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LET BY-GONES BE BY-GONES.

Let bygones be bygones; if bygones were bygones.
By aught that occasioned a pang of regret.
Oh, let them in darkest oblivion be shrouded.
Tis wiser and 'tis kind to forgive and forget.
Let bygones be bygones, and good be extracted.
From ill over which it is folly to fret.
The wisest of mortals have foolishly acted.
The kindest are those who forgive and forget.
Let bygones be bygones; oh, cherish no longer.
The thought that the sun of affection has set.
Eclipsed for a moment, its rays will be stronger.
If you like a Christian, forgive and forget.
Let bygones be bygones; your heart will be lighter.
When kindness of yours with reception has met.
The flame of your love will be purer and brighter.
If, Galilee, you strive to forgive and forget.
Let bygones be bygones; oh, purge out the leaven.
Of malice, and try an example to set.
To others who, craving the mercy of heaven,
Are sadly too slow to forgive and forget.
Let bygones be bygones; remember how deeply.
To heavenly forbearance we all are in debt.
The value God's infinite goodness too cheaply.
Who heed not the precept, "Forgive and forget."

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

[Prepared expressly for the Ala. Baptist.]

Lesson for April 28th, 1878.

The Rechabites.

[Jer. 35:12-19.]

Golden Text.—Will ye not receive instruction, to hearken to my words? Saitb the Lord?—Verse 13.

EXPOSITION.

Introduction.—Singular to say, this lesson, although narrated in a later chapter of Jeremiah than our last lesson, yet treats of an event that occurred 17 or 18 years previously, owing to the fact that, in Jeremiah the events narrated and, perhaps, compiled, are not arranged in exact chronological order. The strange event of this lesson occurred when Nebuchadnezzar, was besieging Jerusalem the first time, in 606 B. C. It treats of a small nomadic tribe, of Kenite descent, ascetic in practice, in accordance with the reforming instructions of Jonadab, an ancestor. (3 Kings 10:15-17.) These Rechabites seem to have taken refuge in Jerusalem, in order to avoid the invading enemy. While in the city they are seen by Jeremiah, who invited them into an apartment of the temple, and offered them wine. They declined it as being contrary to the precepts of Jonadab. Read the first 11 verses. Forthwith Jeremiah goes forth and speaks to the Jews the words of our lesson.

To gain a more definite idea of the Rechabites, let the teacher turn to and read Num. 24:21; Judges 1:16; 4:11-17; 1 Samuel 15:6; 27:10; 1 Chron. 2:55. And let it also be borne in mind that the lesson is not so much designed to approve the practices of the Rechabites, as to teach the duty of heathen and persistent obedience to God.

1. THE OBEEDIENCE OF THE RECHABITES. 12-14.

The Rechabites took their name from Rechab, the father of Jonadab. They were the descendants of the father-in-law of Moses, accompanied the Israelites to Canaan, remained there and adopted the Jewish faith. A portion of them dwelt in cities; but this family, under the influence of the reforming spirit of prince Jonadab, in order that their independence as a tribe and purity of habits might be preserved, maintained the rules he established of never owning land or houses, of living in tents and of never drinking wine or strong drinks. These ascetic practices enabled them to remain a peaceful and separate tribe, marked by these striking peculiarities. When they withstood the temptation offered them by Jeremiah, according to the special instructions of the Lord, (verse 7,) and when they had, also, stated the reasons why they abstained from drinking wine, an admirable illustration of the principle of obedience was afforded the prophet, (read verses 6-10,) who, under the immediate inspiration of the Spirit, went forth to speak to the people of Jerusalem and to exhibit to them, in contrast, their conduct and that of the Rechabites.

2. THE DISOBEDIENCE OF THE JEWS. 14-15.

While the Rechabites had been obedient for 300 years, to their ancestor Jonadab, the Jews had been disobedient to God's commands. The obedience of the Rechabites had been steadfast, universal and for a

long period of time: on the contrary, the men of Judah had disobeyed God, breaking their covenant with him, although he had repeatedly and in the most earnest manner, by means of his messengers and prophets, addressed them exhortations and commands to forsake their disobedient and idolatrous ways, promising that, if they would they should continue to dwell in the land of their fathers. But they had not heeded nor obeyed the commands of God.

3. THE RESULTS TO BOTH PARTIES. 16-19.

Our lesson now goes on to state Jeremiah's assertions to the people of Judah, amounting to a prophecy, which shows the terrible results of their disobedience to God—these results would be that the terrible judgments pronounced against Judah and to which we have referred so often in these lessons. (See Deut. 28; Lev. 26; Jer. 2:3-10.) would be fulfilled against them. But upon the Rechabites a blessing is pronounced, on account of their steadfastness to principle and obedience to the commandment of Jonadab: that blessing consists in the perpetuity of the existence of the tribe; and, in consequence, there are, to this day, in Arabia, a desert tribe, which claims to be descendants of Rechab, and Rechabites in name and practice. And, evidence is also furnished that the Rechabites were adopted into the families of Israel, and recognized as belonging to the tribe of Levi, and consequently performing the services of priests and Levites, "before the Lord," as servants or ministers of his, that being usually the meaning of the phrase, "to stand before God."

COMMUNICATIONS.

Baptist Succession.

Number IX.

In our last article we assigned reasons for the belief, that a succession of Baptist churches can be traced from the primitive churches, through the Montanists, Donatists, Novatianists, Iulianists, and Patenians, to the middle of the 13th century. These sects all re-baptized those who came to them from the Romanists, they rejected infant baptism, they immersed, they insisted on a pure church composed of the free and faithful, they demanded most rigid discipline, and held the sufficiency of Scripture and opposed tradition. That they imbibed some erroneous views is not singular, for they were human—fallible. We will now furnish a brief account of the continuation of a similar people—possessing Baptist characteristics; beginning with the

HENRICIANS AND PETROBRUSIANS, who appear on the pages of history in the early part of the 12th century. We mention these denominations together because, although they were distinctly two for a time, they were soon merged.

The Henricians were so named from Henry, a deacon from Lausanne, who settled at Le Mans, and operated in the region around. "The whole country," says Mr. Blunt, "yielded to his eloquence and gave themselves up to his direction," and they fled to the Catholic Bishop. "We have a father, a bishop, an advocate far above thee in worship, wisdom, and sanctity." In South-eastern France he formed an ecclesiastical conjunction with De Bruys; and those of his party who survived the persecutions that were instituted against them, were absorbed by the Petrobrusians. Dictionary, Sects, &c. p. 183.

The Petrobrusians were so called from Peter De Bruys, their chief leader. De Bruys arose in powerful protest as an anti-Sacerdotalist against the tyranny and corruption of the Catholics. The account of him and his followers is principally gathered from a tract which was written against him and addressed to the Abbot of Clugny. And the Abbot makes no charge against De Bruys or his sect which is not now an honor to them. And it is an interesting fact that the first allegation laid upon them was that they "rejected infant baptism, alleging that no miraculous gifts were possible in that ceremony," which he (De Bruys) declared to be wholly void when performed on the person of an irresponsible infant. Another charge was that "he people were re-baptized" by them. Ibid. p. 423.

De Bruys died the death of a martyr, and Henry died in prison, both laying down their lives for the faith of the gospel. Their sect opened the way for

the Patenians, Patenians, Henricians and Petrobrusians. The effort to connect them with ancient Monichism accounts for most of the grave errors that are alleged against them. Their career was short, but their denomination numerous and powerful. They seem to have furnished concentration for the remains of all the anti-Sacerdotal and Baptist sentiment of the sects above named. "They were frequently," says Blunt, "confronted with various sects of pure anti-Sacerdotalists, like the followers of Waldo of Lyons." Their "heretical ideas permeated Europe."

"They denied the efficacy of infant baptism," and insisted on the doctrine of "salvation by faith." Popes, and Bishops, and Abbots, and Councils, and Crusades, raged against them. One crusading campaign sent against them "had for leaders four archbishops, twelve bishops of great sees, and countless Abbots, and other dignitaries." And they went under the papal order, "Slay all, God will know his own." The crusades were irresistible. Massacre after massacre followed in their wake. "The story of the Albigenses is the shortest, brightest and bloodiest in the annals of heresy." A few escaped and joined themselves to the Waldenses.

THE WALDENSES.

We have seen in a former article that Ypse and Dermont claimed to have traced the Baptists to the original Waldenses. D'Aubigne utters the sentiment of many historians when he says, "They constitute a long line of witnesses for the truth." For ages before the Reformation they existed in great numbers in the mountains of the Alps and in the Piedmontese valleys, and in Italy and Bohemia, and in other nations of Europe. They insisted that they dated back to the age of Sylvester, A.D. 330, but without admitting this, it is easy to show that they existed at least 7 centuries before the Reformation of the 16th century. Their antiquity, however, will not be disputed; the question which now especially concerns us is, Were they Baptists? Dr. Jeter has admitted that one of their Confessions of Faith put forth by them was "thoroughly Baptist;" and we insist that the other two cannot be made to harmonize with Pedobaptism. Dr. William R. Williams proposed, evidence that they held "that true baptism comes only after belief, personally, and that infant baptism is to be rejected." Lect. on Baptist Hist. p. 124. Their first confession of faith dates from 1120. In this they say, "We regard it as proper and even necessary that believers use these symbols, i.e. the ordinances." In alluding to "believers," and saying nothing of infants as subjects of baptism, they are as plain and distinctly Baptist as is the commission given by our Lord. Their second confession is every way consistent with this, though not so explicit on this subject. But their third confession of faith is still more explicit—the 7th article says, "We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us—namely, the renovation of our minds and the mortification of our members through Jesus Christ. And by this ordinance we are received into the holy congregation of God's people previously professing and declaring our faith and change of life." This is "thoroughly Baptist." For these confessions of faith the reader is referred to Jones' Ch. Hist. pp. 276-278.

