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Tell your neighbor that we
will send him this paper from now
until Jan. 1st. for only 1.00.

THE LIVING LAW.

The holiness of God should serve
as our directory. God is our pattern.
His command is, Be holy as I am
holy.It is not to be expected that holiness
should be repulsive in the world.
This glorious divine light shineth in
the darkness and the darkness com-
prehendeth it not. If you seek to be
godlike let not the scorn or reproaches
of the world excite your wonder.When the ark went to Zion and Da-
vid, forgetful of his royal dignity,
danced before it, willing to take the
humblest place in the train of the
King of kings, Michal, his queen, re-
buked him. But he replied, that if
this was a degradation, he proposed
to be viler still. If a holy man is sin-
gular, it is because men do not know
what the true dignity and excellence of
human nature require. They do not
know God; therefore they condemn
his people. You need not be ashamed
of holiness; for God esteems it. Yea,
as it constitutes the beauty of the Di-
vine nature, you should regard it as
your choicest ornament.Be conformed to this high pattern.
Men think it much to resemble those
greater than themselves. Your child
imitates a parent's action and speech.
Your precepts may fall upon heedless
ears, but your example exercises an in-
fluence that will last forever. Em-
erson thinks that Plutarch's lives of
great men, have been a nursery for
heroic characters. But God is our
pattern. We are to reach after no
inferior excellence. That which is
higher than any example, that ever il-
lustrated human history, is the prize
and mark of our high calling in Jesus.Everything that bears any trace of
God must be honored. You must be
holy in worship, and there must be
respect extended to the offices God
has appointed, and to the persons
and even to the buildings which are
set apart to his service. We must be
reverent in worship. The Bethshemites
were severely punished for
looking into the ark, and Uzzah was
slain for touching it, and the sons of
Aaron were destroyed because they
offered strange fires before his altars.
God will be sanctified in them that
come nigh unto him.You must be holy in your hearts and
lives. Remember that God hates sin
with an infinite abhorrence. In his
sight, human beings possessed by sin
are a generation of vipers, full of ven-
om, and the human soul that has beenmade in his image—the most glorious
thing that the world ever contained,
is as loathsome as a carcass. If you
have contracted this leprosy call upon
Jesus for cleansing. Or, if you pro-
fess to be his servants, follow after
holiness without which no man shall
see the Lord.You are a great, a glorious calling.
These duties which seem to be so
difficult, so strict, so contrary to na-
ture, point to that high destination for
which you were made. To give up
your pleasures, to avoid the appear-
ance of evil, to become familiar with
prayer and all holy exercises, to be
strong against the violence of passion,
—these commands which offend so
many should rather inspire in your
souls the loftiest ambition. They
should awaken in your hearts a sense
of generous gratitude. For they tell
you that you were not born for the
earth; they bid you raise your desires
and affections to the home of God;
they invite you to form your charac-
ters upon the model of that highest
Being, the very sight of whom fills all
heaven with the rapture of love and
praise.You are familiar with the history
of Jesus of Nazareth, the great pat-
tern of holiness, the example from
which the carnal heart shrinks back
with terror. For the carnal heart is
proud, Jesus was humble; the carnal
heart is covetous of riches, Jesus was
poor; the carnal heart is full of luxu-
ry and pleasure, Jesus renounced all
the delights of life;—and therefore it
is like a sentence of condemnation
when the self-denying Savior says:
He that will be my disciple let him
take his cross and follow me.Does the command seem intoler-
able? Look to the end. Draw
nigh to the King eternal, immortal,
invisible, the only wise God, and re-
ceive his command in its new form,
baptized in all the glories and adora-
tions of the skies: "Be holy as I am,
holy."

ANSWERS OF PRAYER.

