  
B. The First Gospel on Earth.  
(Verse 8-12.)  
C. Heaven and Earth united in the  
celebration of the Birth. (Verse 13-  
20.)

Section 3rd.—The Development  
History. (Verse 21-52.)  
A. The Eighth day, or the Subjec-  
tion to the Law. (Verse 21.)  
B. The Fortieth day, or the Redem-  
ption from the Temple Service.  
(Verse 22-39.)  
C. The Twelfth year, or the grow-  
ing in Grace and Wisdom. (Verse 40-  
52.)

Section 4th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 5th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 6th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 7th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 8th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 9th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 10th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 11th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 12th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 13th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 14th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 15th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 16th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 17th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 18th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 19th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 20th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 21st.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 22nd.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 23rd.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 24th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 25th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 26th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 27th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 28th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 29th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 30th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 31st.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 32nd.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 33rd.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 34th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 35th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 36th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 37th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 38th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

Section 39th.—The Shining Crown.  
(Chap. 2:43-53.)  
A. The Prophetic Promise. (Verse  
49.)  
B. The Priestly Response. (Verse  
50.)  
C. The Royal Glory. (Verse 51-  
53.)  
T. W. T.

rest that remaineth for the people of  
God.  
The church now has preaching on  
the fourth Sabbath in each month,  
which has been the regular time of  
meeting ever since the organization.  
There has been a Sabbath-school in  
connection with it most of the time.  
It will compare favorably with any of  
our country churches in liberality and  
general deportment.

Near the church is a very large  
graveyard where rest the bodies of  
about 350 souls, most of whom were  
members of this church. The bodies  
of the venerated fathers, Charles Crow  
and A. G. McCraw, sleep there.  
W. M. O. PERRY.

Summerfield, Ala.  
Rev. George Mueller.

Dear Baptist: On Monday March  
11th, Rev. George Mueller, of Bristol,  
England, delivered in the basement  
of the St. Francis St. Baptist church,  
a lecture to ministers, no other class  
being present which was to the  
writer very interesting and instructive,  
the outlines of which may be inter-  
esting to the readers of the BAPTIST.

Is situated near Oakmulgee creek, in  
the eastern part of Perry county,  
about 18 miles southeast of Marion  
and 12 miles northwest of Selma. The  
house of worship is a good, large  
frame building.

May 4, 1823, a number of Baptists  
met at the house of Bro. Jonathan  
Beason and called a presbytery for  
the purpose of constituting a church.  
The presbytery consisted of Elders  
Isaac Stiles, Mod., William Callaway,  
William Harrod, John Tubbs, and  
Charles Crow, clerk.

June 10th, the following members  
presented their letters and enrolled



## Alabama Baptist.

SELMA, ALA.

THURSDAY, APRIL 4, 1878.

JOHN L. WEST, PUBLISHER.

## EDITORS:

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

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

Business letters and articles for publication should never be written on the same sheet of paper.

Communications for publication should always be written with ink. Write on only one side of the paper. In every case give your full name and post-office address. No article will be withheld from the public if desired.

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## FELLOWSHIP OF HEAVEN.

God promises his people the fellowship of heaven. We mean fellowship with saints and angels and fellowship with himself.

The people of God shall have fellowship with the noblest creatures that he has made. That admiration which leads us now to seek for the friendship of the wise and good will not be destroyed, but rather will be glorified by our great change. We shall find ourselves in the general assembly of the saints of all ages, among men and women who have been the glory of the universe, among those who ministered to Christ in the days of his flesh, and those to whom the angels descended to minister, among patriarchs and prophets and apostles of whom the world was not worthy, among the saints and heroes whose examples even to this day fill our souls with thoughts too deep for tears.

And we shall be there not as wondering spectators, but as "fellow-citizens with the saints and of the household of God." For all the regenerate are spiritual stones that shall be built up together into the heavenly temple. All believers are members of Christ's body, of his flesh and of his bones. Their union is complete: they are one in their worship and their happiness, an assembly more beautiful than the gathered tribes whom the Psalmist saw at Jerusalem when he said, Behold how good and how pleasant it is for brethren to dwell together in unity; a true Pentecost church all of one heart and one mind.

What a communion will that be, how far transcending a parliament of peers clothed with the ancestral honors of centuries, a congress of patriots devoting themselves to death for their country, when the saints who were the earth's nobles and the angels the native citizens of the sky shall be blended into eternal harmony, when they shall see among them the Savior of mankind and the King of Heaven, and when with a new song they shall celebrate the softened, divine, untrivial glories of Jesus Christ! That grand congregation has been gathering for ages. It is gathering still. Those whom we love are there. Reader, lift up your soul and survey them, and determine by the strength of God that you also will enter into this glorious fellowship.

But the people of God will also enter into a new relation with their Sovereign. They shall enjoy the vision of God as they never enjoyed it in this world. They shall behold that great Being who is the source of all natural and moral beauty. All that is beautiful in the world is from him,

and all that is lovely in character, all that is winning and warming in devotion and virtue is from him; but in him beauty is perfect and unchangeable. The lustre of created things is but as the glimmer of some small gem, while God's is like the universal radiance that pours forever from the king of day; it is the glory of infinite power, wisdom and love. If the fair face of nature charms you, if some fair creature passing through the streets is inexpressibly winning, if some dear presence in your home makes existence glad, then rise from this experience to the conception of the Author of beauty, and you will understand the cry of David: Thou wilt fill me with joy in the light of thy countenance. The saints are happy dwelling in the light of God.

But they also inhabit a sphere of truth. They drink of the fountain of wisdom; their minds are enlightened with inspirations higher than genius. The first ray of heaven gives them a larger and truer knowledge than the scholar's midnight lamp which has presided over the study of years. Creation, Providence, redemption have mysteries no more. They see God and he himself is eternal truth and beauty. With such a destiny before us we may bear the reproaches of the universe and trample as pawns under our feet.

