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THE IMAGE OF GOD.

MRS. BROWNING.

Thou? Art thou like to God?
asked this question of the glorious sun
Thou high universal one,
Whose course in heat, and light, and life is
run?
Eagles may view thy face—clouds can assume
Thy very wrath—the sage
Can note thy stature—thou shalt fade with
age.
Thou art not like to God!
Thou? Art thou like to God?
(asked this question of the bounteous
earth)
O thou, who givest birth
To forms of beauty and to sounds of mirth!
In all thy glory works the worm decay—
Thy golden harvests stay
For seed and till—thy power shall pass
away.
Thou art not like to God!
Thou? Art thou like to God?
(I asked this question of my deathless soul)
Above the thunder, or creation's woe?
Thou art not. Slay and shame, and agony
Within thy depths lie,
Thou art not like to God!
Thou art not like to God!
Thou, who dost bear the sin, and shame,
and woe,
Oh, thou, whose sweat was flow—
Whose tears did wash—whose brow was dead
and low?
No grief is like thy grief; no heart can
grieve
Love like unto thy love;
And none, save only Thou—below, above—
Oh God, is like to God.

[Nashville American.]

The Southern Baptist Convention.

Second, Third and Fourth Day.

The Southern Baptist Convention was called to order promptly at 9 o'clock, by Rev. J. P. Boyce, the President, who gave out the hymn "Come ye that love the Lord," after which he read the 46th Psalm and requested Rev. Dr. Lathrop to lead the congregation in prayer. The regular order of business was then resumed.

The President called for the reports of the committees in the order in which they were appointed yesterday.

RECOGNITION OF THE COLORED PEOPLE.

The committee appointed to consider the invitation of D. W. Phillips, President of the Baptist Theological Institute, reported in favor of visiting the Institute Saturday afternoon, at 3:30, in a body.
A substitute of Rev. Dr. Broadus was adopted, and a committee of seven was ordered to visit the Institute.
The President read an invitation from Rev. W. E. Ward, inviting the Convention, either as a body or individually, to visit his Seminary for young ladies, on Saturday, between 6 p. m. and 9 p. m. The invitation was accepted.
The name of Dr. Truman Sumner, of New York, was enrolled as a visitor.

Rev. Dr. T. G. Jones, from the Committee on Devotional Exercises, reported in favor of the Convention engaging in devotional exercises each day for half an hour, beginning at 11 a. m. Adopted.
The hour having arrived for the special order to be taken up, Rev. Dr. B. Manly, President of Georgetown College, Kentucky, made the report on

ITALIAN MISSIONS.
The progress of our mission in Italy during the past year has been encouraging to every thoughtful observer. The light of the gospel of peace has been kindled in humble hearts, and the truth has been silent but important inroads upon the domain of darkness.

Our hearts are cheered by the evidence of good accomplished, of souls converted, of those native ministers raised up in God's providence, and of the 32 baptisms and over 50 hopeful inquirers at ten centres of labor and influence throughout Italy. We are strongly impressed with the prudence, as well as the earnestness and zeal, with which our work has been conducted amid multiplied embarrassments and discouragements.

All this foundation work had, of course, to be done deliberately, and it may seem to some to have been dilatory. But it is always so with solid and permanent work. Now, however, the era for advance all along the line, and especially at the central station of Rome, seems to have been reached. The long wished for locale in the city of Rome has been purchased, and we are now able to enjoy the advantage of a settled habitation for our mission work there. The delay in purchasing has given us the advantage of securing what is thought, by competent judges familiar with the spot, to be "the finest place" in the whole city for our mission premises. It is one of the great thoroughfares, two hundred yards from the University of Rome. Its cost, which must be met in six months, is \$25,800 in gold, only about \$5,000 more than the sum already collected and on hand for the purpose. That amount, we trust, will be provided for before the close of this Convention.

It is impossible to overestimate the importance of this movement. It is the crisis in the history of our missions in Italy. Let us meet it manfully, liberally, and at once.

B. MANLY, JR.,
Chm. Com.

Rev. B. Manly, Jr., of Kentucky, said that in presenting the report he had little to say regarding the great importance of the work, but would leave that to others who would tell the Convention about what was being done.

Rev. H. A. Tupper, D.D., Corresponding Secretary of the Foreign Mission Board, then arose and ad-

ressed the Convention.
Rev. Henry McDonald, of Virginia, particularly on the Italian work. His address, which was an hour in length, was a very interesting one and was listened to with close attention throughout.

Rev. H. A. Tupper suggested that about \$5,000 was necessary to be raised to meet a draft to fall due about August 1, to finish paying for the improvements inaugurated in Rome. He said he would call on the delegates from the States for whatever contribution they might desire to make for the cause. Liberal pledges were made.

NORTHERN BAPTIST HEARD.

Rev. Dr. Cutting, President of the Home Mission Society of New York, was introduced to the Convention by President Boyce. He acknowledged his indebtedness for their courtesy. He intended to be with them on this occasion.

FRATERNAL GREETINGS.

Rev. Dr. Tupper moved the appointment by the Chair of a committee of seven brethren, to visit and extend fraternal salutations to the anniversary meetings of the Northern Baptist Church at Cleveland. Carried.

NEXT PLACE OF MEETING.

Rev. Dr. King, of Kentucky, moved the appointment of a committee to suggest the next place of meeting. Carried.

NORTHERN AND SOUTHERN CO-OPERATION.

Rev. J. D. Fulton, of New York, suggested that it was desirable that himself and others of the North should meet together that they might suggest a plan by which the two Boards could carry forward to a still more successful issue the work among the colored people.

All noon the Convention engaged in devotional exercises for half an hour. Rev. J. W. M. Williams, of Maryland, led.

At the conclusion of these exercises the Convention was called to order and adjourned until 3 o'clock in the afternoon.

AFTERNOON SESSION.

The President called the Convention to order at 3 p. m., and requested that the song "We love thee, O Lord," be sung. Rev. Dr. Phillips, of Mississippi, led the Convention in prayer.

FINANCES.

The committee on Treasurer's report of the Home Mission Board submitted the following report:

"The receipts of the Board for the year amounted to \$12,000.43; disbursements for the same period, \$10,995.75, leaving a balance on hand of \$1,004.68."

The Board is to be congratulated on the successful management of its finances. It is now in a position to enlarge the sphere of its usefulness. It is anxious to send out its missionaries into all the destitute regions of the South. It feels deeply the need of the people and greatly regrets its inability to respond to every application that is made; but it has adopted the wise and only policy of going as far and as fast only as the means in possession will authorize.

The report was adopted without discussion, and the President proceeded to call for the report of the committee on the treasurer's report of the Board of Foreign Missions, whereupon Rev. Wm. Thayer, chairman of the committee, submitted the following report:

"The committee have duly examined the account submitted to them. To a critical observer the printed account shows a small discrepancy in the aggregate of the debt and credit sides, but only an apparent difference, which we deem only proper to note, and arising from typographical errors in the printed figures, the balance as stated being correctly given as upon the duly audited account. Considering the stringency of the times we find cause for congratulation in an increased amount of receipts during the past year, an actual excess of \$1,752.24 over the prior fiscal year, which we hope is an earnest of much greater increase during the present year. Your committee are strongly impressed with the prudence, as well as the earnestness and zeal, with which our work has been conducted amid multiplied embarrassments and discouragements."

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All civil barriers have been removed, and China is fully accessible to the missionary of the cross. It is estimated that there are not less than eight hundred millions of immortal souls in that Empire. There are five hundred millions in China proper, leaving about 300,000,000 in the vast domain of the Roman Catholics and about seventy thousand Protestant Christians. There are then seven hundred millions of Chinese that still bask in the shrine of the Heathen gods. Let us not look upon all this as mere statistics, but as interested men, sensible of the obligation that rests upon us, to make known to them the message of salvation.

In presenting this report the chairman, Rev. E. C. Keen, made an eloquent appeal in favor of increased missionary work among the Chinese.

Rev. A. B. Cabanis, Agent of Missions in Kentucky, presented graphically the good that could be done in China. He said the Chinese were in an advanced state of civilization, and although they could be called heathen, they were not ignorant by any means. He viewed the field as the great mission field of the world.

Rev. Dr. Simmons, for many years a missionary in China, said he wished to return to China. Mr. Simmons was very much affected by the remarks of those preceding him, and his appeal to return to China was a very earnest one.

Rev. C. R. Hendrickson then arose, and, with tears, streaming down his cheeks, strongly urged the Convention to make an effort to send Dr. Simmons back to China.