The New York Baptist pastors have
recently discussed this important
question. Many brethren think that
the only answers we get are subjective,
—a grace to submit and strength
to bear. They believe that no func-
tion of the Spirit is to clarify the un-
derstanding of men. Having the
spirit in the mind has greater vigor,
force, confidence, faith, and courage
in life's battles. The Spirit is not to
superstition the soul's faculties but to
stimulate them.On the contrary, many claim that
there are such answers to men's pray-
ers as must be ascribed to special in-
tervention. Thus, for example, at the
season of which we speak, Bro. Cal-
houn, of Keyport, N. J., told
about his own child, who was thought
to be dying with diphtheria, when the
brother was praying, "Lord, if there
be any help for the child, for Christ's
sake send it," and almost immedi-
ately, a woman entered the house
and said to treat the child, as the
doctor had given it up to death. She
boiled some beans in a bag, applied
them, and the disease was expelled.
Bro. Calhoun thought that the
words of the prayer were dictated by
the Spirit.Bro. Coleman said that he had a
story to match Bro. Calhoun's.
He, too, had a child sick with dipht-
heria, he had laid it down dead, as
he supposed. But a physician worked
over it for three hours and restored it
to life. And Bro. Coleman did not
pray for the child's recovery a syllable.Bro. Harris, of Bloomfield, N. J.,
told a story of a missionary who was
warned not to enter the house of a
certain ill-tempered man in his neigh-
borhood, on pain of being brutally
assaulted. The man of God mustered
up courage and called at that house,
when the rough inmate accus-
tomed him. "You can't come in here un-
less you'll tell how many times the
word 'girl' appears in the Bible!"
The missionary at once answered: "It
is used but once in the Scriptures.
Joel 1:3." The man with the bad
character then allowed the minister
to talk with him, and eventually both
he, and his wife became Christians.The missionary had that very morn-
ing, for no reason known to himself
at the time ascertained the fact about
the word "girl" by looking in the
Concordance. The event was either
a coincidence or the result of a clair-
voyant state of mind, or a revelation
of God's spirit. Which?Bro. Lawson, of the Greenwood
church, Brooklyn, suggested that if
the Holy Spirit ever reveals hidden
knowledge, he should think that min-
isters after praying to have good texts
for sermons revealed to them, would
be answered. And yet, he continued,
how many ministers rise from their
knees with no text to preach from
and go into the pulpit with one that
the Holy Spirit never suggested.
Then Bro. Lawson said that Deacon
Richardson of the late street railroad
squabbles at Bond and Atlantic
streets, Brooklyn, was present and
wanted to say a word. The deacon
was a deacon at all, he added, but
was only so by the grace of the editor
of the Brooklyn Eagle. He was only
a trustee of the Hanson Place Baptist
church.The best book upon this intricate
subject that we have seen, is written
by Dr. P. H. Mell, of Georgia, who
has discussed, in a masterly way, the
difficulties of the subject. Brethren,
who desire to see what can be said by
old fashioned orthodox, will do well
to write to Sheldon & Co., New York,
and procure the volume.

ROMANISM ON THE WANE.

Intimations from various quarters
show that a wonderful movement to-
ward Protestantism is going on in
France. Of the nine Cabinet Minis-
ters of the French Republic not less
than five are Protestants. It is esti-
mated that the communicants in the
Protestant churches are about two
millions in number; in Paris there are
forty-five thousand. In referring to
the heavy losses of the Romish church,
Prof. Sabatier, of the theologi-
cal school in Paris, testifies that the
change of church relations is not a
movement of some choice minds
moved, by prolonged reflections, to-
wards Protestantism. The movement
has taken shape among the popular
classes. All the missionary agents
confess that they are unequal to the
demand which it makes upon them.
In the department of the Nievre, of
the Yonne, of the Orne, entire com-
munities have decided formally to
hear the pastor or the evangelist.
They take the theatre, the market-
house, a concert saloon; and a preach-
er who formerly spoke in a back shop
to a dozen abashed Protestants, finds
around him to-day from 600 to 1,000
auditors. At Gueret, the chief place
in the department of the Creuse, M.
Fisch reports that he has held in the
theatre two meetings which were at-
tended by nearly the whole popula-
tion; and in the department itself,
where twenty years ago there was not
a Protestant, evangelical services are
held in thirty-four communes.Perhaps as significant a token of
the waning influence of the Papal
System is the attempt of the Pope to
curry favor with the monarchs of Eu-
rope by representing the church over
which he presides as the safeguard of
thrones against peoples. In his ad-
dress delivered to the officers of the
disbanded Pontifical army on the
7th of June, Leo XIII. fervently
prayed: "O that it were the will of
Heaven that the rulers of the peoples,
warned by even these latest events
and attempts should at last become
persuaded of this beneficent influence
of the church and the papacy in the
interest and well-being of the nations,
and, giving again to the Head of
Catholicity his full liberty and inde-
pendence, prepare better destinies for
the people subject to them. But, alas!
the war against the Church still
continues without mercy."These mellow phrases will accom-
plish nothing. The Germans can
never forget the contumely heaped by
one of Leo's predecessors upon the
Emperor Henry at Canossa. Rome
may intrigue to-day with kings
against peoples; she will be ready to-
morrow, if her sovereignty required a
change of policy, to intrigue with peo-
ples against kings.