The people of God will also enjoy new displays of his love. To love an object worthy of our affections is the sweetest of earthly sentiments; to love a perfect God is the sweetest and purest joy of the soul. But to be loved by God, to be embraced by infinite perfection, to experience inexhaustible tenderness—what rational creature would not be willing to be covered all over with reproaches and persecutions, if only he had the love of God! What a blessing then to dwell in a world where no such evils come, and where nothing interferes with the love of God! Wretched creatures that we are! why do we cleave to the earth when this sublime attraction lures us to the heavens!

Finally the people of God will enter into a closer communion with him. He promises to be himself their portion. Mysterious promise! If now a slight sense of his presence makes them willing to do or bear anything for his sake, how shall it be when his life shall be in them, when their whole nature shall bear his impress, when their hearts and souls shall be filled with the fullness of God.

This was the object of all his dealings with men—that they should be united to himself. For this he made them for this he put them in the world, for this he redeemed them, for this he bestowed on them the gifts of the Holy Spirit; and this he shall impart amid the scenes of judgment when turning to his servants with a smile like the breaking of day, he shall exclaim, Enter ye into the joy of your Lord. Enter into that joy which your God possesses by nature and not merely by gift, to no created good do I invite you to the banks of no failing streams, to dwell among the glories of no perishing world, to sway no transient empires, but my servants, my disciples, my children, enter ye into the joy of your Lord.

Reader, these are not common blessings as you may be easily aware. Some men shall never possess them. They are only given to those to whom God appoints them and sorely do I fear that some among you will lose this infinite good. We solemnly tell you that there is danger, after all you have heard of heaven, that you will at last lose it. Your hearing of the truths not sufficient to save you.

You may see others enter into heaven while you are not able. Our hearts bleed to think that many who may read this article may see the white-robed throngs ascending to glory while they themselves are crying aloud with anguish amid the flames of hell! Resist the truth as you have resisted it, for a few more years, and the case is forever decided. But what do we say? The decision is already being formed. If you hear not Moses and the Prophets neither would you be converted though one rose from the dead. You must feel your danger and come to Christ.

But Christians have a title to heaven purchased by the blood of their Savior. Hence he says to them with such assurance, Fear not little flock, it is your Father's good pleasure to give you the kingdom. But one may say, Ah! I am sure that I shall lose heaven; I can not realize that I have any interest in it; I fear that I am not a Christian. We reply to you earnestly wish for heaven you can have it. Yea, if you have any true desires within you for heaven, it is yours. We are not speaking of the heaven which a poet's dreams might picture, but of the real heaven which God's word reveals, of heaven as the home of saints, as the place where the pure and holy God chiefly manifests his presence. We say, if you truly desire this heaven, it is yours.

But do not deceive yourselves. If you desire this grand and glorious heaven, you will submit to Christ who is the King of heaven; you will repent that you have so long kept out

of his service; you will join his people who are bound for heaven; you will permit no earthly interest or advantage to prevent your winning so great a blessing.

But perhaps you have possessed his name; you are laboring and praying for the prize of your high calling in Jesus Christ. Well, then, reader, go on. You cannot pursue a nobler career. When despondency assails you, let the hope of heaven inspire. When temptation besets you, think I am bound for heaven, I am seeking a nobler thing than carnal interest or pleasure. When you are weary, remember that salvation is given only to those who persevere unto the end. Faint not, therefore, Christian reader; give up the loins of your mind. The time is short, and before you extends God's glorious eternal heaven.

## THE WORSHIP OF MARY.

The Pope is said to avoid mention of Mary, and to be opposed to her worship, at least in the extravagant form which it has assumed during the regime of his predecessor. The *Watchman* thinks that this idolatry is too deeply rooted to be affected seriously by the silent disapproval of the Pontiff. The ecclesiastical of the Romish clergy is regarded as the fruitful source of this woman worship. The religious teacher being denied any intimate association with the selfishness and affection of a noble womanhood, all his instinctive yearning for such an acquaintance takes the form of Mariolatry in which his fervent fancies and ardent dreams find utterance. If marriage were allowed the worship of the ideal woman would give place to the domestic and heartfelt satisfactions arising from association with the real woman.

While no doubt there is some truth in this idea does not wholly satisfy us. At the heart of the soul-deceiving heresy which puts Mary in the place of her Son is the false conception of Christ, which prevailed in the Middle Ages, and is perpetuated in the monuments of Catholic art. Christ ceased to be regarded as the embodiment of mercy and compassion, but was rather regarded as the mighty and inexorable Judge of Men. And as a natural result, penitents feared to address Christ directly. They assigned to Mary those gracious qualities which encouraged the hope of acceptance through her mediation. They hoped that the Judge who was pictured as so stern of aspect, to the suppliant might be conciliated by the pleadings of his mother, who was represented as a pure and loving woman interceding for man.

Now what Romanism needs more than anything else is the preaching of the gracious and merciful Christ—the Christ of the Gospels. The false Gospel of Mary must be rooted out by the true Gospel of Jesus, the only Savior of sinners and guilty men.

## BAPTIST TEXT BOOK.

We would be quite willing that the debate between us and our brethren of other communions should be settled by an appeal to the New Testament without note or comment. In our own case it was the New Testament and that alone which made us a Baptist, and that alone from the fold in which our infancy was nursed. And we have frequently directed inquirers upon the subject of church relations to take God's Word as their directory to study it with simplicity and prayerfully, and then to follow the directions thus learned.

Hence we have felt a sort of personal interest in an incident related by Rev. W. W. Boyd of the 2nd Baptist church of St. Louis, and showing how the Western missionary Kincaid became a Baptist. When under conviction of sin as inquirer after the path of duty Kincaid went to an itinerant Baptist preacher to get a book to settle his mind upon the subject of baptism, and the aged man gave him one from his saddle-bags. Eugene thought he had made a mistake, and ventured to say, "Did you not give me the wrong book, sir? I see this is the New Testament." Stretching himself up at full length, and looking Kincaid full in the face, the white-haired patriarch said: "Young man, if you want any better book on baptism than the Bible, don't come to me!" It was a representative act. Our counsel to those asking for light in religion invariably is: "Take the New Testament. Study it prayerfully, follow honestly the impressions you thus receive, and enter any church where your conscience may lead you."