Rev. J. W. M. Williams said he would at the proper time, introduce a resolution bearing on this subject.

The report was unanimously adopted.

NIGHT SESSION.

President Boyce called the Convention to order at 8 o'clock, and announced the hymn, "Jesus, I love thee," by singing, which was sung with great earnestness.

Rev. A. Van Hise then led the Convention in prayer.

The hour for the special order having arrived, the resolutions introduced by Rev. W. C. Crane, of Texas, were taken up.

Rev. J. O. Lowry, of Alabama, opened the discussion, and in a masterly manner advocated the cause of Home and Indian missions. He pictured the ignorant and degraded savage as a proper subject for missionary effort and wound up his remarks with an earnest exhortation to the Convention to do its whole duty in this regard.

Rev. J. O. Lowry said that he saw no cause for despondency, as some did. He had heard some of the brethren say the Home Mission Board was not doing as much as should be done, and others thought the Board should be abolished altogether; but he saw no cause for feeling despondent. He had also heard that there had been hardships in the land, and it was not to be wondered at that there had been so much mourning. He said that he had been in former years; but he would say that the Home Mission Board had done one good thing—it had got out of debt, and that was more than some people had done in these days of financial depression. There were 1,200,000 Baptists in the South, 500,000 colored, and 700,000 white; and yet all these Baptists were doing almost nothing for the cause of missions. This was partly because of the independent church government which was the great principle of the Baptists. He did not complain of this, for every good system has its defects. They should pay so much attention to State work, but help the regions beyond. Texas had as many inhabitants as both Virginia and Kentucky, and more were pouring in each day. He related an incident of a man who said, "Well, I used to give money to send the gospel to the Indians, but I found out it didn't do any good, and I quit it." He (Dr. Broadus) replied, "Well, my ancestors, a few hundred years ago, were no better off than those 'Indians,' and I am glad that it was thought it would do good to try to evangelize them. One great part of the work among the Southern Baptists was that it was done among both white and black. He loved the colored race. He knew them in childhood; he had played with them when they were boys—still he loved them and no man should say he did not. In conclusion, he said he was expected to make an eloquent peroration, but what he would say would be that he would raise a collection for the cause.

The Secretary announced that \$932 had been subscribed, not including the private subscriptions, which amounted to \$80.38, making a total of \$1,012.38, as the collection of the evening.

Rev. W. E. McIntosh made some appropriate remarks while the collection was being taken up.

The resolutions were then adopted. The President announced that the amendments to the Constitution were then laid on the table, as it was seen they could not be passed by a two-third vote. The amendments were tabled.

The Convention then adjourned until 9 a. m. to-morrow.

SATURDAY MORNING.

The Convention met at 9 o'clock, President Boyce in the chair.

The hymn, "Come thou fount of every blessing," was sung, and a prayer was offered by Rev. J. W. M. Williams, D.D., of Maryland.

The call of the Committees was continued.

Rev. J. B. Ripstick, of Georgia, Chairman of the Committee on the "Foreign Mission Journal," reported

that the Journal was self-sustaining, and that its circulation was increasing. The report commended the Journal to the whole church. Adopted.

Dr. W. Pope Yeaman, of Missouri, Chairman of the Committee on African Missions, read a report which contained an earnest appeal in behalf of the African people.

The report recommended the feasibility of supplying Africa with teachers from America, with persons of African descent. It also recommended that T. J. Bowen and his estimable wife and other pioneers in the African Mission be held in grateful remembrance by the Southern Baptist Convention for their noble work.

Rev. Joseph E. Carter, of Kentucky, delivered some lengthy remarks referring to the influence that is being exerted in foreign missions by those sent out for that purpose.

Dr. E. W. Warren, of Richmond, Virginia, dissented from that portion of the report which proposes to send out teachers before preachers. It was his opinion that the minister should be sent to the heathen first. There was a power among the Christians of the colored people of the South that ought to be utilized in favor of the evangelization of Africa.

The President said that the question of the evangelization of Africa was not contained in the report and therefore ruled that part of the discussion out of order.

Dr. Warren said that he had thrown out the idea, and as that was all he desired, he would say no more.

The vote was taken on the report and the Convention refused to adopt it.

The vote was reconsidered and the report recommitted to the committee.

Dr. Yeaman resigned the chairmanship of the Committee on African Missions, and Rev. J. H. Stribley, of Texas, was appointed in his place.

Dr. E. W. Warren, of Virginia, was added to the committee.

Dr. E. T. Winkler, of Alabama, moved to take up the report of the Committee on Amendments to the Constitution, which was laid on the table last night.

The vote ordering the main question to be put was reconsidered, and the report was again taken up for consideration.

Rev. L. B. Woolfolk, of Kentucky, and Rev. W. Pope Yeaman, D. D., of St. Louis, made a few remarks in regard to the subject.

The report was adopted by a vote of 173 to 6.

The President read a telegram from Rev. M. T. Yates, missionary at Shanghai, China. The telegram simply referred to verses 36 and 38 of the book of Matthew.

The President was directed to send a response to the telegram.

The Convention then devoted one-half hour to religious exercises, conducted by Rev. Dr. J. B. Jeter, of Richmond, Va.

The half hour having expired, the business of the Convention was resumed.

The President stated that he had sent the following telegram to Rev. Dr. Yates, in response to the one received from him.

"Arise, for this matter belongeth unto thee; we also will be with you; be of good courage and do it." Ezra, 10th chapter and 4th verse.

The President said that the next order of business was the consideration of the claims of the Southern Baptist Theological Seminary.

Prof. Jas. P. Boyce, (Rev. W. C. Crane, of Texas, in the chair) made an earnest appeal in behalf of the Seminary.

Remarks were made by Dr. Jeter, of Richmond, John A. Broadus, D. D., of Louisville; Rev. Dr. J. C. Hiden, of Greenville, S. C., and Rev. Dr. Burrows, of Louisville.

The sum of \$5,300 was subscribed. The Convention adjourned until 3 o'clock this afternoon.

AFTERNOON SESSION.

The President called the Convention to order at 3 o'clock, and after the usual devotional exercises, reports of the various committees were ordered.

RELATIONS WITH THE COLORED RACE.

The Committee on Duty to the Colored Race made their report:

The Baptists of the South are under the highest obligation to do what they can to elevate and improve the colored population in their midst, both in morals and religion. If it is our duty to send the gospel to Africa, it is equally our duty to give this same precious gospel to the children of Africa who are in our midst. Their present condition demands of us more active work in their behalf, than we have ever done.

There is an increasing desire among the colored people to listen to the preaching of the white brethren. They are beginning to see their need of such instruction and are calling for it. This is a hopeful sign, and we should at once avail ourselves of the opportunity. We would recommend that the Home Mission Board continue the work of missions among the colored people, as it has ability, and we would urge upon our State churches, general associations and conventions to contribute to this object. That Board must have money to do this. The churches—the Baptists of the South—must furnish this money. They are able, and they should not quietly, and by their own inaction, turn over to others a work which belongs so peculiarly to themselves.

Respectfully submitted,
Jas. Shackelford, Chm.

Rev. S. E. Thompson, of Kentucky, moved to strike out the words, "the children of Ham," and insert, "the colored people." He explained that it was not a historical fact that the colored people were the children of Ham. Adopted.

Rev. W. H. Whitsett said that Rev.

Nathan Merry, President of the State Baptist Convention (colored), was in the house and moved that the Convention invite him to discuss the report. Adopted, and Rev. Mr. Merry advanced to the platform and was met by the President, who gave him his hand and introduced him to the Convention.

Mr. Merry said he was glad to be the messenger of the State Baptist Convention, the colored people to address the Southern Baptist Convention. It was in this church he was ordained twenty years ago, and Rev. Dr. Baker, who ordained him, had placed his hand on his head and said, "Go and do what you can." He had tried to do what he could. He started with 100 members and now he had 1,025. He had been compelled to build four times for room. He had tried to teach his people to be busy and not to be lazy. Mr. Merry's speech was a very interesting one. In speaking of missions, he said the Lord had called him, and he thought the Lord had prospered him.

Rev. Dr. Baker said he knew Bro. Merry was ordained by him and he knew he (Mr. Merry) was orthodox. There was a power among the Christians of the colored people of the South that ought to be utilized in favor of the evangelization of Africa.

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Alabama Baptist.

SELMA, ALA.

THURSDAY, MAY 23, 1878.

JOHN L. WEST, PUBLISHER.

EDITORS:

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

Corresponding Editors:

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

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

Communications intended for publication should be addressed to ALABAMA BAPTIST or to REV. J. L. WEST, Selma, 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, which will be withheld from the public if desired.