THE ROME CHAPEL.

It is interesting to observe the ani-
mated interest which this enterprise
has awakened among our brethren at
the North. The effort to aid us was
suspended in that section on account
of the grave doubts which arose in
regard to the practicability of the
scheme. But now the actual purchase
of the property has removed these ap-
prehensions. The Missionary Union
at their session in Cleveland recom-
mended to the churches to respond
to the appeal from Richmond, and
advised that a suitable person should
be empowered to represent the claims
of this noble cause. Dr. Wm. Hague
who has great influence, and who has
the success of the mission greatly at
heart, has been urged by the Rich-
mond Board to undertake the work.
In noticing the appointment the
Watchman of Boston says: "We sim-
ply desire to add our emphatic en-
dorsement of this arrangement, should
it be perfected, and to express our
implicit confidence in its wisdom.
Dr. Hague has access to all our pul-
pits, and would doubtless find easy
access to the pockets of our people.
Our churches will feel it to be a privi-
lege to listen to his advocacy of so
momentous a movement, and will es-
teem it an honor to co-operate with
him in his triumph."We trust that Alabama will not fail
to do her part in aid of this sacred
object. We have to raise \$500.00.
What are the churches and pastors
doing in the making up of this sum?
Let us remember that when we want
others to help us, we must resolve to
put forth the full measure of strength
in helping ourselves. The Northern
Baptists are oppressed with pecuniary
embarrassments, and yet propose to
deny themselves in order to aid the
Roman Mission. We must also make
sacrifices, for the Providence which
assigns us the honor of the mission
now bids us attempt great things and
expect great things. And we must
work with a will, and work promptly,
for the time is short.

WAITING AND WORKING.

A lesson for patient waiting is of-
ten drawn from the fact that Judson
labored in Burma for six years be-
fore he succeeded in obtaining one
convert. The true lesson, however,
is the benefit of patient preparation
for success. The facts of the case are
reported by the Watchman. Judson
began to reside in Rangoon in 1813;
his first convert was baptized in 1819.But in the mean time he was not
engaged in preaching, for he was ig-
norant of the Burmese language, and
he encountered special difficulties in
his acquisition. His teacher was
wholly ignorant of English. He was
obliged to learn to speak as a child
does, a word at a time, at a time. At
the end of three years he had put to-
gether the rudiments of a grammar, and
ventured on composing a brief tract.
In the fourth year a portion of Mat-
thew's Gospel and another tract were
put to press, but no attempt at open
preaching was then made. In that
year the first inquirer made his ap-
pearance. Circumstances interrupted
the work during most of the following
year. The beginning of public work
in the Burmese language was on the
4th of April, 1819—the opening of
the first year at preaching on
April 25th, and seven months after,
or exactly, on the 27th of June, the
first convert was baptized. Most of
the six years were spent in acquiring
the ability to communicate the gospel,
and less than six months in what we
term "gospel work."The principle is admitted that the
preaching of the gospel is a work of
faith, and that one who relies on the
promise and the co-operating grace of
God should be able, without losing
heart to work for many months or
years without visible success. But, as
our contemporary justly observes, Dr.
Judson is not an example of the en-
durance of a protracted trial of
faith as is popularly supposed. On
the contrary, when his tongue was
loosed, and he became able freely to
testify the gospel of the grace of God,
his testimony was soon made effectual
to the salvation of some who heard.
A telling fact was the force of an ar-
gument, if a pertinent fact, accu-
rately represented. When those
conditions are wanting, it tells the
other way.

TEACHERS OF FREEDMEN.