## THE AMERICAN BAPTIST PUBLICATION SOCIETY.

We are glad to learn, have arranged to make a large display of their publications at the International Sunday-school meeting to be held at Atlanta, Ga., April 17th to 20th. This opportunity should not be lost by the denomination, not only to examine the books of the Publication Society, but to order such books and requisites as are needed for our Sunday-school or Private Libraries.

## 1,000 NEW SUBSCRIBERS WANTED.

In order to increase the circulation of the ALABAMA BAPTIST we will send it from this date until Jan. 1st, 1879, to any one who will send us \$1.50. We want 1,000 new names on this offer. Will not our brethren take hold of the work at once and secure them for us? We know it can be done. Try it.

## FIELD NOTES.

—Dr. Breaker held a successful meeting at Seawanne, Ga., recently, which resulted in seventeen conversions.

—We see that Bro. F. M. Huckelberry has recently received an invitation to the pastorate of the Baptist church at Franklin, Ind. A savory and fruitful preacher, no doubt!

—Bro. R. H. Davis, of River Mills, has been traveling. We are glad to know that he remembered the *Alabama Baptist* in his travels. He had some money to send us when he returned to his home.

—Bro. R. H. Davis, of River Mills, hopes that the evangelist of the State Board for that District will make an appointment at Muscogee Mills, Fla. Bro. Curry, Monticello, Ala., is your man, Bro. D.

—We propose to send the paper to new subscribers from this date until Jan. 1st, 1879, for only \$1.50. Will not all our brethren inform their neighbors of this and get them to subscribe immediately?

—Pomeroy's *Democrat* states that Bayard Taylor, our newly appointed Minister to Berlin, publicly and privately states that there is no God or immortality. We hope that this is not true.

—We regret to learn that the Peabody educational fund, devoted to educational purposes in the South, which in 1876 yielded an income of \$100,000, has produced only \$60,000 for 1877, and promises a yet smaller sum for 1878. "Depreciation of real estate is the cause."

—The *Widow's Journal's* Roanoke correspondent says: "The Baptist brethren and friends have about raised sufficient money to build a new church at this place. The indefatigable Jno. P. Shaffer, the pastor, and a good man—is the chief mover in this new and laudable undertaking. May he succeed in his efforts."

—The Baptists of Cleveland have already begun to make preparations for the Baptist National Anniversary, which will be held in that city the latter part of May. The First Baptist church of the city has been fixed upon as the place of meeting.

—Dr. Murdock, of the Baptist Foreign Missionary Union, announces that the contributions for the present month must reach \$75,000, in order to balance accounts at the close of the fiscal year, April 1st. The Baptist Home Mission Society is carrying a debt which is not likely to be reduced by its current receipts.

—The copy of the Bible which Martin Luther used daily, and the leaves covered with annotations made with his own hand, is now in the Brandenburg Museum, which gave for it about \$450. The Bible was printed in Basle in 1509, is bound in leather, and is in good preservation.

—The old proverb is applicable to an effective presentation of the truth: "It is not the thunder but the lightning that kills." It is not the feeling, not the violence, in speaking that influences the hearts of men.—Mr. Spurgeon is said to be growing gentler and quieter in his methods of preaching as he grows in years.

—Rev. T. DeWitt Talmage has been preaching and lecturing in Charleston. The Citadel Square Baptist church remunerated him for his services and also netted between \$300 and \$400 for the church repair fund. On Sunday evening when Dr. Talmage preached the congregation was estimated at 2,500 souls.

—From the first of April the catechism of the Roman Catholic church will be taught the boys of the Connecticut Reform School every Saturday afternoon by Sisters of Mercy.—To teach the boys the Sermon on the Mount would be better; and then nobody would have the right as now they have to object.

—The *Tuscaloosa Times* says: "Maj. Penn is still lecturing with remarkable effect in our city. About 150 persons have been converted, and large crowds are nightly attending the meetings which are now held in the building known as Smallwood's Livery Stable—'it being the largest unoccupied room in the city—capable of seating ten to twelve hundred persons.'"—The *Greenville Advocate* of 28th ult., says: "The protracted meeting in the Baptist church is still progressing with increasing interest. We learn from Rev. Mr. Crumpton, the pastor, that up to yesterday morning there had been twenty accessions to the church. The pastor has had no ministerial aid so far, but is looking daily for help."

—We are indebted to Bro. T. C. Boykin, the indefatigable Sunday-school Evangelist of Georgia, for an invitation to be present at the S. S. Mass Meeting and Institute, to be held at LaGrange, Ga., Tuesday night and Wednesday, April 23 and 24, preceding the Baptist State Convention. The occasion, we doubt not, will be a very interesting one, and we should be very happy, if it were possible, to attend.

—There is grim humor in the way in which the *Tribune* notices the results of the Dartmouth riots: "At Dartmouth riotous students are visited with all the law, but the law is provided with all the modern improvements. The student who can't get bail is accompanied to his recitations by a deputy-sheriff. Which suggests the possibility that, if

Princeton and Dartmouth go on as they have begun, the co-edification of deputation, may become an important collegiate problem."

—The Minnesota Legislature is taking steps to alleviate distress caused by the grasshopper pest, which embrace a plan for furnishing seed to those who lost their all. An aggregate of 159,285 bushels is needed.—Besides provisions of this sort there ought to be a scientific commission in every State to determine the conditions upon which the insect ravages depend and to facilitate the destruction of these pests. As to the grasshoppers, the Minnesota farmers can easily secure exemption by emigrating to Alabama.

—The trustees of Colby University have adopted a good rule for the maintenance of a high standard of character among the pupils of that institution. It is the same principle which has given celebrity to the discipline of Howard College: our institution, however, preceded Colby in adopting it. "If in the judgment of the faculty the example of any student is injurious to the intellectual or moral life of the college, he shall be advised to take his dismission, even though no specific charge is made against him."