Directory of the Southern Baptist Convention.

FOREIGN MISSION BOARD.

All communications and funds for this Board should be sent to Rev. H. A. Tupper, Corresponding Secretary, Richmond, Va.

HOME MISSION BOARD.

All communications and funds for this Board should be sent to Rev. W. H. McIntosh, Corresponding Secretary, Marion, Ala. SOUTHERN BAPTIST THEOLOGICAL SEMINARY. President—Rev. J. P. Boyce, Louisville, Ky. Secretary—Rev. C. H. Toy, Louisville, Ky.

Directory of the Alabama Baptist State Convention.

President—Hon. Jon. Harrison, Selma, Ala. Secretary—Thos. A. B. Goodhue, Oxford.

BOARD OF DIRECTORS.

President—Rev. E. T. Winkler, Marion. Vice President—Rev. J. J. D. Renfro, Talladega.

Cor. Sec'y—Rev. T. M. Bailey, Marion, to whom all communications and funds for this Board should be sent.

MISSIONARIES OF THE STATE BOARD.

Rev. E. F. Baber, Collierville, Lowndes Co. Rev. W. G. Curry, Monroeville, Monroe Co. Rev. F. E. Kirven, Hoboken, Marengo Co. Rev. T. M. Barbour, Tusculum, Tenn. Rev. W. Wilkes, Sylacauga, Talladega Co. Rev. H. A. Williams, Cross Plains, Calhoun Co. Rev. J. S. Vainborough, Orion, Pike Co.

All the Missionaries of the State Board are authorized to receive funds for State Missions.

EDUCATIONAL BOARD.

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OUR DAILY DUTIES.

The work to which religion summons us is the discharge of our daily duties.

We do not detract from what is ceremonial in religion. We would not for a single moment, suggest the idea that the prayers and praises and multiplied instructions of the Sabbath day are without their utility; that a congregation kneeling around the throne of Sovereign mercy, that a soul soaring high into the heavens, upborne by its buoyant happy devotion is not a beautiful spectacle in the sight of God.

But what we say is that after all this is done the demands of God are not exhausted. For we do not worship simply for worship's sake. The affairs of life press into the sanctuary whether we will or not. Yea, we are under obligation there to ask pardon for sins which belong to our week day lives, and we are privileged to ask for strength against temptations which beset our worldly occupations, and to beg for the daily bread which by worldly industry we also seek. Thus we bring our business into our worship, and one of the distinct ends of worship is, that we may be prepared, and enabled so to discharge our business as therein to please God. Thus Christianity extends its influence into the house, the shop, the counting room, the office. And wherever its blessings go, its claims go with them. The daily duties of life must be brought under its control.

Religion does not require multiplied ceremonies, that new Sabbaths besides that which God has ordained should be instituted by ecclesiastical authority, that as in other lands, men should walk in long religious processions through the streets or that they should prolong a weary strain of prayers in the sanctuary. But she demands that our whole life-work should be done faithfully and devotedly, as beneath the eye of God. She demands that we should be loyal to God upon that very spot where dissoluteness is most frequently manifested. She insists upon being held as the chief motive and law in the exercise of our powers, whether of body or of mind, so that the various scenes of any domestic or civil industry shall be the scenes of our preparation for heaven.

It is time that we should learn that honor separated from duty is a paradox. It is time that we should learn to understand that it is time we should recognize the most creditable employments of time as unworthy tasks unless a high sense of obligation to God attends them.

A great English warrior once led the way to victory with the cry: Eng-

land expects every man to do his duty. And a similar charge is addressed to every occupant of probation. God expects every man to do his duty. Seek not for great things, but do your duty and God will bestow upon you more than military glory. If duty is not done the church is reproached, and religion itself is esteemed as contemptible. Therefore let us think nothing too small to be religious. Whether we eat or drink or whatever we do, let us do all to the glory of God.

SOUTHERN BAPTIST CONVENTION.

The Southern Baptist Convention held a profitable session at Nashville. The hospitality of the citizens were cordial and generous. The spirit of the delegates was zealous and fraternal. The reports of the Boards were encouraging. The Home Mission Board has done more work, notwithstanding its restricted means, than during the previous year, and is encouraged by favorable providences both in the States and the Indian Territory. The Foreign Mission Board has at last secured the Roman chapel, and is cheered by the manifestation of reviving interest among the churches, in the evangelic work abroad. The endowment of the Theological Seminary goes on again; quite a liberal contribution was made in its behalf by the delegates, who without a dissenting voice recognized this as a vital interest of the Denomination. We were gratified in meeting several graduates and students of the Seminary at the Convention.

Now that a new conventional year has begun, we trust that our brethren will re-associate themselves to the evangelic work, and resolve to enlarge their contributions and multiply their services and sacrifices to the Master's cause. In particular, the amount still due on the Roman chapel must be provided for. This debt consisting of about \$7,000, has been allotted pro rata to each of the States. Alabama's share of this amount will be \$3000. Let us use our utmost efforts, whether our churches, associations, or State Convention, to secure this amount without delay.

Before dismissing the subject, we may be allowed to call attention to two mistakes, in regard to the Home Mission Report, which have appeared in several of our papers. The treasurer reports a balance of \$1,964.72. The only liabilities resting on the Board are \$136.00 due on old accounts, which are unclaimed, and \$3,897.60 due to Burke & Co., for whom provision has been made; so that this Board is virtually free of debt. Yet what has been paid by the Board during the past year we find charged as a liability against it, and what has been provided for, also charged as a liability. Some reporters have also misunderstood the conduct of the agent to the Wichitas toward Bro. Holt, our missionary to the Wild Tribes. That agent instead of being inimical to Bro. Holt, has befriended him in every way, and on this account deserves our grateful recognition.

ROMANISM IN THE GERM.

Every thoughtful observer who has noticed the drift of the Episcopal churches both in England and America, since Puritanism began, will acknowledge the importance of the reactionary movement led by the Reformed Episcopalians. High churchism is a by-product of Romanism, or perhaps we ought to say illegal Romanism. And no better proof of this could be given than is afforded by its history. High churchmen are going over to Romanism in a steady stream. Cardinal Manning, Dr. Newman and a host of less conspicuous Tractarians are now the most ardent of the Papists of England. And but for the loss involved in a change of church relation, no doubt the number of these perverts would have been augmented by thousands and hundreds of thousands.

In America, the deterioration of the Episcopal church may be gauged by the changes in the Episcopate. A half century ago, most of the Bishops like Griswold, Eastburn, Meade, &c., were evangelical Low churchmen. Now the large majority consists of Sacramentalists who put the church in the place of the Lord, and who in particular make the priesthood the only channel through which his saving grace is communicated. To how great an extent that church has been Romanized under their influence appears from a statement recently made by Rev. P. R. Morgan, a clergyman of high standing in the West, who has resigned an important charge in Cincinnati, to unite with the Reformed Episcopal church.

Among the verbiages made by Mr. Morgan to the St. John's church at Cincinnati, are the following: "I do solemnly affirm that the doctrines and practices peculiar to the Roman Catholic church are, one and all, save the supremacy and infallibility of the Pope, held, taught, and practiced, without let or hindrance, in the so-called Protestant Episcopal church. Among these reprehensible doctrines may be named the doctrine that tradition is of equal impor-

tance with the Bible; that liberty of conscience and the right of private judgment are questionable claims; that in its ministry there is a priesthood exercising the functions claimed for the priests of Rome—having power with Roman priests to forgive sins and to offer masses for the dead; the real presence; worshipping the host; auricular confession; prayers for the dead; invocation of saints; the doctrine of purgatory; and whatever else goes to make up the system of sacramentalism and in the Church of Rome." The immediate cause of Mr. Morgan's action was the failure of the General Convention to put down ritualism.

BOY-SMOKERS.

What the effect of tobacco is upon the human system is a question still in dispute among Scientists and experts. But there can be no doubt as to its deleterious influence upon the young. The facts in this case are forcibly presented in a recent number of the British Medical Journal, which, referring especially to the habit of smoking upon the health of boys under 16 years of age, says: "A celebrated physician took for his purpose thirty-eight boys, aged from 9 to 15, and carefully examined them. In twenty-seven of them he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and of digestion, palpitation of the heart, and a more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose, ten had disordered sleep, and twelve had slight ulcerations of the mucous membrane of the mouth which disappeared on ceasing from the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored."