The proofs of their Baptist character, as adduced by Mr. Jones, defy successful disparagement. Beginning as far back as 1350, he introduces the papist witnesses who testify to their rejection of infant baptism. We will not tax our readers with quotations from them. Let it be intimated that some of them practiced infant baptism, this is easily accounted for by the fact that father parties who rejected popery were called Waldenses, parties who had not rejected infant baptism. "The Waldenses were the most eminently evangelical of all the Medieval sects, and we do not believe that it can be shown that any Pedobaptist body of much strength truly evangelical ever existed before the 16th century. The Pedobaptism which existed before the Reformation cannot be made to harmonize with the Waldensian doctrine, even where that doctrine is silent about ordinances." Jones (Quoted Limborch, Professor of Divinity in the University of Amsterdam, as saying, "To speak candidly what I think of all the modern sects of Christians, the Dutch Baptists most resemble both the Albigenses and Waldenses." Jones' Ch. Hist. p. 296. Mosheim says, "Before the rise of Luther and Calvin, there lay, concealed in almost all the countries of Europe, persons who adhered

tenaciously to the principles of the Modern Dutch Baptists." As to the form of baptism immersion was still in general use not only among the dissenters, but also among the Romanists.

THE ANABAPTISTS.

It was not until recently, so far as we are able to find, that Baptist authors tried to deny the Baptist character of the Anabaptists. They wanted proof to support their anti-succession views. They were able to find that some who were called Anabaptists practiced sprinkling, and they raised the shout of victory. We have before referred to this unnatural shout. For all ordinary people it would seem to be enough to add the testimony of Bucken's Theological Dictionary, p. 10. He says, "Anabaptists—those who maintain that baptism ought always to be performed by immersion. The word *** signifying that those who have been baptized in their infancy, ought to be baptized anew."

THE MENNONITES.

These people are so intimately connected with the Anabaptists before them and the Dutch Baptists after them, that we think proper to allude to them again, for they also have been objected to on grounds which deny that they were immersionists. We once more quote from the learned work of Mr. Blunt, Dictionary of Sects, Heresies and Ecclesiastical Parties, p. 310. He says: "Mennonites, a general name given to four sects of Dutch Baptists. *** They were originally called Ana-baptists. *** They are also called 'Doopsgezinden' or 'Dippers,' and in America by a name of similar meaning, 'Tunkers.' We quote this merely to show that the original Mennonites were 'Dippers.'"

Dr. Williams, p. 144, quotes from Venema, "a Pedobaptist scholar of Holland, and writing without the bias of attachment to our own body," and a man upon whom Dr. Williams pronounces the highest praise; and what does Venema say? Hear him: "The immediate origin of the Mennonites is, in my judgment, more justly to be traced to the Waldenses and to those of the Anabaptists who wished a renewal of the innocence and purity of the primitive church, and that the reformation of the church should be carried farther than Luther and Calvin had arranged it. The Waldenses, apart from the question as to the origin of Christ's human nature, in the chief article had, in almost all things, like views with the Mennonites, as is evident from their history as stated in the twelfth century. *** To find other beginnings as the source of Mennonitism is needless, much less those invidious ones, placing them in fellowship with the Men of Munster and other like fanatics. From these they cleared themselves, both in old time, and now through a long space of years have so vindicated and justified themselves, in life and institutions, that longer to confound them with that class can be done only by notable injustice and gravest insult."

After the testimony of such Pedobaptist scholars and historians as Venema, D'Aubigne, Ypse and Dermont, vindicating the Mennonites and the better body of Anabaptists from the fanaticism of the Munster affair, and tracing a line of Baptists through the Mennonites, Anabaptists and Waldenses—on to other ancient witnesses of the truth, and as Ypse and Dermont do, the Apostles, what shall be thought of the Baptist? who denies it all?

THE RESULT.

1. We ask the reader to observe that we have shown connection between all the sects whom we have claimed as Baptists from the Apostles down to the Reformation of the 16th century; and there were other Baptist bodies that might be called into review.

2. We have proven that they held and practiced believer's baptism, and rejected the baptism of infants.

3. We have shown that they were immersionists.

4. It has also been manifested that they re-baptized all who came to them with Pedobaptist baptism. And we suspect that this is an important reason why our "alien immersion" brethren have such a disliking for these ancient Baptists. If they could find where our denominational ancestors received the baptisms of other sects, likely they would say, "they were the more judicious."

CONCLUSION.

The line which we have followed demonstrates the force of Mosheim's statement that "the origin of the Baptists is hid in the depths of antiquity." No reformer originated them, but they were at all times found already existing and ready to come from their obscurity whither driven by persecution, to co-operate with every true reformer. The Baptists may be traced.

Through the defiles of sorrow, along a pathway stained by the blood of their confessors, and immortalized

by a countless line of martyrs. All have persecuted, put to death by hundreds and thousands, but never extinguished. The gates of hell have constantly been against them, but never destroyed them.

2. They may be traced through the ancient councils. Some sects are fond of appealing to the verdicts of the old parish Councils, claiming that the Councils are on their side. The Baptists may appeal to these old Councils with greater force and confidence than can any others, claiming that the Councils were always against them. There is room for an interesting chapter here.

3. It is not necessary to follow our people since the Reformation. It is not difficult to show—as we have done to some degree in a former paper—that many churches, "at the formative period in England," were planted in a regular way. And as to America it is easy to prove a negative, namely, that the Baptists of this country did not originate with Roger Williams. We do not discard Mr. Williams. We honor his immortal memory; but with the facts in view it is pitiable to see a Baptist trying to trace the Baptists of America to that source, when history shows that whole churches came from Europe to this country; and John Clarke, who lived at the same time in the same country with Mr. Williams, was a regular Baptist minister. These facts cannot be denied. It would be as reasonable to insist that all men in Alabama must have descended from the first family who settled in the State; as to undertake to make Roger Williams' irregular church "the mother of us all," as has been done. It is not true.

Our showing is before the reader. There are many other things which we would be glad to say, but we retire from the discussion with the conviction deepened, in our mind that there has been an unbroken succession of Baptist churches from the Apostolic age to the present; and if any man denies that we have proven it, we ask him to furnish proof that the sun and moon and stars have filled their mission for the past six thousand years. The first chapter in the Bible tells us of the creation of these luminaries, and often in the holy writings and in other history they are alluded to as existing, but there is no history of that existence through every year. How does any one know that they have perpetually existed? How do we know that man has existed every day, and that plants, and animals, and fowls, and fishes and waters, have had perpetual existence? Have we a daily or annual register of their existence? Do you say that these questions are absurd? So say we; but this is the way men reason about the perpetuity of the church of Christ. The same God who planted the sun and started all creation on its mission and who has carried them forward to this date, also planted a church on the earth, and armed and arrayed the forces of heaven for its defence and perpetuation. As the sun started so the church started under divine guidance and power; and as the herb and fruit tree yield seed after their kind, so the church of pur God still exists and has ever existed bringing forth fruit after her kind. It is not more absurd to deny the succession of the sun and moon and trees, than it is to dispute the perpetuity of that church "that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." R.

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., 1878.

March 27th 1878.

1. ARSENAL.

Washington is situated between the Eastern Branch and Potomac rivers. The promontory or long neck of land that runs down to where the two rivers join is occupied by the government as an arsenal, at which is accumulated immense amounts of cannon and ordnance stores generally, and the grounds cover about 50 acres. It is now proposed in Congress to sell these arsenal grounds to any highest bidder desiring to purchase them, and abandon to Washington City wholly for arsenal purposes. We are at a loss to understand why such a suicidal course should be pursued, for it is perfectly evident that in this city should always be magazines, for supplying our army and navy with all the munitions of war. We are aware that Congress under its spasmodic efforts at economy commits many errors. But how any one member could advocate the policy that the government should not retain these beautiful and most natural arsenal grounds, is a mystery to us, unless we remember the huge steal of a million which was involved in the sale of the Philadelphia navy yard and arsenal. That property sold for a million dollars less than its actual worth, and the taint of the swindle still clings to several high officials and Members of Congress, and we feel safe in charging

that in the proposition to sell our magnificent arsenal grounds lies a deliberate attempt to rob the government of a fraudulent sale similar to that at Philadelphia. Somebody is to reap a rich harvest. There is no reservation in the city so attractive for its natural beauty, and, bordering as it does upon two rivers with deep harborage along its extended fronts, it is extremely valuable for all governmental use, and we therefore earnestly hope that all sensible men in Congress will interpose to prevent its sale.