—The *Religious Herald* is dipping into politics, as its readers begin to change. The editor is out in a long article, indicating, in a gentle way, how far a religious journal may go in this direction. The *Alabama Baptist* has also been tempted once in a while to express its views on political questions. "The same thing may be said of the Mississippi Baptist Record. We are sorry to see this tendency in religious journalism.—*Baptist Reflector*. It is very kind of you, brother, to let us know our fault, and to confess our short comings for us to the public. We hope you feel better now, and that you will soon be strong enough to attack the beam in your own eye, brother."—Dr. L. B. Woodfolk in the *Western Recorder* thus contrasts the position of Baptists and Pedobaptists: "The great Protestant denominations seem all lapsing into formalism. They teach the necessity of regeneration in their creeds, but in their practice infant baptism is filling their churches with persons who make no profession of a change of heart. No Pedobaptist denomination now requires regeneration as a condition of church membership. The infant baptism which they retain from Rome is overshadowing the spiritual doctrines which they profess, and is driving them back towards Roman formalism. Baptists are now, as in former ages, the only practical upholders of the great spiritual truths of Christianity. Their maintenance will be our strength. They are the grand tower which we are specially appointed to defend, and whose walls will be our defense."—Dr. Weaver in the *Western Recorder* speaks of the Editor's "incoherent scolding, sublime self-complacency, inconsistent failures, shifting, and these things are not to edification. We hope, however, from the sensible conclusion of the article that the controversy about alien baptisms, which has had a decidedly personal flavor is now ended. Dr. W. says: "This whole matter must be left to the churches to act for themselves, and as these churches differ in their views and practice, I know of no way of settling the difficulty but for each church to continue thus to act and receive each other's acts, or declare dis fellowship for each other and have no dealing with each other. I pray God that truth may prevail and that soon we may, as God's people, see eye to eye in all matters."—Sure we are that our churches will act accordingly to their own judgment in matters respecting the purity of their membership, and the efficiency of their administration. And we believe that the truth will prevail. And this circumstance may well ally any undue excitement among disputants who may be overruled by a higher court of appeal."

## LITERARY NOTICES.

SUNDAY-SCHOOL TEACHER for April. Chicago: Adams, Blackmer &amp; Lyon, Pub. Co.

A full supply of notes on the lessons and some interesting articles. That on the Nursery of the Church, however, squints at Infant Baptism.

MRS. MAYFIELD'S HAPPY HOME for March. Nashville, Tenn.

The number has a full supply of tales, poetry, and fashion plates. Why doesn't Mayfield change its frontispiece? The rude unfenced log cabin is not to our mind the ideal of a happy home; nor do the fashion plates suit the dwellers in that sort of residence.

LAWS OF THE PUBLIC SCHOOLS SYSTEM OF ALABAMA: with an appendix of forms, 1878. Prepared by Leroy F. Box, Superintendent of Education. Montgomery: Barrett &amp; Brown, State Printers.

We are obliged to Mr. Box for this valuable compend.

DOMESTIC MONTHLY for April. New York: Blake &amp; Co., 849 Broadway. \$1.50 a year.

The review of fashions is quite complete, and the literary and household departments varied and interesting. The inconvenient style of pull-backs still maintains itself, we are sorry to see.

BLACKWOOD'S EDINBURGH MAGAZINE for March. New York: L. Scott Publishing Co., 43 Belfay St. \$4 a year.

The serials *Mine* is Thine and *French Home Life* and even the sprightly notices of New Books will attract less attention than the political articles on the Fishery Question and

the relations of England and Russia. According to Blackwood the chances are that the difficulties in the East will have a pacific solution.

INTERNATIONAL SUNDAY-SCHOOL MAP. Palestine. Old Testament History, showing all places mentioned in the Old Testament which are definitely known; also those the locations of which have not been positively identified, carefully compiled from the best authorities. Published by A. H. Eilers, St. Louis, Mo.

This large and fine map is suited to supply a want in Sunday-schools. The large print, the index of places, and the system of concentric circles, make the map very convenient for use in the Sunday-school.

THE PUBLIC SCHOOLS IN ITS RELATIONS TO THE NEGRO. By CIVIS. Republished by Request from the Southern Planter &amp; Farmer, Richmond; Clemmets &amp; Jones, Steam Printers.

We have read this bold and eloquent treatise with lively interest. The author argues against the public school system as an interference with parental obligations and as a menace to the public liberties. He also argues for a qualified suffrage to guard against invasion of the rights of property. Both of these unpopular positions are vigorously defended. In regard to the negro, CIVIS says that the race must either remain in a menial position or else be exterminated. He denies that they are capable of any more than a smattering of education, and he questions whether this advantage is not too dearly bought in the burdens the schools impose upon the commonwealth and in the distaste for labor, which is encouraged among the pupils. Our public men should read this pamphlet.

CONCESSIONS OF "LIBERALS" TO ORTHODOXY. By Daniel Dorchester, D.D.; 12 mo. Cloth, \$1.25. Boston: D. Lothrop &amp; Co., Corner Franklin and Hawley Sts.

The substance of this work was delivered in the form of Lectures to the School of Theology of Boston University. It is now published, as a compendious treatise, at the request of the faculty and students of that institution. The topics discussed are three—the Deity of Christ, embracing the Doctrine of the Trinity, the Atonement, and Future Punishment. Those who have not carefully observed the drift of opinion in regard to these vital doctrines, will be amazed to find how strangely it sets in their favor. Dr. Dorchester gathers an imposing, yet not confusing, array of evangelical testimony from the admissions of leading Unitarians and Universalists. The author has broad views, a keen analysis and a Christian temper. His book is a piquant exposition as well as a scholarly argument. It is also an instructive sketch of the history of opinion in regard to the themes it discusses. It is an admirable volume; and we cordially commend it to our brethren in the ministry.

THE PRINCETON REVIEW for March. 37 Park Row, N. Y. \$2 a year. 34 cts. a number.