We commend this notice to our young readers who may be in danger of falling, ignorantly, into the habit. It may seem to them pleasant and companionable; but health and intellectual development are too heavy a sacrifice to be made for such an indulgence. With the facts above reported before him, a manly boy will know what he ought to do.

PRACTICAL CHARITY.

The relief of the poor is a municipal and a Christian duty. How can it in the best manner be effected? Certainly not by indiscriminate charity. A valuable contribution to the literature of the subject has recently been made by the commissioners of the poor in Boston. They insist that municipal aid should be given clearly or not at all, except to inmates of the almshouse. They recommend that "outdoor relief" be refused entirely to persons who are needy through intemperance of crime, and given only for very short periods to anybody. They are of the opinion that almshouses might be made, through the judicious employment of the inmates, much less a public burden than they are now.

FIELD NOTES.

—We are glad to learn that Bro. O. F. Gregory and wife are both recovering from the injuries received by being thrown from a buggy.

—There will be a S. S. Mass meeting held with the church at Pleasant Hill, Barbour county, beginning on Friday before the Fifth Sunday in June.

—We regret to learn that Bro. P. E. Kirven, one of our efficient District Missionaries, is suffering from injuries received while attempting to cross over a damaged bridge after the Freshet of April 23rd.

—Any church desiring to procure a supply for the summer, can be put in correspondence with a student of the Theological Seminary, by addressing the pastor of the church at Eufaula, Ala.

—A series of meetings in the various churches in Selma has continued since the first of March. Between eighty and a hundred persons have professed faith in Christ during the progress of these meetings.

—Mr. Emerson, the Concord philosopher, says that the choice in religion lies between Calvinism on the one hand and atheism or pantheism on the other. And Mr. Emerson makes choice of the latter. The candor of the philosopher is to be commended, but not his wisdom.

—Rev. H. F. Buckner addressed the Baptist church and congregation in Selma last Sabbath evening, and impressed all with the deep earnestness with which he is pursuing his work. He pressed the point that we are under special and peculiar obligations to send the Gospel to the Indians.

—The variety of earthly greatness is conspicuously displayed in the history of the dynasty of the Romanoffs, the Czars of Russia. A tragic fate attends them in each successive generation and even amid their proudest triumphs. Melancholia, which has struck the Czar of Russia, is said to have affected every autocrat of his family after the age of 50.

—The seventh annual meeting of the Editors and Publishers Association of Alabama will be held Thursday, the 30th day of May, inst., at the city of Montgomery. All the editors and publishers in the State, whether they have heretofore been connected with the Association or not, are invited to be present. The

best possible arrangements will be made for transportation, and for accommodation at the inn of Montgomery.—J. B. Stanley, Sec'y.

Rev. M. T. Sumner, D. D., of Marion, Ala., so long and favorably known as Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, is on a visit to his son in this city. Another son, Dr. Truman S. Sumner, of New York city, a young physician of much promise, is also with him. They are the guests of Rev. J. P. Boyce, D. D.—Western Recorder.

—The First Baptist church of Eufaula having adopted the senatorial plan of electing Deacons, an election was held on the 5th, with the following result: Deacon for life, Dr. Cullen A. Battle, sr., (now 94 years of age); and Brethren S. A. Holt, Jno. A. Walker, C. Rhodes, sr., J. A. B. Benson, Wm. H. Thornton, J. B. Davis, A. A. Couricand, J. W. Willis. They will settle by lot the length of their several terms.

—The commencement exercises of Howard College and of the Judson Institute will take place at the same week this year. The session for the schools will be preached by Rev. Dr. Hawthorne, Sunday, June 6th. On Monday and Tuesday there will be exhibitions by classes of both institutions. Wednesday (19) will be the Howard commencement; and on Thursday (26) the Judson commencement.

—Bro. T. C. Watts, of Greenville, writes: "I will still continue to work for the Alabama Baptist and do all I can to get those who have been taking the paper to renew. I do love the Alabama Baptist, and can never do without it. May God bless it, and you, my good brother, who have labored so earnestly and faithfully for its success." Bro. W. proves his faith by his works. The above words were accompanied with a P. O. Money Order for \$12.50.

—The supplying of work for ministers without churches has become a subject of earnest discussion in the Presbyterian church. The Rev. Dr. Post, Secretary of the Board of Publication, advises "the candidates not to swarm around the vacant places."

A correspondent of The Observer asks: "Cannot the reproach of neglect to provide work for men whom the church has encouraged to enter the ministry be wiped out? There are churches which provide work for their ministers."

—The Marion delegation to the Southern Baptist Convention passed through Selma last Thursday on their return. They report that the Convention had an eminently successful meeting. The spirit of the delegates was good, and the contributions and pledges made to the various objects were unusually liberal. Much gratification was expressed in particular at the purchase of the Rome Chapel, which is adapted to all the purposes of a mission station in the heart of that great metropolis.

—A correspondent of the Presbyterian records the providential preservation of Rev. T. S. Winn, of Green Springs, Alabama. The family were assembled in their sitting room, excepting one son, who was engaged in the business of the clothing day, viz., looking after and housing his stock. A black and murky looking cloud rapidly gathered and overspread the heavens; but as the day was cloudy, a lamp had been lighted, and some were engaged in reading; so they did not observe the increasing darkness, nor the portentous signs of coming evil. The son who perceived the singular commotion in the heavens, and the unusual blackness of the cloud, rushed in to inform them of the coming storm; and just as he had gained an entrance into the room, one awful crash told them the worst was upon them. The thunder's deafening roar, the uncoversed roof, the trees hurled in wild confusion and in countless numbers, the falling timbers, combined with the roar of the wind and hail and heavy rain—all in one moment came upon this helpless family, almost paralysing their senses, while revealing to them their imminent peril. But thanks to Almighty God, the parents with their five children clinging together within the space of a few feet were unharmed, without a single injury inflicted. The little boy, who occupied was the only part of the house that was not swept away.

ANSWER TO BROTHER BARBOUR'S QUERY.

We preface by suggesting that church independence is not absolute. There must, in the nature of things, be a kind of comity between sister churches, the acts of one being, as a general rule, recognized and sustained by the other. Extreme cases constitute the exception. There is, indeed, a degree of comity among nations; no one can, in all things do his pleasure. Independent nations they are in the highest sense in which the term can apply to separate organizations, but there is a necessary limit to the independence. International law is the growth and expression of necessary inter-dependence. Everything is dependent on everything else, much more things nearly related. "God never made an independent man." "I would jar the general concert of his plan." No more did he ever make an independent body. And yet we have seen many a Baptist who regarded the exercise of Scriptural discipline, a thing that he might despise at his pleasure. We have heard a deacon, voting alone, in a case of exclusion, on being asked by the moderator, if he was willing to acquiesce, reply, No; and the church simply allow the matter to pass. We have known a refractory faction, passing by the idea of a mutually selected council, recognized as a church by an Association, in disregard of any of the rights of a majority. But to the

query.

1. The church at B. was wrong in taking an excluded member under its watchcare.

2. The church at B. had no right to "demand" the "records" of the church at A., to see if the proceedings had been just in the exclusion of a member. They might respectfully ask a transcript, the church at A. being in no wise bound, as had been done beforehand, by their pastor, to furnish a transcript even.

3. The church at B. has no right to be aggrieved with the church at A. for "refusing" her the right to overlook and investigate her proceedings, touching the excluded member. On the contrary, self-respect and the assertion of a Scriptural independence alike require the refusal.

4. Whether the church at A. should withdraw fellowship from the church at B., under the supposed impertinence, and interference with her internal rights, must depend upon the aggravation of the circumstances. Perhaps the action may be precipitate, perhaps intemperate, formal or informal, by disinterested parties, might bring about an understanding. Perhaps a mutually-chosen council might adjust matters. It is well in such differences, to "make haste slowly," so far as wrong-doing will permit.

5. We think the withdrawal of fellowship, should come, if it must be, after overtures of peace, and that these overtures should come from the party or parties denying themselves aggrieved—a peculiar rule of the Gospel. The rule, however, is one of policy, not of original duty, and does not release the injurious party from seeking peace, and ensuring it. By retracting wrong. The 18th chapter of Matthew lays down this rule for individual members of a church among themselves; why should it not apply as between sister churches? E. E. T.

FOOT-WASHING.

We do not ordinarily concern ourself about such unimportant subjects as the above, but there are some reasons just now which may more than justify a few observations.