The social ostracism, as it is called,
which some teachers of the freedmen
experience, and which notably has
been complained of in New Orleans
is easily understood by those who
know how much the South has suf-
fered, sometimes from the credulity,
sometimes from the fanaticism, and
sometimes from the ambition, of not
a few who have had this work in
charge. There is also in the South-
ern mind an opinion that the kind of
instruction given to the freedmen is
not a few instances quite beyond their
grade of intelligence and be-
yond their present needs. And on
this account less sympathy has been
extended to the teachers than they
perhaps have the right to expect. But
what the sentiment of representative
men is, in regard to the noble work
performed by the American Baptist
Home Mission Society would seem to
be sufficiently indicated by the action
of our Southern Baptist Convention.
The moral generation of that body was
cordially given to Dr. Cutting and
the Society whose interests he has in
charge. The teachers whom they
send must take their place in South-
ern society according to their culture
and general merits. Of especial val-
ue to them is the quality of discre-
tion. A good man may put himself
at disadvantage by needlessly inau-
gurating a contest with a community,
and allowing himself to be drawn in-
to political and sectional agitations.
That such was the case in New Orleans
is, to say the least of it, a conviction
widely prevalent, and encouraged by
the published correspondence of the
President of the Leland University.
The Society should not prevent the in-
discretions of some of its teachers;
it had to select the best available ma-
terial. Besides, the position was one
of very great difficulty and delicacy.
That so much good work has been
done under the circumstances, is a
circumstance calling for congratula-
tion. And every faithful worker
in this field should receive the sym-
pathy and encouragement of our peo-
ple. Indeed, teachers of this sort
are now receiving a larger measure of
fraternal and social recognition than
ever before. One of these teachers,
a member of the Marion school, is
held in high and general esteem.INCONGRUOUS ADMIX-
TURES.The encroachment of the secular
upon the spiritual seems to have fair-
ly reached its extreme limits in Chi-
cago. The Standard gives several
instances showing the need of change
in regard to the use of the Lord's
house, and calling for revival among
the membership that will result in
more consistent living. Thus in one
of the churches in that city (not be-
longing to the Baptists) a Sunday
notice was read announcing that a ladies'
society in the church would give atheatrical entertainment in the vestry
of the church, on a certain evening
mentioned, for the benefit of the
church; and on a recent Sabbath, in
another church, a notice was read
that there would be a lawn party at
the house of one of the members on
a certain evening, that a platform
would be erected for the dancers,
and if that evening should be stormy,
the tickets would hold good for an-
other. All this for the benefit of the
church. At still another, a public
reader was to give an entertainment,
and, although requested to read noth-
ing inappropriate to the house of
God, she yet read a medley of Irish,
negro, and other trifling selections.If the entertainments referred to
had been innocent, the church is not
the proper place, nor is an occasion
of public worship the proper time for
advertising them. And certainly the
announcement of dramas and dances
and negro melodies as proper church
work would seem to confound all moral
distinctions, and desecrate all those
hallowed associations which cling to
the sanctuary and the Sabbath.

THE SOCIALISTS.

The Socialists have been interview-
ed by the reporters of the Tribune,
who say that they are noisy, but not
dangerous. Their total membership
in New York and Brooklyn is less
than 1,500, of whom 1,000 are Ger-
mans. None of them are armed or
drilled, as far as can be discovered.
The reporters became actual members
of the associations, and speak from
definite knowledge. They say that the
whole number of actual communists
in this country probably does not ex-
ceed 10,000.We would be glad to believe that
all has been told; but in our opinion
the Socialists have only begun to
move. They will agitate the working
classes and eventually organize them
into a standing menace against order
and propriety. The end is not yet.

FIELD NOTES.