We have no hesitation in saying that the Princeton Review under its present management is the ablest review we are acquainted with. And it is the cheapest. It is published every month, and each number makes a large volume. The two numbers of the present year contain 632 pages, and together cost just 70 cents. The articles are written by distinguished men. The present number has the following: Limits of State Control of Private Business, by Chief Justice Cooley, Michigan; Design in Nature, by Pres. Chadbourne, Williams College; Ordo Salutis, Prof. A. A. Hodge, Princeton; Opening of the Synod of Dort, Prof. Hopkins, Auburn Theological Seminary; Evil in Things Good, Dr. Jno. Hall; Bible and Public Schools, Dr. Spear, Brooklyn; The State in Relation to Morality, Religion and Education, Prof. Atwater, Princeton; Dualism, Materialism or Idealism; No Preaching to the Dead, Dr. West, Cincinnati; German Thought and Schopenhauer's Pessimism, Prof. Alexander, Columbia College; Pontificate of Pius IX, Bishop A. C. Cox; Shall the Keys or the Sceptre rule in Germany, Chas. A. Salmond, Edinburgh; Evolution, Prof. Hickok, Amherst; Contemporary Philosophy, Pres. McCosh, Princeton. If we may discriminate among articles, all of them are able and suggestive, we would mark those of Messrs. Hodge, Cox and McCosh as exceptionally excellent. Prof. Atwater concludes his article by an argument against State Universities. In the higher departments of knowledge education must become either sectarian or infidel; and the State has no more right to teach evolution than predestination.

We ask God to forgive us for our evil thoughts and evil temper, but rarely, if ever, ask him to forgive us for sadness. Joy is regarded as a happy accident of the Christian life, an ornament and a luxury, rather than a duty.—*R. W. Dale*."Life is made up of sunshine and shadow—about five shadows to one sunshine."—*John Billings*.

## Our Sunday-Schools.

Kind Words, The Recorder, Etc.

Since 1853 I have been engaged in the Sunday-school work, most of the time as a teacher, for a number of years as superintendent, and in all honesty and sincerity, without meaning to reflect upon any other Sunday-school paper, I must say that in my labors in the Sunday-schools nothing in the way of help that I have tried has afforded me so much aid and satisfaction as *Kind Words*. I have not been a believer in any system of rewards in Sunday-schools. To get the children to love the school, to love the study of God's Word, to get their lessons perfectly, to be prompt and regular in attendance, and to keep them interested without paying them for it, has always been and is now my rule. How to accomplish this used to trouble me no little, but the greatest difficulty was removed as soon as we began to use *Kind Words*. The adaptation of the lessons to the various grades of classes, to the oldest as well as to the youngest, as given in this paper, in my judgment is not equaled by that of any other Sunday-school paper I ever saw.Brethren, *Kind Words* is our Sunday-school paper. For one I am proud of it. Bro. Boykin certainly deserves the hearty co-operation and support of all Southern Baptists at least. And more than this, he should have our warmest sympathies and prayers in the great work for which he has proven himself so eminently fitted. Let every pastor, superintendent and teacher see to it that each scholar in our Sunday-schools, throughout Kentucky at least, be supplied with a copy of *Kind Words* the year round. It works well. Try it. FELIX L. BOWSWORTH.Mt. Sterling, Ky., March 6th.  
We copy the foregoing from the *Western Recorder*, as evincing how an intelligent Sunday-school man appreciates the paper published by the Home Mission Board.

## COMMUNICATIONS.

Letter from Barbour County.

Dear Baptist: Seeing nothing in your paper from my section and being particularly fond of "local news," I will give you a few dots. Some how I never feel that a paper which I take is complete unless it records something that has transpired near home. Your paper comes every week laden with good news from all portions of the State, except the mute county of Barbour, which, I am proud to say, is not a whit behind any section in point of political, moral and religious influence.

This section of country, 7 miles west of Eufaula, is rather bleak and mountainous. It contains all the prerequisites to health. The farmers here are making as good progress with their work as could be expected under the circumstances. The labor is sadly demoralized. Many laborers are seeking homes in the West. We have agents here from Texas in the fall and winter, who take numbers of them from the county. I cannot say, however, that we have been injured by their departure, as we have had a surplus of labor at our command since the war—a sort of labor that, in my opinion, has materially aided in bankrupting our "Sunny South."

A BETTER SYSTEM is needed. Our injudicious method of planting and employing labor has crippled our resources and retarded our progress. We need to devote more time and labor to raising home supplies and providing home commerce. Present surroundings indicate a change in our system, which will tend to restore prosperity.

REYNOLDSVILLE, a small place at which there was a post office several years ago, is not extensively known in the great world. We have a Baptist church in our midst, known as Pine Grove church.

We have preaching once a month by Bro. Patterson, of Eufaula, who is an earnest and faithful servant of God. We are always glad when the appointed time brings him to our church, and we always hear him gladly. Brotherly love prevails among us, and we have thus far moved along harmoniously. We are providentially blessed with one of the most delightful communities in the world. G. W. S. Eufaula, Ala.

## Do American Baptist Churches in Italy Practice Open Communion?

In the *Southern Presbyterian* of Feb. 14, it is mentioned, that on account of want of harmony among the various denominations in Italy, a deputation of the "Evangelical Alliance" was not long since sent from England to confer with these denominations. A meeting was held at Milan. The deputation proposed, in substance, the three following measures as the basis of their platform on which to work.1st. Education of children in the same schools.  
2nd. Interchange of pulpits.  
3rd. That one church should not receive an applicant for membership from another church, unless such applicant should produce certificate of good standing in the church that he had left.

I have not called attention to this subject, from any sympathy with the doings of the "Evangelical Alliance," but from my interest in what is said in connection with this deputation. The writer of the article, after mentioning the three measures just named, says: "Nothing was said of communion with one another, because there is no objection to it on the part of the various churches, all of whom have inter-communion."

As the name of Bro. Taylor, Missionary of the S. B. C., appears as the name of one taking part in the services with the deputation, I take it for granted that the American Baptist churches are meant by the writer to be included in what he says. This certainly is the impression that would be naturally made on the mind of any one who reads the article.