An Association, we learn has recently been organized, with a view to resuscitating the practice; at least the churches of the association propose to observe it as an ordinance of the Gospel; and some of us suspect this was one of the motives for organizing. Of course we know that it has been the usage of the denomination, to allow mutual liberty of observance in this matter, and we are not about to demur. Still, we are convinced that there is not a vestige of Scriptural authority for the practice of foot-washing as an ordinance, and would ourselves, just as soon sprinkle a baby as "wash the saints' feet," in the church and at the communion. We should fear we were adding to the things written in the Book.

1. Paucity of reference.—Only John among the evangelists records the act of our Saviour; and there is but one other allusion to the practice in the whole New Testament afterwards—"Let not a widow be taken into the number under three-score years old; having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5:9-10. This reference is to a domestic not a church duty. Why, if the practice be a church ordinance, like the Lord's supper, have we no case of its celebration in all the Acts of the Apostles, in all their Epistles no allusion to it? The Lord's supper, is recorded by three Evangelists, omitting John; elaborately expounded by St. Paul in sixteen consecutive verses, 1 Cor. 11:18-34; communion in it with our Lord, contrasted with communion in their feasts with idols, by heathens, in fifteen verses, 1 Cor. 10:19-30; weekly "breaking of bread," on the first day of the week, as many understand,—certainly the common practice of communion with the Lord in breaking of bread, distinctly mentioned by Luke, Acts. 20:7. Why, we ask again, is there no such mention of the other ordinance, or part of the supper as some suppose,—of foot-washing, as well as breaking of bread?

2. Most obvious import of John, 13:1-18.—Note two things, first, "He riseth from supper," (most likely the Paschal Supper or Passover, "and laid aside his garments,"—"took a towel and girded himself,"—"poured water into a basin," and began to wash his disciples' feet, and wipe them with a towel. Peter objects (to the menial act); whereupon our Saviour takes occasion to declare that he is unwashed by him from moral impurity, we "have no part in him." Secondly, that if our Lord and Master is ready, on occasion, for the most menial services, much more should we be, like the good widow referred to before, "If I your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you." Thus far we are all agreed; as to anything more we are not.

let us ask, who told us anything more was intended? How does any one know that more was meant? Who can prove that the "example," was for the church instead of the household? That Christians in the church—"at the communion"—"ought" to wash "one another's feet," and not rather, when necessary, at their homes, a universal social custom in the East, in those days? Let us be cautious about conjectural interpretations of Scripture.

3. Real meaning.—It is well brought out in the note found in the Paragraph Bible: "Washing the feet, being an office in constant requisition in Oriental countries, became a general expression for all brotherly and hospitable service. See 1 Tim. 5:10. Our Lord's design is to commend to his disciples that brotherly love which flows from his own heart into theirs, and manifests itself in real self-denial, and cheerful condescension to the lowest offices."

4. A danger short of adding to the record.—Ostentatious public humility is not of the first water; uncommanded humiliation is not acceptable with God; let us beware of "voluntary humility." Such "things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." See Col. 2:8-23. This paragraph may be an offset to accusations of pride, in those who do not care to prove their humility before men, in ways dubious or uncommanded.

E. B. TEAGUE.

THE RELIGION OF CHARACTERS.—Eph. 4:13.

Among the perplexing questions of the age, none is more vital than that respecting the true direction and method of growth for the individual man, the line of progress and development for our race, the adequate consummation of our humanity in the present life. Materialism as the age is, and absorbed in the increase of external resources and comforts, and full of theories as to the possibility of making our earth an Eden and mankind entirely happy by simple changes in human condition, men are still pressing in their work to change whether the real change which our humanity needs does not rather lie in character; whether all improvements in the circumstances of men will not be futile unless some great transformation is wrought in man himself. The world, both in its experience and in its speculations is cringing to the generic lesson of Scripture, that the human race can attain its real end and blessedness only in manhood—the perfect manhood of Christ. These men rise to the stature of His fullness.

When the race shall grow up into Him in all things as their primordial Head, and when the Christian character shall take its place historically in the earth as the acme of all human attainment, the divine coronation of human nature, then the perfect man will appear and the last paradise of humanity will be regained. Here Christianity differs from all mere human religions, however classified; from religions of nature which render man the brute slave of the material world in which he lives; from religions of fear, which prostrate him in terror at the feet of weird demoniacal forces in earth and sky; from religions of intellect, whose highest issue lies in the absorption of human intelligence in some pantheistic deity; from religions of will, in which resignation to some fateful providence, the surrender of self to the sway of powers void of love and of fellowship, is supposed to be the whole of human life.

In emphasizing the relations of Christianity to character I do not ignore or undervalue any other among the precious aspects or relationships of the Gospel, or desire to turn away the mind of the reader from the blessed Christ whose advent into the world first made salvation possible, whose obedient life and atoning death brought redemption for man.

In Christian manhood there are four divine elements: The first is the Bible, as a book ordained and fitted to nurture in us such a divine manhood. The Holy Scripture was given to man as a disclosure of the thoughts and feeling, the will and purpose, the august personality of the Godhead, to set God before us in forms such as our minds may apprehend, and such as may draw our sinful nature back to Him in penitential love.

The second of these divine forces is the personality of Christ, as the incarnation of all that is thus taught in Scripture, and the divine example of the perfect manhood, which we are invited in the Scripture to seek. Examined on the human side merely the character of Christ lifts us into conceptions of real manliness such as no other biography, no philosophic analysis, no high poetic idealization has ever supplied. To behold him, the flawless and immaculate Jesus of Nazareth, is to see what the race in all preceding or succeeding time never saw. If we seek for defects or blemishes, each blemish becomes the shadow of some undiscovered grace; each

apparent defect is found to be a beauty in reserve.

The third divine element is the office and ministry of the Holy Spirit, as set forth in Scripture and revealed in experience or the human character. To that office and ministry the Christian doctrine of the supernatural must either find its grandest confirmation, or meet an utter overthrow. If the restorative work of God upon human character is, limited to the disclosure of the external word, and the presentation in history of the perfect Christ as our example; if there is no interior process upon the blind and dead nature of man, preparing him to receive and appreciate these exterior circumstances, then the restoration of our lost character becomes impossible, and Christianity itself is only a sweet dream of the night. But how clear and precious a confirmation of truth do we discover in that inward, silent, gracious work of the Spirit which eliminates sin, represses unholy inclinations, wipes away blemishes, disposes the soul toward goodness, sows the seeds of superhuman virtues, nurtures each tender plant of grace, and out of the old dead manhood of sin brings into life and glory the new man of Christ.

The fourth divine element is the presidential ordering of God towards humanity, and especially towards those who receive Christ and his Gospel. He must indeed be a superficial student of man and the world in relation to each other who does not see that in the divine plan the world is not only made subservient to man, but is designed and ordered as a school of training and culture for him—a place in which his best powers may be evoked, and his manliest elements be brought into perfect use. In how much higher sense is this true of the Christian man, to whom this world becomes not merely a scene of personal culture for earthly ends, but a place where the germs of an external manhood are developed, and where all within that is most like God, or dearest to God, may begin an unfolding that shall be immortal.

Christians should work earnestly for the extension of Christianity as the great moral power on earth. W. C. C.

THE COMING S. S. CONVENTION.

It is to be hoped that there will be a large gathering of the various clans of Sabbath-school workers, at Selma, on the 16th of July. Our own State Convention meets at Talladega on the 18th, and every portion of the State ought to be represented there—we could stop over at the "Central City," and glean some lessons, and gain new plans for our S. S. work, while there.

I am by no means an enthusiast on the subject of so-called Union movements; which so often call for a sacrifice of principle, in order to accomplish the Union; but on this S. S. platform I believe we can meet, and compare notes to our mutual benefit.

The following emphatic words from Dr. Vincent's address, at Atlanta, on the "Supplemental Lesson," has the true ring, and expresses my own feelings:

"The rise, progress and distinctive doctrines and usages of the particular branch or denomination of the church, with which we are identified, should be understood by those who profess to be loyal to it."

"I believe in the clear understanding of the distinctive doctrines, and usages of the denominations. I believe in the careful comparison of these distinctive doctrines and usages with the word of God; and I have just as much respect for that Christian sympathy and Christian brotherhood which a man has from the standpoint of loyalty to his own convictions, and his own denomination; as I have from the standpoint of that union platform which professes to ignore denominational distinctions. [I have more.—O. F. G.] I believe in Christian union, but it must be a union of something. I believe in the union of men who are loyal to some form of faith; of men, who, in spite of differences, love to grasp the hand of a brother who differs from them; and, I believe that just as soon as we promote an intelligent loyalty concerning our separate denominations, we shall have a broad, substantial, and beautiful Christian fraternity that will tend largely toward making us one in faith, and one in form, as we are one in Spirit."