OUR TEMPERANCE PEOPLE.

are hard at work since Murphy departed, holding meetings all over the District and keeping things at a white heat generally. To their force of speakers have been added many reformed drunkards, men of considerable talent and ability naturally, who are able to attract audiences wherever they speak, and as a consequence we cannot perceive any abatement of interest in our temperance agitation. A Mr. Nye is one of their most effective orators. He is a son of ex-Senator Bill Nye, of Bret Hart fame, and inherits much of the energy and talent of his father, and his speeches are marked by the same vein of wit, drollery and oddity which characterized his father while in the Senate.

A MATTER OF PAINFUL INTEREST.

recently occurred here. Some 40 or 50 persons were taken violently ill with all the symptoms attending metallic poisoning, but no lives were lost, as the physicians were able to save all attacked. The cause of this sickness was traced to the eating of some cream puffs made by a prominent confectioner, but when subjected to chemical tests by our experts, failed to exhibit the slightest trace of any known poison. But the fact remains that no one was taken sick who did not eat of those cream puffs, and we are therefore left to conclude that there are poisonous substances capable of injuriously and dangerously affecting the human system which cannot be detected by chemical science. This was the position assumed by our old Professor of Chemistry at college, who to show the imperfections of chemical analysis would instance an egg, which, so far as humanly could determine, contained no lime, and yet the young chicken hatched from it had perfect bones, composed, as all know, chiefly of lime. There are natural transmutations beyond human ken, and this recent wholesale poisoning seems one of them, as no person presumes intent in the matter.

THE ENGLISH WALNUT TREE.

grows to perfection in this climate. There are trees of this variety in this city which bear abundantly every year, one in particular in the yard of one of our wealthy citizens bore last year over ten bushels of first quality walnuts, and we are importing these nuts from England and Europe, thousands of dollars worth annually. It is a wonder, therefore, why we rely upon a foreign country when we possess the means within ourselves of growing them in unlimited quantities. The tree is a vigorous grower, and its beautiful foliage and form render it nearly the equal of our soft maples for ornamental purposes.

REAL ESTATE.

begins to look upward here and there is every reason to believe from present indications that we are entering upon an era of rapid improvement. Recent sales of lots made in the fashionable quarter near the British Minister's residence were for cash, and at rates per foot, nearly equal to the buoyant times preceding the panic. Preparations for building new houses are every active, quite as much so as at any time since 1867, hence our conclusion that the city is rapidly recovering from the panic's depression.

THE SCRIPTURAL CLAIMS OF THE POPE.

Number II.

In the expression, "upon this rock I will build my church," who or what is the rock? It will be admitted by all, that the word "rock" is not to be taken in its literal acceptance. It is figurative. There are three interpretations given to the expression, "upon this rock." The first is, that the Savior refers to himself; the second is, that the Savior refers to the confession of Peter that he is the Christ, &c.; the third is, that the Savior refers to Peter. The first and second are in substance the same. Doddridge says: "I look upon this as one of the Scriptures, the sense of which might be most certainly fixed by the particular tone of voice and gesture with which it is spoken." Henry says: "Perhaps he laid his hand on his breast, as when he said, 'Destroy this temple,' when he spoke of the temple of his body." Then he took occasion from the temple where he was, so to speak of himself, and

gave occasion to some to misunderstand him of that; so here he took occasion from Peter, to speak of himself as the rock, and give occasion to some to understand him of Peter." Most Protestant divines, we believe, look upon the confession of Peter, as designed to point out the foundation.

We use the word Protestant in the ordinary sense of the word, without reference to the question, whether Baptists should be called Protestants.

Those who believe that by the rock is meant Peter are not unanimous concerning the manner in which it is to be explained. There are no Romanists of modern times (as far as we are aware) that believe either that by the rock is meant Christ, or the confession of Peter's faith in Christ. Quesnel, a Catholic writer, published a work entitled "Moral Reflections on the New Testament," which was condemned by Pope Clement XI, which work can be read with considerable profit by any spiritually-minded Christian. Even he adopts the Papistic view, and regards the language under consideration as having reference to Peter. He does not, however, lose sight of Peter's faith. "This particular application to St. Peter," he says, "is the reward of his faith. His power, strength, and apostolic grace in founding the church, are included in his name. This he receives from Christ, to show that he receives the other also from him. The church is immovable and eternal, because the faith which is the foundation of it is firm and unchangeable." (Edition revised by Rev. H. Boardman, D.D., 1855, vol. 1, p. 109.)

There are Protestant writers who believe that the Savior turned to the other apostles and pointed to Peter, and that he thus showed he would make him an eminent supporter to his church. Among those defending this view, are Grotius and Whitby. Doddridge mentioning this view, though not adopting it, says, "it seems to suit best with the connection."

Others make Peter the rock, by giving to *epitokomeos* the meaning "I will build up," instead of "I will build," as it is in our English version. "The church, as the organized company of Christ's disciples," it is said, was in existence at the time of his uttering the promise, and was only to be built up upon Peter, that is upon Peter's preaching. *Christian Review*, Oct. 1857, p. 606, article, *Import of Ekthesis*. The word Peter is supposed to be put for Peter's ministerial labors. This is regarded as literally the fact on the day of Pentecost, and was according to this opinion the fulfillment of the promise made to Peter by Christ.

The word *epitokomeos* is used in Acts 6:31 and here translated "edified," "then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified." It is also used in Peter 2:5; and here translated "built up." "Ye also, as lively stones, are built up a spiritual house." It is supposed to be used in the sense of *epitokomeos*, to build on, or to build upon, which verb—*epitokomeos*—we have in 1 Cor. 3:10. "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." In the same chapter, verse 9, we read, "We are laborers together with God; ye are God's husbandry, ye are God's building," in which verse the original for building is *epitokomeos*. Two other Protestant views will be presented in our next number.

B. W. WHILDEN.

PLEASANT HILL, ALA.

Appointments.

REV. B. A. WILLIAMS, Missionary of the State Baptist Missionary Board, will preach at the following times and places: Friendship, Calhoun county, Ala., April 17, 1878; Post Oak Spring, 18; Mt. Gilead, 19; Oak Grove, 20; Helton, 21; Ten Islands, 22; Pilgrim's Rest, Etowah county, 23; Bu Bu Springs, 24; Pine Grove, 25; Liberty Coosa, 26; Gadsden, 28, 29, 30.

ALABAMA BAPTIST will please publish the above appointments. *Gadsden Times* will copy and oblige the churches whose names are above mentioned.

E. T. READ.

REV. W. D. CURRY,

District Missionary, will fill the following appointments in the Zion Association: Bethel, Tuesday, April 23rd, 11 a.m.; Mt. Olive, Wednesday, 24th, 11 a.m.; Spring Hill, Thursday, 25th, 11 a.m.; Sardis, Friday, 26th, 11 a.m.; Friendship, Saturday and Sunday, 27th and 28th, 11 a.m.; Zion, Monday, 29th, 11 a.m.; Bethany, Tuesday, 30th, 11 a.m.; Andalusia, Wednesday, May 1st, 11 a.m.; Shiloh, Friday, 3rd, 11 a.m.; Fairmont, Saturday and Sunday, 4th and 5th, 11 a.m.; Conecuh River, Monday, 6th, 11 a.m.; Hopewell, Tuesday, 7th, 11 a.m.; Loango, Wednesday, 8th, 11 a.m.; Brooklyn, Thursday, 9th, 11 a.m.; Elim, Friday, 10th, 11 a.m.; Damascus, Saturday, 11th and 12th, 11 a.m.

THE ALABAMA BAPTIST is the organ of the Baptist Denomination of this State; and, as such, represents a constituency of over 85,000 communicants. It is the only religious paper published in Alabama and its subscribers in all the Southern and Southwestern States. Its circulation is widespread, and it is continually increasing. We believe it is one of the best mediums for the dissemination of the Gospel in the South. Terms on THIRD PAGE. Remit money by postoffice order, (on Selma) registered letters, express, or bank check; otherwise, at sender's risk. Address: ALABAMA BAPTIST.

ITEMS.

Governor Hampton has just received from the people of Anderson county, in his State, a birthday gift of a beautiful black Kentucky horse, he having a particular liking for black horses.

Henry Campbell killed himself in Greene, N. Y., a few days ago, because he had been unsuccessful in his application for a pension, and saw no other alternative but the almshouse.

In 1871 there were 2,999,667 electors in Great Britain and Ireland, or more than one in twelve of the population. There are about nine million qualified voters in this country, or one in five of the population.

A. B. Robeson has probably the largest poultry yards in New York. He keeps 6,000 ducks, 4,000 turkeys, and 1,200 hens. They consume sixty bushels of corn, two barrels of potatoes, and other food daily. His fowl house cost \$7,000.

A young Philadelphia won the lovely daughter of a wealthy merchant upon representing that he was making \$100 a day. They were married, and it has since been discovered that he does make that handsome sum, but it is in the mint, where his salary is but \$14 per week.