It is difficult for me to believe, though our English brethren in Italy may practise open communion, that our American brethren do. I by no means intend to charge the writer, either with knowingly making an erroneous statement, or endeavoring to make a wrong impression. If, however, he did not intend to make the impression that American Baptist missionaries practise open communion, I trust he will say so. If on the contrary, he has proof that they do practise it, I hope that he will produce it.

Pleasant Hill, Ala.

[Evidently our esteemed correspondent has not seen the letter upon this subject which Bro. Taylor sent to the *Religious Herald*. Our Italian Missionaries maintain the same principles of restricted communion that are cherished in our churches at home. The writer in the *Presbyterian* wrote carelessly, or was misinformed.—E. T. W.]

## The Meeting in Tuscaloosa.

Dear Baptist:—Maj. Penn, the evangelist, is still with us, this being the fifth week. Up to date 130 have professed conversion. Sixty-five were forward for prayer last night. The meetings have been held in Miller's Hall, the largest in town, up to a short time ago. We now occupy a large livery stable, which the citizens have kindly prepared for comfortable worship. The hall seated about 800; but last night we had at the stable at least 1,200 present. We can now accommodate 2,000. I am baptizing every Sunday in the river that flows by our town. Immense crowds gather to witness the solemn ordinance. Maj. Penn is a land-mark Baptist strictly, hence you may be sure it is a Baptist meeting. Bro. V. C. Hart, one of our own citizens, and formerly a pupil at Howard College in 1875, who has been with Bro. Penn for some time, is conducting the singing, and it certainly is well done. I think it probable from present indications that they will remain with us a month longer; no times fixed for leaving. The interest is rapidly increasing. The meeting is remarkably free from excitement. W. W. SANDERS.

Tuscaloosa, Ala., March 25th.

Dear Bro. Winkler: During the past year our lamented brother, C. F. Sturgis, was engaged a portion of the time in selling and distributing Bibles and other books for the American Bible Union, N. Y. His labors were arduous. He has passed to his rest. Unexpected difficulties prevented the prompt delivery of all the English Bibles sold and paid for.

So far as has been ascertained up to this time the Society has supplied the deficiency. If any are still without books, paid for, if they will make it known to me, I will see to it, and have such sent to their address. This is in accordance with Bro. Sturgis' wishes just before his decease. Fraternally yours, T. P. MILLER.

Mobile, Ala., March 21st.

The Hart county Three Springs says: "We have here in Hart county, Kentucky, a man by the name







## Alabama Baptist.

SELMA, ALA.

THURSDAY, APRIL 4, 1878.

## HOME AND FARM.

## FARMER JOHN.

[E. L. E.]

In a nice new cottage lived Farmer John,  
With his boys so trim and neat,  
And his girls just patterned by mother Jane,  
Bright and womanly sweet.

There was love in the cottage of Farmer John,  
There was reverent household prayer,  
It was thrifty without and bony within,  
Save for one failing there.

The ample storeroom of Farmer John  
Was packed from sleeper to peak;  
His purse had rounded out full and deep,  
But for a single lack.

One sorrow there was for Farmer John,  
His neighbor over the way  
Was one who tarried long at the cup,  
And he tarried day by day.

Now it moved the heart of friendly John,  
He pleaded as man may plead with man,  
Till the drunkard's soul was stirred,  
And he turned to his penance.

Said neighbor Nat, "You're a good man, John,  
Or I wouldn't hear your speech;  
You sermonize it has a right, true ring,  
But I in turn must preach."

"Say you, the bottle that makes me mad  
I must to my thirst deny;  
The weed that smokes my Christian face  
Is never denied, say I."

"I'll pledge you honor, my good friend John,  
If you will but pledge me, too;  
I never will drink another dram,  
If you'll never smoke nor chew."

It touched the marrow of Christian John,  
And he dare not now be loth,  
He quickly answered, "It shall be done;  
And may God help us both!"

And now he reckoned, good Farmer John,  
The cost of a vice so dear;  
How health and sweetness had dribbled away  
With the dollars year by year.

He wanted more acres—ambitious John—  
For his boys and girls to share;  
But quid and pipe had drizzled and smoked  
The acres into the air.

"We've scouted our tyrants," cried earnest  
John,  
"By the grace of God we'll kill!"  
Now neighbor Nat is a sober man,  
And John is a victor still.

## Famous Large Strawberries.

VARIETIES FOR PLEASURE AND PROFIT.

It is not to be wondered at that so much enthusiasm has been shown recently in reference to this popular fruit. When we compare some of the mammoth berries that were exhibited last year for the first time, with some of the small and inferior kinds that have so long held sway in our gardens, we are led to say that the new comers are justly praised. Beautiful berries, indeed, they are, and possessed of qualities that render them favorites with those who are growing fruit for market, as well as with those who grow them for their own amusement or for private use. Amateurs of recent years seem to be paying more and more attention to the strawberry, and in some instances have planted in their gardens as many as thirty or forty varieties, now testing them by using one method of cultivation, and then again in some other way, frequently obtaining remarkable results. The acquisition of some of our finest berries to our list of fruits, is due to the these amateur experimenters, and they well deserve our thanks. Among varieties that I will mention at this time, will be found some that are due to the experiments or watchfulness of some of these enthusiastic fruit growers.

## GREAT PROLIFIC.

The unusually cord welcome that this new berry is receiving, is a proof that its qualities are being well appreciated. Though exceeded in size as yet by some of the other varieties that I have on my grounds, yet from a study of the habits of the plants, I am led to believe that a little extra care bestowed upon it, will lead to its yielding berries of the very largest. Already have acres of berries been picked measuring from four to six inches in circumference, and when the ground is made still richer, the public may yet be permitted to see specimens that will rival the far-famed "Essex Beauties" or "Great Americans." The plants thus far have yielded splendid crops, and of a very superior quality of fruit.