Let us meet our brethren of other denominations at Selma, in this Spirit, and good will be done. O. F. G.

MAJ. PENN AT EUFAULA.

The Evangelist has come and gone. Bro. Penn came on the 20th of April, and left on the 30th. In these eleven days, he held 33 services. The day services were but dimly attended, but every night witnessed crowded houses. Bro. P. is very earnest, plain and practical. He handles some subjects in a manner which we rather shrink from, but no undue levity resulted. I was especially pleased, however, with his plain talk to those "who have a name to live, and are

dead." Bro. Hart, who accompanies him, is indeed a sweet singer, and preached Jesus in song very effectively. The meeting had scarcely begun to take hold on the community, when Bro. P. felt obliged to leave us, in spite of earnest solicitations to remain much longer with us.

The meeting was entirely carried on as a Baptist meeting.

Bro. P. left us, while we were in the water, baptising the first fruits. We had baptism again on the 5th; and will enter the water once more on the 19th.

We thank God for what has been done, and take courage.

O. F. G.

REV. J. L. WEST.

It is with great regret that we read our Brother's announcement of his intention to retire from the management of our paper. He is a young man it is true, and has not had much experience; but it may be seriously questioned whether an older man with more experience, could have done as much for the paper as he has.

Coming into the office, not by his own seeking, lacking that hearty cooperation he should have had from every one of us; resuscitating the paper from the ashes with a vim that showed ability to manage; we had trusted that the dark days now over, our brother would continue to stand at the helm of the Ala. Baptist, as we are entering the summer days of sunshine and prosperity.

Think it over, Brother West, and stay where you are. O. F. G.

A NEW OFFER.

In order to increase the circulation of the ALABAMA BAPTIST we will send it from this date until Jan. ist, 1879, to any one who will send us \$1.25. 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.

"Harmony."

Dear Baptist:—Very few of our readers have any idea that there is a Baptist church in the bounds of the Cahaba Association "by the name of Harmony," but if I had not been neglected they would have heard of me directly after I was organized.

On the third Saturday in March, Rev. Jno. L. West, one of your able editors, preached to an attentive audience at 11 o'clock, and then proceeded to my organization, assisted by Dr. R. S. Jones, Bro. S. C. Trammill acting as clerk of the meeting. After asking the necessary questions, and receiving satisfactory answers, Bro. West said that all those who had presented themselves for membership were personally known to him and he was willing to receive them. Dr. Jones then asked a few questions and gave his consent to receive them. I was then declared to be a regularly organized church.

A church meeting was immediately called, Bro. West presiding, and J. E. Walker acting as clerk. It was decided by the church to give me the name I have mentioned above. Bro. W. A. Bishop was called to the charge of the church, and Bro. Wm. Griffin was appointed a committee of one to consult with him in regard to accepting the call.

On motion it was resolved to send a copy of the day's proceeding to the Alabama Baptist for publication, and that a copy be spread on the church minutes. The meeting then adjourned until the next day, when Bro. West returned to preach a sermon that made a lasting impression on all who heard it.

My members have, since then, organized a Sabbath-school and are having a very interesting time; but I tell you more about that hereafter. They are trying to raise some money for missions, and I think they will succeed, because they don't like the word faith, and are determined to do something in this direction. They have been working for you, too, and will send in some names very soon.

Hoping I may accomplish some good in the Master's cause, I am happy to subscribe myself,

Yours, in Christ,
HARMONY BAPTIST CHURCH.
West Perry, May 10th, 1878.

Canaan Association.

The Sunday-school Convention will meet at Sulphur Springs church on Saturday before the fifth Sabbath in June. The ministers of the Association are requested not to make appointments for that day; but meet with us and make a united effort to give an impetus to the Sunday-school work.

A programme will be furnished in a short time. Respectfully,
T. V. B. MOORE, Sec.
Springville, Ala., May 13th.

Alabama Baptist.

SELMA, ALA.

THURSDAY, MAY 23, 1878.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

Lesson for June 2nd, 1878.

The Handwriting on the Wall.

Dan. 5:22-31.

Golden Text.—"Thou art weighed in the balances and art found wanting."—22.

Topic.—The Sinner's Doom.

HOME READINGS.

M. Ps. 75:1-10 God is the Judge.
T. Jer. 51:27-58 The Doom Foretold.
W. Is. 13:1-22 The Day of the Lord.
Th. Is. 47:1-15 Shall be as Stubble.
F. Mat. 25:1-13 Ye know not the hour.
S. Mat. 13:36-43 Burned in the Fire.
S. Mat. 25:31-46 Depart from Me.

TOPICAL ANALYSIS.

The Crime, 22-23.
The Sentence, 24-28.
The Judgment, 29-31.

Time.—B. C. 538. Place.—Babylon. Rulers.—Nabonnedus, king of Babylon, who had associated with him upon the throne his son, Belshazzar; Cyrus, king of the Medes and the Persians.

LESSON HELPS.

THE CONNECTION.—After a reign of forty-four years, Nebuchadnezzar died, B. C. 561. He was succeeded by his son, Evil-merodach, who, after being upon the throne for only two years, was slain by Neriglissar, who had married a daughter of Nebuchadnezzar. He died in 556, leaving the kingdom to his son Laborsorachod, then a mere boy. A conspiracy of nobles was formed against him, and he was slain after a nominal reign of only nine months. The conspirators gave the kindly power into the hand of Nabonnedus, who was one of their number. He either had already married a daughter of Nebuchadnezzar, or upon his accession to the throne espoused the widow of Neriglissar. In B. C. 540, he associated upon the throne with himself his son, Belshazzar, who at this time was probably about fourteen years old. Soon after he became king, Nabonnedus allied himself with Croesus, the rich king of Lydia, to oppose Cyrus, the king of Persia, who had just commenced a career of conquest. For fourteen years, however, there was no collision between the Medes and Persians and the Babylonians. At the end of that time, however, Cyrus having conquered all the allies of the Babylonians, a king came up to punish Nabonnedus. He defeated him just outside the great city, and forced him to fly to Borsippa, a city lying a little to the south-east of Babylon, leaving Belshazzar shut up in that city by his fight; for the victor immediately invested Babylon. It was when the city was thus surrounded by its foes that Belshazzar had his great feast! The walls were immensely thick, and the city was so well supplied with food that Belshazzar thought that no enemy could take it. And no foe could have taken it if the people inside had been on their guard instead of being engaged in a drunken revel.

EXPLANATORY.—His son, Belshazzar was not the son of Nebuchadnezzar. He was his grandson, but in Hebrew there is no word for grandfather or grandson. The descendants of a man, no matter how remote, were called his "sons." In this way Christ was spoken of as a "son" of David. *Knelt all this.* The matters spoken of in verses 18-21. Read the full account in chapter 4:1-37. *Had praised.* They "toasted" them in bumper of wine, drunk out of the sacred vessels of the temple, ascribing them to the fact that they had conquered Judah, and speaking of it as a victory over Jehovah. *Had thou not glorified.* A way of saying that he had done just the opposite—he had despised him. *Mene, mene, etc.* It is thought that these words must have been in ancient Hebrew, or else the letters were so arranged as to make it impossible for the wise men to read them. *Upharain* is the plural form of *pharis*. The literal meaning of the sentence is, *weighed and numbered, weighed and divided.* Now, that and the gold chain were the signs of royalty. He made Daniel a king. *Third ruler.* Nabonnedus and Belshazzar were jointly ruling the kingdom, and, therefore, Daniel was made *third ruler.* *Darius, the Median, took the kingdom.* The city actually was taken by Cyrus, though acting, probably, in the name and by the authority of Darius, who was his ruler.

MARGINAL REFERENCES.—22. What will become of those who act against their knowledge of what is right? Prov. 29:1. 23. When is the heart of man lifted up? Prov. 18:12. What will God do with such? Is. 10:33. How much do we depend upon God? Acts 17:28. 27. What is it that God hates? 28. In the visions of Nebuchadnezzar and of Daniel how did the fall of Babylon become foretold? 23:24, 29; 7:5; 8:3, 20. 30. In what way had the very manner of taking the city been predicted? Jer. 51:30, 37, 39.

HOME READINGS.—M. What caution does God give to the wicked? Ps. 75:4, 5. Why? 7:8. T. What thing did Jeremiah say should come upon Babylon? Jer. 51:28. In what condition was he to find the men of the city? 29. W. What did Isaiah say would become of Babylon? Is. 13:19-22. T. What occasion have we to be on our guard? Matt. 25:13. S. What will Christ do with all things that offend? Matt. 13:40-42. S. What will the character of the punishment be? Mal. 2:5-6.—*Scholar's Weekly.*

FARM AND HOME.