The Paris Exposition is to open on May 1st, in the Palace of the Trocadero. Marshal McMahon and his Cabinet, the Prince of Wales, the Count of Flanders, the Prince of Orange, and the various commissioners from foreign nations will be present.

Wild chickens, numbered by thousands, are hunted as wild game in Comanche county, Texas. A few years ago a large number of domestic chickens were deserted for some reason by their owner, when they took to the brush, and the woods are now full of wild chickens.

The czar has ameliorated the condition of the Jews in his dominions on account of the services they have rendered the army. Foreign Jews trading in Russia are now allowed to become merchants of the first guild, acquiring all the rights of native traders.

A. J. Coshaw, while gathering pecans in Gonzales county, Texas, recently, saw from his place on the limb of a tree something glittering on the ground below. It was a Mexican silver dollar. He dug at the foot of the tree and unearthed \$8,000 worth of the coins.

The *Journal*, of Rio Janeiro, says positively that ammonium will cure yellow fever. The general treatment is the same as now pursued, but as soon as the presence of ammonium is detected in the secretions, doses of five grammes of ammonium in a glass of water are given with astonishing results.

It is a wonder that a plague has not broken out in Constantinople. The deaths of refugees in the mosques have averaged 70 a day. Those who have passed the last three months there will carry the recollection of them to their graves, if they live to a hundred. Such are the charms of war for which so many in England are now clamoring.

According to the *Cronica* of Ceara, Brazil, the suffering from famine in that part of the empire continues unabated. The state of the population of Aaracaty is simply horrible. Over 50,000 persons dying with hunger are there collected, living in the greatest misery, and it is feared that the death rate, which now amounts to 60 or 70 persons per day, will increase with frightful rapidity. The famine has spread into the neighboring province of Piauchy, and the starving population are leaving the country in large numbers.

Dr. Wm. M. Taylor expresses the opinion, in *The Christian at Work*, that topical preaching is responsible for the short pastorates which are now so common in the United States. He reasons out the process thus: "When one invariably takes separate texts, the probability is that these will all run in the same direction and sound one note. Every preacher has his idiosyncrasies, and these will come out in his selection of his themes, so that in a very short time he will preach himself out. He will ring the changes on a few topics, until after a time the people will grow weary both of him and of them."

Mrs. Isabella Beecher Hooker talked on Woman's Suffrage for an hour and a half in a hotel parlor at Washington the other evening. Then Mrs. Myra Clark Gaines, who had come in and listened awhile, insisted on her right to speak. "You think," she said, "the ballot will cure every evil. It will not. You ask too much at once. Educate women to think and then knock at the doors of National legislation, and you will not be denied admittance. You will not elevate your own sex by dragging men down, and calling them names, and spitting and trampling on them. It is too foolish. The methods you employ make the very thought of suffrage obnoxious to men, and women too."

At the opening of the Convocation of the province of Canterbury, on Feb. 12, a petition against any concession on the Bursals question was presented by the bishop of Lichfield. It was signed by 15,000 of the clergy and 20,440 of the laity. On the other hand, the Non-conformists have put forth a statement, in which they say there are "but 639 cemeteries with unconsecrated ground for between 13,000 and 14,000 ecclesiastical parishes, having a population of nearly three millions. Out of 29,400 Non-conformist places of worship in England and Wales, only 4,111 have burial places attached. They urge, moreover, that 'in Scotland, in Ireland, in the colonies, and in nearly all the countries of Europe the burial places are open to all denominations.'"

Alabama Baptist.

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LORENZO DOW.

With the name of this remarkable preacher all are familiar; but few know the particulars of his history. His memoir published in New York in 1856, excited but little interest in those days of political agitation. Yet it possesses a peculiar instructiveness, as showing the power of divine grace over a mind ignorant, narrow, passionate and crazed. "Dow preached, for 38 years, amid rebuffs, hardships and dangers. He travelled extensively in the United States, and twice visited England and Canada. Notwithstanding his awkward manner, his shocking dress, his harsh voice and his illiteracy, he often produced powerful impressions upon the popular mind. When the people heard that Dow was to preach, every other appointment was deserted; and thousands came, often from great distances, to hear the grey-bearded eccentric; to laugh at the straw hat that he would wear in winter, and at the witticisms he could not repress; and to weep and tremble under his terrible denunciations of sinners and their sins.

In a recent *N. Y. Sun* we find a variety of curious incidents related in regard to this strange preacher. Some of them have never before appeared in print. Dow never broke an engagement, though some of his appointments were made several years in advance and in distant parts of the country. This strict faithfulness of the preacher secured the implicit confidence of the people. Once, it is said, he appointed a meeting for a certain day and hour and place, two years in advance in a rude village in Virginia. At the designated time and place the people gathered and confidently awaited his arrival. At the expiration of the appointed hour, a thin, grizzled old man, with long white beard and dressed in a shabby black suit and a torn straw hat, that flapped its broken brim in his face, drove leisurely up to the gathering. It was Dow, punctual to a moment. He alighted, passed through the throng without a word, mounted the platform, and announced that, "by the grace of God, the meeting would now be begun."

The annoyances the old man had to endure must have been trying to the last degree. He was a man of dauntless courage. Of personal violence he seems to have had no fear, although he was sometimes, especially in Great Britain, in imminent danger of being mobbed. But such an ordeal as the boys sometimes prepared for him must have been particularly hard upon the old man. They would go before him in noisy procession, crying: "Here comes old Dow!" They would cluster noisily around the rude platform, inverted barrel or huge stump, which he preferred as a pulpit. And they would sometimes prepare the pulpit for the discomfort of the preacher. Says an old man: "I recollect once that he was to preach in an orchard, and a big crowd gathered to hear him. Well, just before the meeting began the fellows got him a great hoghead to stand on, and filled it about two-thirds full of water. They put in the head rather loosely, and waited for fun. Dow mounted on the barrel, gave out his text, got fired up, and was prancing and thumping around on that barrel head in lively style, and suddenly in his went, splash, slush, boards, Dow, straw hat and all. The water was about up to his neck, and he scrambled out, dripping all over. How the people laughed, and how Dow—well, he went right on preaching on the ground, but he had commenced on grace, mercy and peace, but he wound up on more alarming themes, relating to the future of the ungodly."

There was a good deal of the old Adam in Dow. He had a mill upon a stream, that also supplied some mills lower down, and in order to get more water he raised and extended his dam across the mouth of the pond. This obstruction lessened the supply of his neighbors, who brought the matter into court. When the hard-

fought case was decided against him, Dow rode hastily out of the court room without a word. He sprang into his wagon and drove home like mad! Without waiting to fasten his horse he called to his men and hurried down to the dam. Pointing to flood gates he cried in his shrill, treble tones, "Throw 'em all open, boys. They a-a-n-a-t-e-r, and they shall have a-a-t-e-r. If it is wrong to hold the water, it is right to let it go." A deluging rainstorm had prevailed for several days, and all the streams were swollen to twice their ordinary size. As the gates went up the pond went out with a whoop and a rush. The whole country along the stream was overflowed, and about every dam between his mill and the Thames river was swept clean. "I guess they'll have water enough now," said Dow, with imperious face, as he looked at the sweeping torrent.

An amusing story is told of the way in which he got the better of the traveller. One cold, blustering day Dow was driving along a narrow country road that was banked high with snow. He encountered a man who was driving in the opposite direction. There was only one path, and that in the centre of the road; one or the other must turn out. Dow took in the situation at a glance, and rising erect in his seat, with hand and with threatening visage and manner, called out sternly: "Turn out, turn out, I say, or I'll serve you as I did a man just back here." The stranger, overawed, nervously obeyed, and walled through the deep snow on the roadside till he could regain the path. Then he turned toward the retiring figure and asked somewhat angrily: "Well how did you serve that other man?" "Why," Dow replied composedly, "he wouldn't turn out for me, so I turned out for him."

The character of Dow is not one to be bagminded, except in one particular. He gave himself up, body and soul, to the publication of the gospel, according to the lights he had. With a faith, sublime in its simplicity and courage, he went forth from his sterile Connecticut home, poor, ignorant, and single-handed, to fight "the hordes of the Devil," and he fought them with a will. Had he lived in the Middle Ages he might have been the founder of some rude order of preaching friars. Not a mendicant order, for he supported himself by the sale of some nostrum of his own compounding; thus making enough to supply his simple wants. And no doubt sooner or later he would have enjoyed the honors of martyrdom. In an intolerant age there would have been slight consideration for a preacher who had no respect for properties or dignities. On one occasion he administered the following scathing rebuke to a clergyman who wished to put him to public scorn. He proposed to Dow who was to preach for him the next day, that the latter should preach from a text that should not be announced to him until the moment before he was to speak. Dow accepted the proposal and the next day as he entered the pulpit, the clergyman handed him a slip of paper bearing these words: "And Balaam saddled his ass." Dow stepped to the front and said: "My friends, I am to speak to you to-night from the text: 'And Balaam saddled his ass.' And Balaam saddled his ass," he repeated in a loud voice, looking gravely over the audience, "Balaam, I take it, my friends," he continued, in a slow, solemn style, "refers to your minister, his salary is his saddle, and the congregation is his ass."

"ONCE A MONTH."