## CINDERELLA.

This variety is perhaps more widely known than the preceding one, and yet it is still one of the newest of the strawberry family. Its bright color, good qualities for shipping to market, and the large size of the fruit, very quickly attracted the notice of professional fruit growers. The hardness and productiveness of the plants assist also in making it one of the best for profit. Last summer the berries frequently sold at fully double the price realized for the common "Wilson," which will give some idea of its value for market purposes. It is equally desirable for family use, as its rich aromatic flavor causes it to be well appreciated.

## DUCHESE.

Correspondents in Mississippi, Alabama and in some of the other Southern States, write me that they are greatly pleased with this famous berry. With us, also, it proves to be one of the hardest and most productive, and where grown "in hills" or in set-

art plants, has yielded enormous crops—over 200 berries having been counted upon a single bush. Its very ripening makes it a great favorite. Russell's Advance, Duncan and President Lincoln pride themselves also as being among the very earliest to ripen; while Continental, Champion and Golden Breeze, seem to take equal pride in being among the latest. Perhaps at some future time I may be able to give them a further description.

Strawberry plantations may be made during March, or early in April at the South, but not later than that unless the plants are obtained from the North where their growth is more backward. To be successful in growing these extra large varieties to the best advantage, it will pay in the beginning to see that the ground is deeply spaded and ploughed, and well enriched. Make the rows either two or three feet apart, with plants either twelve or fifteen inches distant from each other in the row. If the plants are obtained through the mails, it is well to moisten the roots before setting them out. Cultivate well, and the splendid berries that the description that have been made can be easily verified.

R. H. HAINES.

Sanger's-on-Hudson, N. Y.

## Care of Children's Teeth.

Dr. Hall was always an advocate of the actual necessity of parents looking well after the cleaning of their children's teeth, if they would keep them strong and healthy, and desired him to last through life. On this point, he said:

The child should be taught at five to dampen the brush in water every morning, rub it over a cake of castile soap, then brush the teeth well, inside and out, front and rear, until with the aid only of the saliva, the mouth is full of suds; then rinse with tepid water, twisting the brush sideways over the back part of the tongue, so as to cleanse it fully of the soap and leave a good taste. After each meal the mouth should be well rinsed with tepid water, as also the last thing on retiring. The mouth maintains a temperature of ninety degrees; hence if any food lodges about or between the teeth, it begins to rot very soon, giving out an acid, which immediately begins to eat into the tooth, preparatory to an early decay. If solid particles are observed to lodge between the teeth, the child should be taught to use a very fine quill to dislodge it, but not with force; for the more a quill is used, the more a fissure is made in the tooth, which is a misfortune, as it necessitates the use of a toothpick for all after life, consuming a great deal of valuable time. A clean tooth does not decay. Acids and sour fruits always injure the teeth instantly; sweets never do; hence their children would die; hence their insatiable instincts for sugar. If a tooth powder was never used the teeth would not be so white; but kept perfectly clean, would last for life.

## The Time to Eat.

In a paper read at a Domestic Economy Congress at Birmingham, England, not long ago, Dr. Wilson gave the following hints on the proper times for eating for different classes of workers. For the active outdoor laborer and artisan, an early breakfast before work, a midday dinner, with an interval of rest, and supper after the day's work is over, have long been proved by experience to be the most conducive to health. For the business man a later breakfast, a midday luncheon and a late dinner after the day's work is over, is the best arrangement. For literary men, who write over in the evening than during the day, an early dinner and a light supper will be found to be the most advantageous for steady work. Idlers, to enjoy life, if they possibly can, should dine early if they intend to spend the evening at theatres and the like; but if they accept dinner invitations freely, they should be very careful not to eat too much at the noon-day meal.

The breakfast hour should be determined, in great measure by the hour of rising, but in any case food should be partaken of before the material business of the day is commenced. Those who like to take a "constitutional" before breakfast would find their appetite whetted, and their work made all the more enjoyable, if they took a little milk, or coffee, or tea, with bread or biscuit before starting. Work done before breakfast is always irksome and fatiguing, and on this account is very likely to be badly done. The last meal should be sufficiently late for the whole not to be absorbed, before retiring to rest. For a person in health, three meals a day ought to be quite sufficient, and the practice of continually "taking something" is sure to bring on indigestion.

## SELECTED RECIPES.

PREPARED GLUE.—In half a pint of water in a wide-mouthed bottle put eight ounces of best glue, place the bottle in water, and heat until the glue is dissolved. Then stir slowly with a stick or a half ounce of strong nitric acid. Cork tightly. Glue thus prepared is always ready for use, and may be applied to mending furniture, broken vessels, and other articles not exposed to water.

FRESH CRUST WITHOUT LARD.—Take fresh buttermilk. To a pint of the milk add one even teaspoonful of soda and half a teaspoonful of salt; flour to make a soft dough. Have plenty of flour on the moulding board and rolling pin. Roll thin. Bake in the usual way. This is excellent.—Mrs. S. L. Thompson, Manchester, Ind.

HAVE SOFT HANDS.—It is said that ten cents worth of tartaric acid used when you wash your hands, by dissolving one was finger in the powder and rubbing the hands well, and then washing off in clean water, using soap and clean water will clean every stain, and the hand will be as soft and white as a baby's.

STUFFING FOR ROAST PORK.—Take one medium-sized Bermuda onion and cut it in ten minutes. Drain the water off, and chop it with a table-spoon of sage very fine. Mix these with three table-spoons of fine bread crumbs, a teaspoon of salt, and a half a teaspoon each of pepper and mustard. Bind with the yolk of an egg.

BREAD FRUIT.—All dried fruit requires to be soaked an hour or two, and usually all night, before ready to be cooked. If it is put on to cook without soaking, it will be hard and tough, but if soaked in water enough to cover it, or no more than will be needed to cook it in, if too much water is used it will make the fruit when cooked insipid and tasteless. No drop of the water in which it is soaked can be spared. Half of the best juices of the fruit will be found in this water, but if cooked in it and properly looked after they will be so united as to be both alike good. No sweetening should be added to the fruit until it is perfectly soft, else the sugar will make the sauce quite hard and unpalatable. But when the fruit has swelled to its natural proportions, and as tender as it just gathered, then put in whatever sweetening is needed, and leave it to simmer till the juice is like a rich syrup and the fruit is thoroughly seasoned by it.