AN EASTER POEM.

MRS. L. C. WHITTON.

Resting from earth in early spring,
I found a life growing sweet and wild,
I plucked the blossom, snowy fair,
To bring.

As types of resurrection, to my child;
How often, when I thought of thee,
How often death's divine light grew.

I could be then what Easter meant, and why
I then seemed such gladness in the world
to bring.

How clear-voiced choir sang so exultantly
The joyful anthem, "Christ is risen again!"
That dying, life

He took from the grave its victory.
"Because He died and rose again," I said,
The dark and shadowy valley home need fear.

Thou little brother that to me seemed dead,
Thou art on Christ's bosom heavenly near.
There is no tomb

Can prison or hide the soul's immortal life.
O impotence of words! Who can explain
This glorious mystery! And yet per-
chance

Through one white lily on God's altar laid,
Thou child may grasp the flower's signifi-
cance.

And, kneeling, say,
"A little child doth yield her heart to-day!"

Best Time to Cut Bushes.

Twenty years ago I bought a pas-
sage of good soil, but badly over-
run with bushes, roses, blackberries,
hawberry and barberry. For several
years thereafter, an opportunity oc-
curring during the summer season,
the bushes were cut, and I had a good
opportunity to observe the effect upon
their life when cut at different times.
It was uniformly the case with all the
kinds, that when they were cut in the
latter part of August or early in Sep-
tember, they were most injured, if not
killed, by the proceeding. The roses
were nearly killed by one cutting at
that season, and the barberry, espe-
cially those of larger growth, and
which were in fruit, never sent up a
sprout from stump or root. The haw-
berry and blackberry were more dif-
ficult to eradicate with the scythe, but
when then and are now kept down
better when cut late in the summer
than at any other time. I am con-
fident the time mentioned is best to
destroy any plant by cutting up, and
I think it would be more effectual if
done before the foliage drops in Au-
tumn.—*Country Gentleman.*

Preventive against the
"Skipper" in Bacon.

This maggot is hatched from an
egg deposited by the fly, early in the
season, upon the flesh side of the
joints of bacon, and rarely upon the
sides. We have found the following
recipe to be a never failing preven-
tive: Take ground black pepper, and
mix with molasses, to the consistency
of thick paste, and thoroughly rub
over the flesh side of the joint, and
the pepper will be sufficient. It is
best to get the unground pepper and
grind to a fine powder, at home; as
the packages of pepper, usually found
at the grocery are adulterated in their
manufacture. The application should
be made early in the spring before
the fly appears; but if delayed, until
the egg has been deposited or hatch-
ed, then scrape the joints thoroughly,
and expose to the sun till clean, af-
ter which apply the pepper, and there
will be no further trouble. It is not
absolutely necessary to mix molasses
as the pepper may be as well applied
after washing or wetting the surface,
so as to cause the pepper to adhere.
It may be then applied, liberally from
an ordinary pepper-box.—*Central Baptist.*

SELECTED RECIPES.

HONEY CAKE.—One cup honey,
one and one-half cup sugar, one and
one-half cup flour, three eggs, one
teaspoonful soda.

YANKEE BROWN BREAD.—Two
quarts of Indian meal, one quart of
rye flour, two-thirds teacup of molas-
ses, one-half salt, one teaspoonful soda,
and enough water to make a thick paste;
bake in a large tin, with a good heat,
until more moderate, until a nice
dark brown.

ITALIAN RICE.—Put half pound of
rice into a bowl and half pint of cold
water, and let it stand two hours, by
which time it will be a thick paste;
then add one pint of skim milk and
one ounce of strong Cheshire cheese
grated fine, a little pepper and salt,
and boil gently for another hour.
Serve hot.

HOBIN BREAD.—This is easy,
quick and nice. Two eggs, salt to
taste, two cups of boiled rice, or
baked rice, one cupful of meat, or
baked meat, one cupful of butter or lard,
and sweet milk enough to make a thin
batter. Bake in the dish in which it
is to be served, help with a tablespoon.
The Virginia name for that soft kind
of corn bread is "Pudding Bread."—*Country Gentleman.*

HOME AND FARM APPLE PIE.—
Stew apples and run them through a
fine sieve, add one egg; beat apples,
eggs and sugar together, sweeten to
taste, flavor with lemon juice, crust
as for tart; bake, and when the pie
is cold beat the white of one egg with
sugar for frosting; cover the pie
and put it in the oven to brown, frost-
ing slightly; eat cold. We stake our
reputation that it will tickle the pal-
ate of all who eat it.

VEGETABLE SOUP.—Take four po-
tatoes, three turnips, one carrot and
three onions; cut them into small
pieces and put them into a stew pan
with a quart of a pound each of but-
ter and lard, and bunch of parsley;
then add ten minutes over a brisk
fire, add a large teaspoonful of
flour, mix with a pint of boiling
milk, boil up, season with salt and
sugar, run through a hair sieve, put
into another stew pan, boil again.
Skin and serve with fried bread in it.

To pack eggs, grease them well
with oil or fat, and pack in dry
sand, and keep where they will not
freeze.

Cloud of Mercy.

How vast the range of blessing
your prayers may take! Who can tell
the history or trace the wanderings
of your cloud that sails in light and
glory across the sky, or indicate from
what source its bosom was filled with
vapors, it is to shed back upon the
earth its life-giving dew, and the people
vibrant, its stores were drawn from
some shadowed fountain in the deep
forest where the eye of man has scarce
ever penetrated. In silent obscurity
that fountain yielded its pittance, and
did its work of preparing to bless far
off lands that shall yet be glad for it.
And even thus it is with the descend-
ing Spirit. Little do we know often
of the secret origin of the dew of
blessings that descend on the churches
of God, or the recesses of some lowly
cottage, in the depths of some humble
heart, may be going on the work of
pious intercession, in answer to the
grace of heaven, descends on us
and our children, on the labors of the
wondering and joyful pastor, and on
the hearts of the lay brethren, until
the wilderness and the solitary places
are glad for them.

How One Mother Trained Her
Little Girl.

"Mother, I am foolish, Mrs. —, but
ever since my little one was given
me I have loved to kiss the little ba-
by, as well as the little boy lips. I
used to take the soft little pink palms
upon my mouth and kiss them till my
baby laughed.

"As the grew older I still kept
up the custom, and when night came
and undressing her I failed to kiss the
little hands, Amy knew that it was
because they were not quite clean
from her naughtiness. If they had
been lifted in anger during the day,
if they had struck at nurse or a lit-
tle playmate, mamma could not kiss
them because they were not clean. And
to kiss the kiss was very hard for
my baby, I assure you. If it was
the same with the little lips. As a
naughty child had escaped, I mean
naughty, naughty words, or if my
little girl had spoken not quite the
truth during the day, I could not
kiss the lips; although I always kissed
her on cheeks and forehead, never al-
lowing her to go unchastened to bed.
But she dared more for kisses on
hands and lips than for anything else
in the world, I believe; my loving lit-
tle Amy! And gradually the naughty
ways were done away with, and each
night my baby would say, 'Taan
hannies to-night, mamma! Taan hannies
for me to kiss!'"

"And I never, though she is
five years old, I keep up a custom
which she knows from her birth,
because I think it helps her try to
be good; You will laugh, maybe, Mrs. —, but I do want my little girl
to grow up pure and sweet; and if
the love of mamma's kisses can keep
her from the evil, I think I shall
continue the custom until Amy is old
enough to understand fully things too
hard for her as yet."

My own eyes were tearful when
Mrs. H. told me of her beautiful
young mother's custom. Did I
think it a foolish idea? Ah, no!
indeed! But the truest, sweetest cus-
tom in the world—keeping her small
hands clean for mamma's good-night
kisses; and why Saline Jones was not
"painted her own coin," as the saying
is! That is why the sweet lips
made no angry reply. Mamma's
kisses were so precious a thing to be
given up for the gratification of one
moment of evil speaking. I dear little
Amy!—*Mrs. D. Brine.*

A young woman got on a railroad
train at Morrison, Ill., at midnight.