Generalizations are more easily made than substantiated. A writer in the *Examiner* has fallen into error about the state of our Southern churches by drawing a conclusion from one example. He says: "Of the white Baptist churches in Kentucky only four have preaching every Sunday. Seventy-five others have preaching twice a month, and eleven hundred and forty-two have preaching only once a month. In States farther South the case is still worse. Of the twenty-four thousand Baptist churches of the United States, nearly or quite three-quarters are of the 'once a month' kind. Now when we remember that such a church (exceptions allowed) will have no prayer-meeting, no Sunday-school, no pastoral oversight, this fact must be taken into account in estimating our denominational 'strength' and the need of more ministers."

There is, to be sure, a great deal of this once-a-month preaching at the South, and the prevalence of this practice is to be deplored, especially when it is taken for granted that a Christian church cannot worship God without the help of a preacher. Churches may be constrained by poverty to unite in the call of a pastor, no one of the group being able to sustain him by itself. By this arrangement each must lose in pastoral and pulpit service. Yet there is nothing to prevent a church so circumstanced from meeting every Sabbath for worship and the study of the Word of God.

In the State of Alabama more than

three hundred churches have covenanted to maintain an every Sabbath service of this sort, and we believe that a large majority of these churches are faithfully fulfilling the engagement. The Corresponding Secretary of our State Mission Board has insisted upon the due observance of the Lord's day as a fundamental and vital duty, and has succeeded in awakening wherever he has labored, an animated interest in the subject. We call attention to the matter less for the purpose of indicating the good name of the "Stages farther South," than to recommend the object to our mission boards everywhere. We believe that church gatherings and Bible studies on every Lord's day are essential to the prosperity of the cause of our Lord.

ROME AND MARRIAGE.

The marriage question, some of these days, will become a theme of animated discussion between Catholics and Protestants; and may claim a verdict against the Romish casuists before the civil law. According to our law marriage is a civil contract, established by the parties entering into that relation and confirmed by the evidences of their mutual consent. The religious service usually attending it gives dignity to the union, but is not essential to its validity. According to Romish casuistry marriage is a sacrament which derives its validity from the religious consecration. Hence the priests claim the dangerous prerogative of deciding what marriages are lawful, and of denouncing and excommunicating those who enter into such relation against the consent of the church. The marriage is adulterous. Thus in a recent pastoral, Bishop Keane of the Roman Catholic diocese of Wheeling strongly condemns the marriage of Catholics to non-Catholics before a Protestant minister. He denounces such unions as not only scandalous and sacrilegious, but as being (whenever certain impediments exist) in the eyes of the church absolutely null and void. He avers that by the very act of contracting or attempting to contract marriage before a Protestant minister, Roman Catholics are cut off from the communion of the church, and deprived of all right to a participation in the sacraments and benefits of the church while living, and to Roman Catholic burial when dead.

Of course nobody can object to the regulations of a church so far as they relate to the spiritual status of its members. But when a church interferes with the laws of the land, or denounces a legal contract as a crime, the case may be brought into the courts for redress or damages.

CANDOR.

That honesty is the best policy we have been taught from our earliest years; but perhaps the wide range of the principle has not been generally remarked. No doubt this or that particular purpose may be gained by indirectness only by fairness and candor can an enviable influence be won. We yield unquestioning confidence only to those who mean justly to what they say, and have no by-ends to accomplish. One who acts a part; who shifts and dodges and equivocates; who evades the responsibilities belonging to his place in life—feels that he cannot be trusted; and others entertain the same conviction. We must cultivate manliness if we would win love and friendship and become leaders of men.

We have been amused by a story, touching this point, which appears in a contemporary. It purports to give the address of Washington to the Widow Curtis, just after his marriage with that lady. We more than question the historic accuracy of the incident; but it is good enough to be true. The father of his country had an honest understanding with his wife. They had been but three days married when he said to her: "Martha, we might as well understand each other. I am prepared to admit that the late Mr. Curtis was the best man that ever lived; he was a good provider and most excellent in every conceivable way. But he is dead. I am frank to say that I cannot worship him. It is simply so. Let us not resurrect him. Let the dear old fellow rest in peace. He was too good for this world. We will not call him back. Let me hear no more regarding the late Mr. Curtis, my dear! And those simple words firmly spoken, secured Mr. Washington much peace."

FIELD NOTES.

Bishop Simpson will give the next course of Lyman Beecher Lectures.

Rev. Robert McPheters preaches at Benton every first Sabbath night.

We still have on hand a number of communications that we will be obliged to hold over for a future issue.

Quite a number of brethren have gone earnestly to work to secure new subscribers for us on our \$1.50 offer.

Bro. J. B. Appleton, of Collinsville, says that he will do all he can toward securing 1,000 subscribers to the first of January next, at \$1.50 each.

We wish that we had 10,000 such subscribers as Bro. B. B. McKenzie, of Louisville, La. He says: "Enclosed find \$2. Dun me as much as you please, but don't stop my paper."

We regret to learn through a private note of the 13th inst., that Bro. H. A. Williams, one of our devoted State Missionaries, was so unwell with cold that he feared he would not be able to meet his appointments this week.

A brother in Shelby county complains that our State Missionaries are treating them badly in not paying them a visit. Our missionaries are doing all they can, brother. We trust that you will soon be gratified by a visit from one of them.

We call the attention of our readers to the notices of Medicines, which appear in the Publisher's Department in this paper. The medicines are for sale at Dr. J. N. Gradick's Drug Store, Broad Street, this city.

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?

Mrs. Tyler, widow of the President, has become a member of the Roman Catholic Church. She was confirmed at Georgetown, on Tuesday, by Archbishop Gibbons. From High Church to its logical consequence, we suppose.

Bro. A. J. Lambert, of Mt. Pleasant, writes: "I consider the Baptist second to preaching in my family, and when it fails to come six or eight in the family feel as if the pastor had failed to meet his flock. It is a dear companion to us, in this dark corner of South Alabama."

Mr. Spurgeon's health has so far improved that he was expected soon to resume duty in his church. The tabernacle has now 5,045 members. During 1877, 437 members were added, 337 removed, leaving a net increase of 100.

Bro. A. F. Miles writes from Birmingham: Bro. Penn is with us. He has been here over a week. Great interest is manifested on the part of citizens generally. A good many conversions—don't know the exact number. Don't know how long Bro. Penn will remain with us.

The Springfield *Republican* tells a shocking story of the shooting of a student in "the College in Montgomery, Ala." And the details given are such as might bring an orge of pirates. If you want to learn home news you must go away from home.

Inattention in church is not always the fault of the people. "What is the best remedy," asked a preacher of a shrewd observer, "for an inattentive audience?" "Give them something to attend to," was the significant reply; "hungry sheep will look up to the rack if there is hay in it."

The Medical Association of the State of Alabama convened here today. I never saw a finer and more intelligent body of men. The President of the Association, Dr. Peter Bryce, is a superb specimen of the "genus homo" and is a most elegant gentleman.—J. A. B. B., *Enfanta, April 9th.*

Lord Shaftesbury and others, among the leading Low Churchmen, in London, have subscribed to a fund for what is called a "Salle Evangelique," to be open in the Place du Trocadero, Paris, during the Exhibition. It is intended to hold services, conferences, missionary meetings, and the other machinery of the Evangelical Alliance, for the advantage of Christians when visiting adjacent Vanity Fair.

A thick cord of Sunflowers around a house is said to be a complete protection against malaria. The strip should be some twenty feet wide and not more than five rods from the house. Ashes, saltpetre and manure should be ploughed in, so as to prevent the soil from becoming impoverished. The flowers will supply the honey-bee, and the seeds (beaten out with a flail) fatten fowls better than corn.

Professor Austin Phelps states that the common assertion that "the sons of Christian fathers are generally worse than others," is disproved by statistics. He gives the following facts: "In a certain New-England town of some thousands of people, the records of the Christian families were once examined thoroughly to test this question. The proportion of the children of such families who became religious men and women, as related to those who did not, was more than five to one."

Rev. Dr. Wild (Congregationalist) finds in the 17th chapter of Ezekiel the prophecy of the coming war between England and Russia, and the future destiny of Ireland. This last country, he contends was settled by the Philistines (Phoenicians) on the South, and by members of the tribe of Dan (Danes) on the North. He also maintains that Bismarck and Victoria have Jewish blood in their veins. What the ingenious and stenographic divine is going to make out of his text and premises nobody yet can prognosticate.

Count Tolstoy, Procurator General of the Russian Holy Synod, in a report to the Czar, states that at the end of 1875 the Russian Greek Church possessed 38,602 churches, including cathedrals; 12,866 chapels and oratories; 98,807 arch-priests, priests, deacons, and prebendaries, and 56,500,000 members, of whom 29,000,000 are women and 27,500,000 men. The Holy Synod granted 1,005 divorces in 1875, the reason in 664 cases being that the husband or wife had absconded.

The Methodist Episcopal pastor of a church at Sandusky, N. Y., surprised his people on Sunday last by making this announcement: "The Board of Trustees have not paid my salary, have taken no notice of my demands, circulated no subscription paper, nor made any other effort to fulfill their obligations to me. I am

badly involved in debt, and do not propose to continue preaching for nothing. I therefore declare the pulpit vacant until God in his mercy can send you a minister who can live on air and wear buckskin breeches of his own make."