—Dr. Winkler's church has granted
him a two months' vacation.—The Crozer endowment is \$28,5-
000 unincumbered by debt. When
shall we have half that sum in the
treasury of the Howard?—The venerable Howard Malcolm
is broken in health. "He reminds
me," says a Watchman correspond-
ent, "of a Cathedral in ruins."—A protracted meeting will be be-
gun at Bellville Baptist church, Con-
necticut county, on Saturday before the
fourth Sunday in this month.—At the Crozer commencement
one of the speakers was an Alabamian
who had lost an arm in fighting
for the Confederacy. His theme was
"The ministry of Peace."—The New York World says that
Mr. J. M. Bailey, "the Danbury
Newsmen," is a member of the Sec-
ond Baptist church in Danbury, and
a devoted Sunday-school teacher.—Rev. A. B. Calhoun in the Herald
shows that the "Christian church"
at the West "was not started by Alex-
ander Campbell but had its origin in
the fanaticism of the jerks, with Bar-
ton W. Stone as its head."—Prof. L. B. Vaiden, of Howard
College, and Lady, and L. L. Lee,
first honor graduate at the last ses-
sion of the college, passed through
Selma last week en route for Vir-
ginia, where they will spend the sum-
mer. We wish them a pleasant
visit.—A story with some point to it is
told by a presiding elder of the
Methodist church who asked a brother
who aspired to a license, what was
the difference between an exhorter and
a preacher. "Well, you see," was the
answer, "a preacher takes a text and
sticks to it, but the exhorter ain't
bound to stick."—Ex.—Please say to the brethren in the
lower section of the Cahaba Associa-
tion that I will visit them as soon as
I can. If my health remains good,
and no misfortune befalls me, they
will see me after I visit the churches
in the Unity which have not yet been
visited—and there are a number of
them.—E. F. Baber.—Of the commencement sermon
of Mississippi College, Clinton, Miss.,
which was preached by our senior ed-
itor, the Baptist Record says: "We
cannot give an adequate idea of the
discourse. Like everything from Dr.
Winkler, it was in the highest style of
the art. So far as we could judge,
it gave universal satisfaction, and we
think must do good."—West.—We clip the following from an
exchange: A good old deacon in an
up-river town was called on recently
by the leader of a prayer-meeting to
tell what the Lord Jesus had done
for him the week previous. Rising
with extreme reluctance he replied,
"Nothin' to boast on," which ex-
presses the views of a good many
church members, if they only dared
express them.—A friend conversant with the
fact relates the following incident in
the life of the late Dr. E. N. Kirk,
of Boston: A lady of wealth and po-
sition in society, aspiring to the honor
of sharing the name and fame of the
distinguished divine, offered him her
hand and fortune. Dr. Kirk replied:
"Madam, I would advise you to give
your heart to the Lord, your money
to the poor, and your hand to him
who asks for it."—Selected.most valuable was a history of Ro-
manism. A little work of his on the
use of illustrations in the pulpit is
very suggestive.—The Christian Advocate having
boasted that "Methodism is a great
educational force in the world," that
it was born in the halls of Oxford
University; and that it was cradled
by the first scholars and statesmen
of their time," the Examiner sharply re-
sponds that "it is all very well for the
Advocate to make the most of the
best comfort it has. But how much
better a people are off, who can go
back for their birth to the time of
Christ and his apostles, and to know
that the cradling was given at their
loving hands."—In a recent discourse Rev. Jas.
M. Taylor made a fine use of the
story of "Dionysius Ear" in illustrat-
ing the accessibility of God to the
worship of his creatures. After men-
tioning that the old tyrant is said to
have constructed an ear in his cham-
ber, whose tubes ran into the various
sections of his palace, that he might
hear all that went on about him, Mr.
Taylor said: "God had so constructed
his universe that from any part of
his vast kingdoms every cry of hu-
man anguish and every voice of
every faintest prayer for mercy, every
longing aspiration and every
cried and weary hope, shall come
into his Presence Chamber. The
sparrow's fall is heard there, and the
fall of hearts, unheard on earth as they
lift their silent prayers to him, is also
heard. Wherever, expressed or un-
expressed, is uttered in sincerity,
"Lord, remember me," the voice
rides the clouds, and there floats back
as on the wings of the dove the an-
swer of our heavenly Father, "Thou
shalt be with me." But the cry must
be that of a sincere and conscious
want. Insincerity is too heavy to as-
cend to heaven."

LITERARY NOTICES.