## CHILDREN'S DEPARTMENT.

## PAPA IS COMING HOME.

[MADE SUTTON.]

Five little eyes peering down the lane,  
Trying to see their papa coming home,  
Five little feet waiting to run to him,  
When their papa is coming home.

Before the train, with its rattle and roar,  
Will bring their papa home,  
Five little faces clean and sweet,  
With their fingers and dancing feet.

Over the track with its lights so bright,  
The long train glides in its rapid flight,  
And five little children are happy to-night,  
For their papa is coming home.

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## Prudence and Cowardice.

Boys and girls, as well as men and women, are apt sometimes to mistake prudence for cowardice, and yet no qualifications can be more unlike.

"Pooh!" said a rough boy to his more gentle cousin, "I do believe, John, you're afraid to go near that horse, just because he isn't tied."

"There is no need of my going near him, Stephen," was the reply; and there is danger of his kicking any one who teases him."

"Ha! ha!" shouted Stephen, "you're a brave, now, ain't you? The idea of being afraid of a horse!" and with a tantalizing look at John, the foolish boy walked up to the grazing animal and poked him with a stick. The horse gave an uneasy start, but continued pulling at the grass.

"See here!" exclaimed Stephen, growing bolder; "if you'll promise not to faint, I'll present you with a lock of his tail in a minute."

John didn't faint, but Stephen did; for as he stealthily approached the horse in the rear, the animal bounded away, performing a flourish with his hoof that sent his tormentor senseless in the dust. John tried to restore Stephen to consciousness. He loosened his clothing, rubbed his hands and feet, and bringing water in his cap from the pool near by, dashed it on the boy's white face; but all in vain—there was no sign of life.

The nearest house was their own home, and a quarter of a mile distant. John felt that not a moment was to be lost. He approached the now quiet horse, and leaning upon his back, rode swiftly without saddle or bridle, to his uncle's house for help.

When, after a long illness, Stephen recovered, he was a wiser boy, and told his cousin that he really believed the horse had managed to kick a little common sense into him.—*Congregationalist.*

## The Little Sweep.

Several years ago, an effort was made to collect all the chimney-sweepers in the city of Dublin, for the purpose of education. Amongst others came a little fellow who was asked if he knew his letters.

"O yes, sir," was the reply.

"Do you spell?"

"O yes, sir," was again the answer.

"Do you read?"

"O yes, sir."

"And what book did you learn from?"

"O, I never had a book in my life, sir."

"And who was your schoolmaster?"

"O, I never was at school."

Here was a singular case: a boy could read and spell without a book or master. But what was the fact? Why, another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop-doors which they passed as they went through the city. His teacher, then, was another little sweep like himself, and his book the sign-boards on the houses. What may not be done by trying?

"I didn't say a single word," said Annie Barton to her mother, who was reproving her for her unamiable temper. "I know you didn't, Annie; but your face talked." What volumes our faces say! Some speak of love and kindness, some of anger and hatred, others of pride and rebellion, and others of selfishness. We cannot help our faces talking, but we can make them say pleasant things, and all should try to have them do it.—*Youth's Companion.*

## HUMOR.

"What is your business, sir?" asked the court in a sharp voice. "A conchologist." "What's that?" said the judge. "I opens clams."

"What's the difference between the North Pole and the South Pole?" "Why, all the difference in the world," replied a lady, unwittingly; and that was the answer.

THE SIGHTS OF DUBLIN.—Irish Car-driver: "Shure that's the Custom House, sir; but it's only the rare as you'll be seeing this side, sir—the front's behind!"—Punch.

A Gentleman coming into the room of the late Dr. Barton told him that Mr. Moxwell was dead. "What?" said he. "Vowel dead! let us be thankful it was neither u nor i."

Little Dear—Papa, I wish you would give me some spirit varnish. Papa puzzled—What does the child mean? Sweet innocent—Why, Mary says that is what makes your nose so red!

A Sherman Irishman went hunting and killed a polecat. When asked "what luck" on his return, he replied: "Indade, sir, I shot one rabbit, faith I did; but, holy mother! from the smell of the animal I think he was dead about six months before I killed him."

A Harvard student was called to account for having publicly styled the Professor of Hebrew "a first-class mule." He admitted having made the remark, but said he intended it as a compliment. "Explain yourself," said the Professor. "Why a first-class mule is necessarily a good He-brayist."—*Nat. Pros.—Boston Transcript.*

The following translation was made by a Frenchman who professed to teach languages, and who thought he was telling a story in really beautiful English: "A lady which was to dine chid to her servant that she had not used butter enough. This girl, for to excuse herself, was bring a little cat on the hand, and told that she came to take him in the crime finishing to eat the two pounds from butter who remain. The lady took immediately the cat whom was put in the balances; it just weighed that two pound. This is all the very much well for butter, the lady then she said, 'but where is the cat?'"

## Vegetine.

FOR CHILLS, SHAKES, FEVER AND AGUE.

TARBORO, N. C., 1878.

Dr. H. R. STEVENS.  
Dear Sir:—I feel very grateful for what your valuable medicine, Vegetine, has done in my family. I wish to express my thanks by informing you of the wonderful cure of my son; also, to let you know that Vegetine is the best medicine I ever saw for Chills, Shakes, Fever and Ague. My son was sick with malarial fever in 1873, which left him with a great deal of the time; the pain was so great he did nothing but cry. The doctor did not help him a particle, he could not lift his head from the floor, he could not move without crutches. I read your advertisement in the "Lancet" and "The Medical Record," and I took a dose of Vegetine. I tried one bottle, which was a great benefit. He kept on with the medicine, gradually gaining. He has taken eight bottles in all, and is completely restored to health, walks without crutches or cane. He is twenty years of age. I have a younger son, fifteen years of age, who is subject to the "Lancet" and "The Medical Record," and I took a dose of Vegetine. 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