It was observed that, while most of
the other passengers were sleeping and
sleeping soundly, she sat upright and
open-eyed. At De Kalb the Rev. G.
W. Carr, a Methodist pastor, entered
the same car, greeted the young wo-
man cordially, and took a seat by her
side. The conductor says that they
conversed awhile vivaciously, that
they soon crowded closer to each
other than the width of the seat ne-
cessitated, and that he rested her head
on his shoulder, that his arm encir-
led her, and that he kissed her eleven
times before the train arrived in
Chicago. The first two kisses were
on her forehead, the third and fourth
on her cheeks, the fifth and sixth on
her lips. An account of this ride reach-
ed the Rev. Mr. Carr's congregation,
and caused a great deal of comment;
but it seems that on that occasion he
popped the matrimonial question, and
that the kissing only followed the
young woman's "Yes." So there was
nothing wicked in his conduct, al-
though the time and place were not
well chosen.

The horrors of the Chinese famine
continue. The Rev. T. Richard
writes from Tai Yuen Fu, the provin-
cial capital of Shansi, that the dis-
tress exceeds anything witnessed last
year in Shantung. In one village
nearly half the people were dead. In
another, only two remain out of
sixteen; the rest are dead, or have
been sold, or have fled. In another
family there remain three out of eight,
while in a third out of four none re-
mains. The dead were in their houses
unburied. In one house there were
three brothers, all dead. One of the
three had died twenty days before,
and for want of anything better, was
put in a deep, narrow earthen jar
lying on the ground facing each other.
Three days ago the elder brother
died, but as there was nothing left
but the bare ground beside the two
jars. The third brother was on a bed,
too weak to get up.

Richmond, Va., never witnessed
such a deluge of tremors of religious
enthusiasm as is now going on among
its darker citizens. About 2,500 of
these of both sexes, though with a
predominance of males, are going
around day and night in such a
delirium. At first they appear sad,
discouraged, and overcome with de-
spair, but at once, having "found
delord," they are pleased to re-

mark, the irrepressible rivalry of
their sunny race is reborn in the light
of their countenances, and they are
happy as few are capable of being.
The revival is spreading, and no one
knows where it will end—possibly
in a new Africa through just men
made perfect.

When the Rev. Dr. Armstrong was
wrecked with a large number of fel-
low-passengers on one of the Sound
steamers, many years ago, his last act
was to gather his doomed compan-
ions together in the shattered cabin,
and while the ship was thumping to
pieces on the rocks, he committed
their souls and his own to God in
prayer. It was his last chance, and
men, to pray this side of eternity.
Those who had not prayed for years
prayed then, with agony of desire. If
you had been one of that group,
would you have stood or sat in silent
contempt of the solemnity? Yet you
may be doing just that—flitting in-
stantly in the face of God on the thresh-
old of eternity, and tossing to the
winds your last chance of prayer—
every time you listen to public wor-
ship the scriptures, and say do not sever-
ly join.—*So, Presbyterian.*

CITY AND COUNTRY EXPOSURES.

Our conviction is that the advan-
tages of an average city pastorate
are in every particular greatly over-
rated. It is in the country towns and
villages that the average pastor has
the strongest and widest influence,
preaches to the most thoughtful
hearers, and does the most to mould
the mind that are giving enterprise
and tone to all good things. Our
best men, in all the relations of city
life, come from the country, and no
man is doing so much to form and
elevate their characters as the intel-
ligent and wakeful country pastor.
Make haste very slowly in exchang-
ing for a city a country pastorate.—
Examiner.

Sir Kenelm Digby, whom Pennant,
the antiquary, calls "that prodigy of
learning, credulity, valor, and ro-
mance," was so enamored of the beau-
ty of his wife that, tradition alleges,
he resorted to all sorts of extraordi-
nary devices, with the idea of adding to
her charms. She was fed with capons,
fattened with vipers, and divers other
eccentric dainties, and more than a
century after her death a large and
peculiar snail might be found in the
neighborhood of the house, which he-
died imported as a nostrum for his wife.
What with medicines and cosmetics
the poor lady died at 33.

An old-fashioned May Day festival
was held in Waro, Texas. The se-
lection of a May queen was attend-
ed by considerable strife and excite-
ment. Miss Jones received 8,194
votes, and Miss Pace, the next highest
candidate, 4,312. The ballots cost
ten cents each, and everybody could
cast as many as desired by paying
proportionately. The gain to pub-
lic charity by this plan was \$1,200.
There were several accidental fires,
growing out of the heated advocacy
of the rival aspirants.

There's one trouble about the
"preaching without notes," Dr. Storrs,
its inability to nourish the conceit
of certain glib and shallow young
men, who, so long as they feel their
tongues rattling and hear a noise,
labor under the impression that
something of importance is being
said.—*Congregationalist.*

Mr. James B. Colgate, the bullion
man of Wall street, was unsuccess-
ful in the dry goods trade, but has
grown very rich in his new business.
He is almost white of hair and quite
portly. Mr. Colgate is probably the
wealthiest man in the Empire de
nomination, and, next to gold and
silver, is interested in theological ed-
ucation.

HUMOR.

An old Grecian philosopher advises
all men to know themselves. That's
suggesting to a good many to form
disputable acquaintances.

"Luke, is Jim Akers honest?"
"Dunno, Boss. Jim must be; an-
den chicken he ain't. But if I was a
chicken I know'd Jim was about, I
tell ye wot, I'd roast him."

When the royal baby of Brazil
cries, his nurse remarks, "Now you
Luiz Maria Philippe, de Alcantara
Gastao Miguel Raphael Gabriel Gon-
zaga, you just keep quiet."

A gentleman told a lady she was
wonderous handsome. She replied,
"I thank you for your good opinion,
and wish I could say as much of
you." "You might, madam," said
he, "if you lie as readily as myself."

A young gentleman, being pressed
very hard in company to sing, even
after he had solemnly assured them
he could not, observed testily that
he intended to make a *bull* of him. "No,
my good sir," said Coleman, "we
only want to get a *stave* out of you."

Michael Angelo having finished a
statue twelve feet high, his employer
wishing to be thought a connoisseur,
pronounced the nose to be out of all
due proportion. Angelo mounted
the scaffold, gave a few harmless
blows upon the stone, and at the
same time let fall a handful of mar-
ble dust. "This is excellent," said
the sagacious critic, "now you have
given it life indeed."

George III. was one day breakfast-
ing at Kew, when the great scarcity
of beef, which was then prevailing
in England, became the subject of
conversation. "Why do not people
plant more beef?" asked the king.
On being told that beef could not
be raised from seed, he seemed still
incredulous, and took some bits of
beefsteak and went into the garden
and planted them. The next morn-
ing he went out to see if they had
sprouted, and found some snails.
Thinking they were oxen, he was
heard calling out, "Here they are,
here they are, Charlotte, horns and
all."

Vegetine.

Dropsy.

CENTRAL PALE, N. J., Oct. 10, 1877.

DR. H. R. STEVENS:

It is a pleasure to give testimony for your
valuable medicine. I was sick for a long
time with Dropsy, under the doctor's care.
He said it was due to liver trouble, and
I received no benefit until I com-
menced taking the Vegetine; in fact, I was
growing worse. I have tried many remedies,
but they did not help me. I had the medi-
cine for Dr. Stevens. I had taken three bot-
tles of it, and I feel better after
taking a few bottles. I have taken three
bottles in all. I am perfectly well, never
felt better. No one can feel more thankful
than I do.

I am, dear sir, gratefully yours,
A. D. WHEELER.

VEGETINE.—When the blood becomes
thick and stagnant, either from change of
weather or of climate, want of exercise, in-
regular diet, or from any other cause, the
Vegetine will remove the blood, carry off the
poisonous humors, cleanse the stomach, regulate
the bowels, and impart a tone of vigor to
the whole body.

For Kidney Complaint and Ner-
vous Debility.

ICHAMBOE, Mo., Dec. 28, 1877.

DR. STEVENS:—I had had dropsy, for sixteen
years, when I commenced taking the Vegetine.
I was very low, my system was de-
bilitated by disease, and I had the Kidney Com-
plaint, and was very nervous. I had
taken three bottles of the Vegetine, and I
felt better. I have taken three bottles in all.
I am perfectly well, never felt better. No
one can feel more thankful than I do.

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weather or of climate, want of exercise, in-
regular diet, or from any other cause, the
Vegetine will remove the blood, carry off the
poisonous humors, cleanse the stomach, regulate
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the whole body.

For Kidney Complaint and Ner-
vous Debility.

ICHAMBOE, Mo., Dec. 28, 1877.

DR. STEVENS:—I had had dropsy, for sixteen
years, when I commenced taking the Vegetine.
I was very low, my system was de-
bilitated by disease, and I had the Kidney Com-
plaint, and was very nervous. I had
taken three bottles of the Vegetine, and I
felt better. I have taken three bottles in all.
I am perfectly well, never felt better. No
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