It is thought that the opposition to the continuance of the international system of Sunday-school lessons will be barren of result. The objection that a scheme, which includes the study of denominational catechisms should be substituted, in regard to the prospect of a leading Sunday-school periodical says: "There was never so little hostility to, or dissatisfaction with the International Lesson system since its inception, as to-day. It would be an easier task to overthrow the republican system of the Government of the United States, than to abrogate it at this time."

Bro. T. V. B. Moor, of Springfield, is one of the best voluntary agents that we have. In a recent letter he says: "I will try to get all the old subscribers to renew and will get as many new ones as I can. The paper makes them better church members and better Sunday-school workers, and hence better Christians." "If we had such men as Bro. Moor in every church in Alabama, our subscription list, we doubt not, would be ten times what it now is, and our paper could be made equal to any in the land. Brethren, press the claims of your paper whenever an opportunity is offered."

Genlemen of the various church committees, gather if you please, around the auction block. We have to-day a first-rate lot of Methodist ministers of various ages and abilities to be sold for a year to the highest bidder. Terms of payment easy. Cash down a never required, though prompt payment is always acceptable. Bro. promises to pay will be sufficient, and if you do not keep your promises—no matter. No legal effort will be made to enforce payment. A perfectly safe transaction, you see. Buyers have the privilege of keeping the articles for three years, at the end of which they must be returned to the conferences in good condition—general wear and tear excepted.—*Methodist.*

Prof. Fisher of Yale, in his *Beginnings of Christianity*, thus speaks of the ordinances in the Apostolic churches: "The principal rites in the early Church were Baptism and the Lord's Supper. Baptism, it is now generally agreed among scholars, was commonly immersion. Whether infants were baptized in the Apostolic age, or exactly when the custom arose of administering this rite to them, is a controverted question on which the New Testament writings furnish no direct information. The mention of the baptism of households is not entirely conclusive, since we are not certain that infant children were contained in them; and, besides, if it were known that infants were not baptized, they would be understood in a general statement of this sort respecting a household."

A pleasant incident occurred at the opening of the new library building of Bryn Mawr University. The librarian, Mr. Guild, accompanied by his assistants took into the building Bagster's splendid Polyglott Bible, and there, with uncovered head, in the presence of a little company of witnesses, in alcove 1, on shelf 1, as No. 1, he reverently placed this Bible, with the remark that it was "the Book of books, the embodiment of all true wisdom and the fountain head of real culture, civilization and moral improvement." Such is the intellectual and moral cornerstone of the library, as laid by the hands and heart of the librarian, a representative Baptist, for we build alone on the Word of God.—Thus philosophizes Rev. F. Denison in the *Watchman*.

One of our subscribers, an excellent brother and one of the best friends the paper has, complains because we sent him a postal card notifying him that his subscription would soon expire and asking him to renew. We regret very much that he became offended and that he will appreciate our motive in sending the card when he understands it. We have resolved to send a postal card on or about the first of each month to each subscriber whose time will expire during that month. In accordance with this resolution, we have sent out some 300 cards since the first of the present month. So far the plan has worked well; so well that we are more fully determined than ever to keep it up.

The object of the card is simply to protect ourselves against unnecessary loss in cases where brethren do not wish to continue their subscriptions, and to give seasonally notice to those who do, that they may send on their renewals in time and thus prevent a break in their files.

These cards are, of course, sent to all alike, without distinction or discrimination.

STATE MISSION BOARD.

WHAT MUST BE DONE.

At the last quarterly meeting of the State Mission Board, which occurred April 9th, the matter of securing a higher degree of certainty in the salary of our efficient Corresponding Secretary, Rev. T. M. Bailey, was discussed, and the following resolution was passed, and the President of the Board directed to publish it in the ALABAMA BAPTIST.

Resolved, That the churches be requested to instruct the delegates to the next Convention to be held in Talladega in July next, what amount they are willing to pledge for the salary of our Corresponding Secretary the next year, thereby relieving said delegates of the delicate responsibility of making such pledges at the Convention.

The propriety of this move must strike our brethren as being eminently proper. It at once relieves those delegates of a responsibility from

which they very naturally shrink, and relieves the Board of a very painful degree of suspense.

Will not our churches take action at once on this subject, and thus enable our Secretary to give his entire time, unembarrassed, to the matter of supervising the work committed to him? Not more than fifty per cent. of the amount pledged to his salary at the Convention at Gadsden has been paid, and three-quarters of the year has expired. Of course this greatly embarrasses him. We beg to urge this subject with more than common earnestness. Let there be a liberal response to this appeal, so that the Board may be enabled to enlarge its work next year to those portions of the State still unoccupied, and which demand our attention as imperatively as any field now occupied. Dear brethren, we shall await your responses to this appeal with the most anxious solicitude.

J. J. D. RENFROE,
Pres. S. M. Board.

ENERGY IN SELF-CULTURE AND WORK.

Genius—whatever that may be—is a gift. It can be improved but not acquired; the opinion of the Practical School to the contrary notwithstanding. Napoleon was as truly a genius when a corporal, as when emperor of France. Spurgeon was as truly a genius when he preached his first sermon in London as he is to-day. The same may be said of Fuller in Beaufort and Fuller in Baltimore; of Franklin in the Printing room and Franklin at the Court of France.

But all honor to the man who strives to make up in energy what he may lack in genius. The world should honor its list of "plodding" men, who toil night and day to qualify themselves for influence in life. The authors of "Getting on in the World" and "Self-Help," have given us an interesting history of Energy, as put forth successfully by men of ordinary intellectual ability. These works may be read with profit, if read with care and caution.

A South Carolina friend, now a young lawyer, was the victim of the most uncharitable jesting on the part of some of his fellow-students, and was esteemed remarkably dull by his teacher; but he determined to accomplish something in life and to-day he may justly pay his persecutors who relied on their genius, and accomplished nothing.

Those who are endowed with equal proportions of genius and energy accomplish most, if there be anything in the quaint problem:

8 parts of genius multiplied by 2 parts of energy give, as a product, 16;
2 parts of genius x 3 parts of energy = 24;
6 " " " x 5 " " " = 24;
5 " " " x 5 " " " = 25;
which is the highest product attainable.

Seriously, no young man of purpose and noble determination need waste time in useless lamentation. Given the fact that care has been exercised in deciding upon the wisest course of labor, hard blows and many of them will prove amazingly successful.

Without obscuring the influence of divine grace, what is true of manly energy is true, in part, of Christian zeal. We are always dependent on God for the grace that quickens and sustains effort; but if we are to become, or to accomplish, anything for Christ, we must be men of living energy.

A prominent Southern "Bishop" once said of a pastor, that he possessed rare power to get active work out of members of his church, who were intellectually his superiors. This may well encourage young men of modesty and humility who are looking forward to an earnest pastoral life-work, and intensify the zeal of those who are already in the work. J. O. B. L.

GRAVES RENFROE.

One never feels so sad as when called upon to record the death of the young, the gifted, the good. Those treasures on which we have bestowed the full wealth of our affections—those treasures which are our present joy and our future hope—when taken away, leave a sense of sadness, a void within, which heaven only can alleviate. When we realize that they are totally and forever withdrawn from us, so far as this world is concerned, we are reminded to a sorrow which hath no consolation except in the Christian hope.

GRAVES RENFROE was stricken with disease early last summer—hemorrhage of the lungs—from which he so far recovered as to try the experiment of a more genial climate, and late in the fall went to Southwest Texas in the region of San Antonio, where, for two or three months he and his friends indulged the sanguine hope that he would be restored to health. But these hopes were doomed to an early blight. A few weeks ago his symptoms took on a more malignant form, so that in a little while the only and last hope he could indulge was to return home—to die! Summoning his last energies to brook the dangers of a long, laborious trip, he left San Antonio on Tues-

day the 2nd, and arrived at home on Friday night of the 5th of April, and died on Monday the 8th, in the 24th year of his age. Perhaps death never presents a more solemn aspect than just such a case as we are recording—a young man, the hope of fond parents and the pride of devoted friends, cut down in the very morning of life with every promise of future success, usefulness and prosperity before him, which talents, and culture, and goodness, all pervaded by a spirit so kind, so genial, so unselfish, as to win the confidence, inspire the affection, and command the admiration of all who knew him could claim. Only two years ago he was admitted to the bar, and I suppose a more brilliant career seldom opens to any young man than that on which he had just entered.

But let us not mistake ourselves. Human life is not to be estimated by its length so much as by its achievements. He who lives long enough to "know God and Jesus Christ whom he hath sent," has accomplished the highest mission ever awarded to mortal agency. Whether such a one dies at ten, twenty, thirty, fifty, or a hundred years of age, will matter but little to him as he celebrates the glory of divine grace in his happy home in the New Jerusalem. Only let us become wise unto salvation, and then we can calmly leave the period of our release from this body of sin and death, to the disposal of infinite wisdom, assured that the Master will call us not one moment too soon or too late. "When the corn is fully ripe, immediately he thrusteth in the sickle." So soon as grace matures the spirit for glory, at once the gate of eternity opens, and the soul is rejoicing before the great white throne.

If to "remember the Creator in the days of one's youth"—and dear GRAVES did this, professing religion in his seventeenth year—if to regulate one's piety by principle rather than impulse, thus guaranteeing solidity and persistence to moral excellence through life—if to a maidenly modesty there be added that acute moral sensibility which busies itself in all the kindly amenities that charm and refine social life—if true manliness, asserting itself as occasion demands, at every cost and hazard—if honoring and fulfilling the obligations of home life to parents, brothers and sisters with a patience and cheerfulness that never relaxes—I say if all these can canonize a name in the memory of the living, then have the family and friends of GRAVES RENFROE a treasure in their hearts which shall live in perennial freshness while life shall last. The writer claims the privilege of being one of those who will cherish his memory with mournful pleasure. S. H.

Alpine, April 12.

Graves Renfro.

In this issue we carry to our readers the mournful intelligence of the death of GRAVES RENFROE, Esq., one of our most promising young men, who breathed his last on the morning of the 8th inst. He was prostrated nearly a year ago and from that day the dark messenger seemed to shadow him, and all that medical attention could do, and all that the pure air and generous climate of the high lands of Western Texas could do was to stay the execution of the dread summons for a while.

GRAVES RENFROE was born at Cedar Bluff, Cherokee county, Ala., on the 10th day of March, 1855, and was just entering his twenty-fourth year. In 1875 his father, Dr. Renfro, came to Talladega and from that time GRAVES was known to us as the child of the youth, and then the tall and stately young man. In 1877 he became connected with the Baptist church in Talladega. He was Clerk of the Coosa River Association for four years. He wrote with rapidity, composed with ease, spoke distinctly and fluently, conversed with grace and politeness, transacted business with dexterity, dressed neatly and in every movement evinced a nervous energy.

GRAVES RENFROE was examined, and admitted to the bar at the Spring term of Court 1876, and was just entering upon what appeared to be a handsome practice when his first illness overtook him.

Like most young men of parts, GRAVES RENFROE had a large share of personal identity and independence, was ardent in his attachments, of strong impulses, decided opinions, firm convictions, and unwavering fidelity to what he believed to be right. Through his long illness his energy seemed to buoy him up and kept his vital force in such activity to the last that he held up to make the long trip from San Antonio by the Gulf in four days and three nights and brought a bundle of about ten pounds weight in his hand, often walking some distance from one depot to another. But he had not life enough left to burn more than two days. Emaciated, pale and feeble he reeled from the gate to the doorsteps and made his voice heard in his mother's ears and sank exhausted upon the steps. Exertion could do no more. The lamp had burned out and the spirit had but to disentangle itself from a worn out human body and speed away.—*Mountain Home.*

Death of Graves Renfro.

The sad news of the death of GRAVES RENFROE will bring sorrow to many hearts. A talented young man full of life, hope and energy; just entering upon his profession, with bright prospects of success and with promise of future usefulness, surrounded by admiring friends, with the prospect of long life. Such was GRAVES RENFROE, one short year ago. A month later, his brother, a

promising young man at Howard College, died and was brought home for burial. The excitement occasioned by the death of his beloved brother, produced a severe hemorrhage, which almost prostrated poor GRAVES at the time. He rallied a little, and his friends had hope that a change of climate might restore him to health and strength. He sought the dry atmosphere of West Texas, and spent some time in San Antonio and other places where he thought he might find health. For a time he flattered himself that he was improving. A few weeks since he began to decline rapidly and naturally desired to reach home, where he could be tenderly nursed and cared for.

He reached home on Friday night, and many friends called to see him on Saturday and Sunday and he had the pleasure of greeting a number of his cherished friends. The excitement and fatigue of a long journey to one so greatly enfeebled was too much for him. In the dear old home full of cherished associations, surrounded by family and friends, he quietly passed away. His spirit took its departure about 6 o'clock on Monday morning. His stricken father was absent on his return, and did not reach home until 8 o'clock Sunday night. Only in time to be with him a few hours before his death. Few young men have grown up in our community, who at the same age had made so wide a circle of acquaintances. Few had won a more enviable reputation or left a larger circle of true friends. GRAVES RENFROE was indeed a popular young man, towards whom all had a kindly feeling. The heartfelt sympathy of the entire community is extended to the sorrow stricken family.—*Reporter & Watchtower.*

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.

COMMUNICATIONS.

Rev. A. J. Holt's Expulsion from the Wichita Agency, and His Return.

For the information of the friends of Rev. A. J. Holt, and all interested in the matter, allow me to make the following statement:

As it is known, brother Holt is the Missionary of the Home Mission Board of the Southern Baptist Convention to the wild tribes at, and around the Wichita Agency. The Government Agent is a Quaker, and the school for Indian children is taught by people of the same faith.

For reasons satisfactory to himself, the Agent dismissed two of the teachers, and requested Holt and his wife to take their places until other teachers could be obtained from the States. As an accommodation, and to prevent the disbanding of the school, they accepted.

Such misrepresentations were made to the Commissioners of Indian Affairs by the enemies of Bro. Holt that the action of the Agent was disapproved, and an order issued requiring Holt to leave the Agency, which he obeyed under protest. As soon as the Board was notified of these proceedings the matter was brought before the authorities at Washington, who, when getting possession of the real facts, revoked the order expelling Holt, instructed the Agent to reinstate him in the school, and to dismiss the former teacher, and request him to leave the Reservation.

Nothing more serious was alleged against our Missionary than that he meddled with the affairs of the Agency, which he denies, but which if true did not justify the harsh and arbitrary measures adopted.

He has returned to his field of labor where I hope he will be permitted to pursue his important mission without further molestation.

Wm. H. McIntosh,
Cor. Sec. H. M. Bd. S. B. C.

Alabama Baptist.

SELMA, ALA.

THURSDAY, APRIL 18, 1878.

HOME AND FARM.

MISSION OF LITTLE FEET.

(SELECTED.)

A dreary place would be this earth
Were there no little people in it;
The song of life would lose its mirth
Were there no children to begin it.

No babe within our arms to leap;
No little feet toward slumber tend—
No little knee in prayer to kneel;
Our lips to their sweet words lending.

What would the ladies do for work
Were there no pain or jacks tearing;
No tiny dresses to embroider;
No cradle for their watchful caring?

No may boys in wintry morn;
With satchel to the school-house hastening;
No merry shouts as home they rush;
No precious moments for their tasting.

Tall, grave, grown people at the door;
Tall, grave, grown people at the table;
The men on business all intent,
The dames luxurious as they are able.

Life's flames would lose its charm
Were there no babes to begin it;
A dreary place this world would be
Were there no little people in it.

Grasses for the South.

MEADOW OAT GRASS.

Among the list of grasses none is attracting more universal attention, and creating more satisfactory results in the South than the above named. Its cultivation seems, at this period, to have been quite limited. This is undoubtedly one of the best winter

grasses, and when its merits are better understood will be highly appreciated throughout the Southern States. The want has long been felt in the South for a grass that would grow upon sandy lands and furnish an abundance of winter grazing, and from what we can learn of the character of the meadow oat, it will justify us in saying that we believe we have discovered the grass at last. It is claimed for this grass that it is a rapid grower, and is valuable both for grazing and hay; that it can be grazed from November until other grass puts forth in the spring. It is a bunch grass and does not spread from the roots, and therefore requires thick seeding, say 2 bushels of seed to the acre.

ORCHARD GRASS.

Here we find another most valuable grass. It comes early, is productive, nutritious and palatable to all kinds of stock; makes a permanent pasture, bears close feeding and is a rapid grower. It grows in tussocks and should be sown in connection with other grasses. Two bushels of seed to the acre is not too much. It is generally the case that this grass furnishes good grazing in this climate all winter.

BLUE GRASS.

It is now no longer a question of doubt that blue grass can be grown successfully in the cotton States. All rich lands will produce the finest blue grass. It takes time to produce a stand, and it is often the case that grass sown in the spring will make no show whatever before the following spring, and then the blades are hardly noticeable. Three or four years are necessary to secure a good sod, and after that the pasture can be kept permanent. It grows in a limited amount of shade, and makes a beautiful lawn. It is one of our best winter grasses. From 4 quarts to a bushel of seed is recommended. Many farmers sow upon the ground without any preparation, and turn stock on to tramp it in.

TIMOTHY.

is only suited for hay. Sow on rich bottom land, well drained, from one peck to a half bushel of seed per acre.

RED-TOP OR HERDS GRASS.

is admirably adapted to many portions of the South. It will grow in mediums rich soil and produce fine crops of hay; but the land must be moist—it delights in a moist soil. This grass for hay is not as valuable as Timothy, the hay not possessing as much nutriment, but it is nevertheless a highly profitable species, and should be more extensively cultivated.—*St. Live Stock Journal.*

Poison Ivy and its Remedies.

W. H. Keene sends the following article to the *Scientific American*. The treatment is simple and excellent:

Poison ivy, poison oak, mercury vine, *(Rhus toxicaria)*, climbing ivy, *(Hedera helix)*, poison sunflower, *(Helianthus annuus)*, poison dogwood, *(Cornus florida)*.

The milky juices of these shrubs are neutralized and made harmless by almost any alkali. Strong sods made from soft or potash soap, white lime, ammonia water (four or five teaspoonsfuls to a pint of common water), or a little saleratus dissolved in water, make good washes for the purpose. These washes may be used as preventives and as remedies.

White lime made by throwing a couple of quarts of ashes of hard wood (hickory, oak or any other hard wood) into a pall of water. Stir and let settle. The clear liquor is white lime, and is a good wash.

First, as preventives—when one is going, or thinks he is going, to be exposed to the influence of these plants—wet every part of the skin that is exposed or uncovered with one of these washes, and be sure to let the wash dry on the skin, by no means wiping it off. This treatment protects the skin from the influence of the poisonous plants.

It must be kept in mind that these shrubs, especially when crushed or cut, have the power of affecting some skins even at the distance of several feet. After one has been exposed, or fears he has, let him follow the same directions, being careful to let the wash dry on the skin.

If by the seeling and reddening of the skin by heat and itching and stinging, or by the fact that he is unwares has been "poisoned" by these washes freely on the inflamed parts, only let them dry on the skin. Keep cool and quiet, restrict one's self to a spare and cooling diet and keep the bowels gently open.

The Olive in America.

General C. C. Jones, of the Department of Agriculture, states that an olive tree full bearing yields on an average from two to three bushels of fruit, which would produce from fifteen to twenty pounds of oil. An acre of land properly planted should contain about one hundred such trees, and grass or other crop may be cultivated between the trees to advantage.

The tree grows where there is not a redundancy of moisture, and in a kind of soil in a latitude congenial to it. It is a branching evergreen tree, slow of growth, very tenacious of life, and of great longevity; so great, indeed, that it is thought probable that the trees at present growing in the valley of the Tennessee are those which existed at the beginning of the Christian era. Olive oil may be said to form cream and butter for those countries in which it is produced. The fruit of the olive is preserved by pickling, and in Europe forms an important article of food for the people. The wood of the olive, especially the root part, is beautifully clouded and veined, has an agreeable odor, and is susceptible of the highest polish. Valuable lubricating and illuminating oil are also produced from the fruit, and an inferior product enters largely into the manufacture of fine soaps.—*Natchez.*

BE ECONOMICAL.—Look carefully to your expenditures. No matter what comes in, if more goes out, you will always be poor. The art is not in making money, but in keeping it; little expenses, like mice in a barn, when they are many, make great waste. Hair, by hair, heads get bald; straw, by straw, the thatch goes off the cottage; and drop by drop, the rain comes in the chamber. A barrel is soon empty if the tap leaks but a drop at a time. When you begin to save, begin with your mouth; many thieves kiss down the red line. The ale jug is a great waste. In all other things keep within compass. Never stretch your line farther than the blanket will reach, or you will soon take cold. In clothes choose suitable and lasting stuff, and not tawdry fineries. To be warm is the main thing; never mind looks. A fool may make money, but it needs a wise man to spend it. Remember, it is easier to build two chimneys than to keep one going. If you give all to back and board, there is nothing left for the savings bank. Fare hard and work hard when you are young, and you will have a chance to rest when you are old.—*Cool and Iron Record.*

MOCK EGGS.—There should be more eggs on the tables of farmers and others who produce them. They are entirely wholesome and nutritious when fresh, and should take the place of meat as an article of diet when they are plenty and cheap. Besides "ham and eggs" and a boiled egg for breakfast, there are many other ways of utilizing them. In wholesome puddings, omelets, custards, etc. There is most nutriment in an egg than in any other natural product of the same weight. Eggs are supposed to be particularly adapted, as food, to brain workers, and it is not all supposition. But what is good for a brain worker is not good for a muscle worker. The thoughtful farmer or mechanic should be gassed as both a brain and muscle worker, and ought to be well fed.—*Dr. Dickie.*

SELECTED RECIPES.

PRESSED BEEF.—For twelve persons take six pounds of beef, boil till tender, leaving only one quart of liquor, take the meat out and let it get cold, then chop very fine, mix in cloves, cinnamon, pepper, celery seed and mustard, pour the liquor over and mix well, then put in a crock and place a weight on it. Cut in down the next day for tea. It is nice.

SIMPLE PEACH PUDDING.—Split open milk, crackers and butter slightly, put a layer of crackers upon the bottom of a pudding-dish; then a layer of hot, stewed peaches with plenty of juice, and sweeten to taste; then alternate the layers, leaving the layers of fruit for the last; make a meringue, flavor with lemon and spread over the top of the pudding; let it brown in the oven for a moment. To be eaten when cold.

CRISPY BREAD.—A nice loaf of bread is made from the following recipe: Stir well together two cups of sour milk, one cup of molasses, one teaspoonful of salt, and one teaspoonful of soda. When these are well mixed, stir into the same a thoroughly stirred preparation of one cup of flour, one of Indian meal, and one of oat meal. Stir them well. Then add a handful of raisins. Pour the whole into a well greased pudding dish, or brown bread dish made after the same pattern, and steam it four hours. If too sweet a little more salt and less molasses may suit better. Use the recipe as it is first.—*Congressionalist.*

RECIPES FOR THE SICK.

WATER GRUEL.—Into a quart of boiling water stir two tablespoonfuls of Indian meal, previously wet with a little cold water; add salt and boil at least one-half hour. When served, pour a spoonful of thick sweet cream over each saucerful, but do not stir into the gruel.

RICE GRUEL.—Into one pint and a half of water put a large spoonful of unground rice and let boil until soft; cut, have the power of affecting some skins even at the distance of several feet. After one has been exposed, or fears he has, let him follow the same directions, being careful to let the wash dry on the skin.

It must be kept in mind that these shrubs, especially when crushed or cut, have the power of affecting some skins even at the distance of several feet. After one has been exposed, or fears he has, let him follow the same directions, being careful to let the wash dry on the skin.

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with salt and, if the patient can bear it, a piece of butter the size of a walnut, some season with sugar and nutmeg.

RAW CUSTARD.—For diseases of the stomach when very delicate food is required, this custard is excellent. Beat up an egg with sugar to taste; add a cup of milk and whatever flavoring is liked.

TAPIOCA.—This is also very harmless. Soak in cold water for two or three hours; cook slowly; serve with cream, sugar and flavoring.

LEMON JUICE.—Grate two fresh lemons; add three eggs, butter the size of an egg and two cups of sugar; set into a kettle of boiling water; cook until it thickens, stirring constantly.

EGG SOUP.—Beat up an egg in a teacup, add salt, pepper, and pour over it boiling water to cook it a little; butter may be added if desired, also toasted bread or crackers. A variety of harmless dishes to suit the capricious appetite of an invalid is sometimes difficult to obtain.

CHILDREN'S DEPARTMENT.

BABY'S BELONGINGS.

(BY EMILY K. FORD.)

What may the little baby eat?
Kisses and smiles, both warm and sweet.
These may the little baby eat.

What may the little baby wear?
Smiles and kisses, both warm and sweet.
These may the little baby wear.

Soft is the little baby's robe,
Soft as the baby's smile,
That touches the pink ear, tiny robe,
The softness in milk and wool.
Linen is cool and warm is wool,
And the baby's dress is full
Of the finest linen and warmest wool.

Warm and soft is the blanket wrap,
Soft as the baby's smile,
That touches the pink ear, tiny robe,
The softness in milk and wool.
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That touches the pink ear, tiny robe,
The softness in milk and wool.
Linen is cool and warm is wool,
And the baby's dress is full
Of the finest linen and warmest wool.

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Sunday's lesson: "Thou hast been faithful over a few things." I began to see through it. Never you mind who neglects his duty; be you faithful, and you will have your reward.

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio, who knew me, came to buy goods, and said, 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geery, the old tea merchant, called in to congratulate me, and he said: 'You are right now. I have only one word of advice to give you; be careful whom you walk the streets with.' That was lesson number three.

"And what valuable lessons they are!"

"Fidelity in all things; do your best for your employers; carefulness about your associates." Let everybody take these lessons home and study them. They are the foundation-stones of character and honorable success.—*Moran.*

"Lift a Little."

One day while walking up the street I saw a short distance before me quite a small boy carrying a large bucket. It seemed very heavy, for the little fellow was staggering beneath its weight, yet he went resolutely forward, only stopping to change it from one hand to another.

He was poorly clad, and as he turned his head I recognized in him the son of a poor widow, who was obliged to work very hard to earn food for herself and children. My heart ached for the brave little fellow who was beginning so early to bear life's burdens, and I wanted to help him. "Lift a little," he seemed to say to the passer-by, as he trudged along with his heavy load.

Soon I heard rapid footsteps behind me, and in a moment, a bright faced boy, the only son of a professor in one of our colleges, passed me. When he reached the little boy, who was still bending under his burden, he stretched out his hand, and taking hold of the bucket, bore on his stronger arm the greater part of the burden until he reached his own home.

How I honored the great boy for his kind act! I knew his own heart was beating a happy measure, for we are never so happy as when doing