MRS. MAYFIELD'S HAPPY HOME, for
July. Nashville, Tenn.In addition to the fashion plates
there are pictures of Audubon's resi-
dence and of White China Geese.
There is the usual variety of tales,
essays and poetry. \$3 a year.DOMESTIC MONTHLY. Blake & Co.,
849 Broadway, N. Y.The July number has a colored
fashion plate and many woodcuts of
costumes and domestic art. The lit-
erary matter is uncommonly good.
\$1.50 a year.The Baptist Publication Society
issues "Our Children's Picture Les-
son" in engaging form,—with mani-
fold verbal and pictorial illustrations,
which will be of special interest and
value to the teachers of the primary
classes in our Sunday-schools. We
warmly commend the publications of
the Society.SOUTHERN HISTORICAL SOCIETY PAP-
ERS. Rev. J. Wm. Jones, D.D.,
Richmond.Contents: Soldier Life, by Private
MacCarthy; Relative numbers at Gettys-
burg; Elkhorn Campaign, by Gen.
Van Dorn; Battle of Mobile Bay, re-
view of Gen. Parker, by Gen. Maury.
The last is a brief but thrilling story
of heroism. Price \$3 a year.THE METHODIST PROTESTANT,
Vol. 49, No. 1, makes a handsome
appearance in its new typographical
dress. It is an excellent 8-page pa-
per. "The Bible School," a monthly
lesson leaf and Sabbath-school pa-
per issued at the same office, is well
adapted to, interest and instruct the
children. These papers are published
in Baltimore, Md.METROPOLITAN PULPIT AND HOMI-
LETIC MONTHLY, July, 1878. N.
Y.: Religious Newspaper Agency,
21 Barclay St.Contents: Mission of Beauty, by
Dr. Bonchard; The Lord Knower
Them that are His, by Dr. Buckley;
Privilege of Sonship, by Dr. Tyng;
Poor and Rich, by Dr. Starns; Al-
tar at Sicheim, by Dr. Simmons; Light
in the Clouds, by Dr. Talmage; Sacra-
mental Cup, by Rev. T. A. Nelson;
also other sermon notes and homi-
letical outlines.HOBART'S NEW TESTAMENT MAP
OF PALESTINE is specially designed
to illustrate the International Sunday-
school Lessons for the latter half
of the present year. It shows all the
places in Palestine, mentioned
in the New Testament, and has
an improved method of reference
by which any place can be readily
found. It is printed on cloth and
colored. Price \$1.50, or Rollers \$2.
Hobart also publishes "Helps for
Sunday-school Management," con-
sisting of a graded system of tickets
and prizes.TRACTS: The Scientists' Christ, The
Scientists' Theology and Why Sci-
entists are not Christians, by E. A.
Beaman. Published by E. H.
Swinney, N. Y.These tracts strike us as in the last
degree unfair. Christians are not to
blame for the extravagancies of sci-
entists. Mr. Beaman says: "To find
Christian life we have to look for it
outside of the church, so called. For
in the church it is buried under rub-
bish. 'Christ was outside the church;
he never joined the church,' &c. Mr.
Beaman claims to be a disciple of
Christ; he writes in the interest of
infidelity."FORD'S CHRISTIAN REPOSITORY
for July has been received. The
July number is equal to any of itspredecessors. The editor announces
what he terms the "Silver Wedding"
of the magazine. He has had con-
trol of it during 25 years of success-
ful publication. We congratulate Dr.
and Mrs. S. R. Ford on their ac-
knowledge success. We can hon-
estly recommend this only theological
and literary magazine in the denomi-
nation to all our subscribers. It de-
serves a generous patronage. It con-
tains 80 pages monthly of original
reading matter. \$2.65 per year, pre-
paid. Address S. H. Ford, Saint
Louis, Mo.LITTELL'S LIVING AGE, for July 15
and 22. Littell & Gay, Boston.Contents: Skepticism in Geology;
The Political Adventures of Lord
Beaconsfield, part II.; The Death
of the Duke de M—, from the French
of E. Daudet; The Azores; The
Greatness of the Romans, by Prof.
Goldwin Smith; Recent Discoveries,
by Canon Lightfoot; Macleod of
Dare, by Wm. Black; Within the
Predicaments, by Mrs. Oliphant; Diderot
at St. Petersburg: How to Live, on a
Reduced Income; The House across
the Street; Turkish Wives; Basque
Customs; Pictures and Dress; The
Microphone; The Feast of Lanterns;
Tibet; The Letter "H," a Historical
Conjecture.ANGELIC WISDOM CONCERNING THE
DIVINE PROVIDENCE. From the
Latin of Emanuel Swedenborg.
Rochester Edition. New Church
Board of Publication, 20 Cooper
Union, N. Y.This work is a Theodicy, explain-
ing from the author's peculiar stand-
point the method of the divine gov-
ernment in the world. He undertakes
to show what the laws and dispensa-
tions of providence are, and to reconcile
them with the Supremacy of the Di-
vine Wisdom and Love. That the
explanations are not always success-
ful may be taken for granted, but
they are often suggestive and philo-
sophic. This in referring to the evils
in the world he explains that without
such permissions man cannot be led
from evil by the Lord and so cannot
be reformed and saved; for, unless
evils were permitted to break out,
man would not see them and thus be
led to acknowledge and resist them.
They would consume man inwardly
like cancer and gangrene. The
work is mystical and imaginative

Alabama Baptist.

SELMA, ALA.

THURSDAY, JULY 11, 1878.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

Lesson for July 21, 1878.

MINISTRY OF JOHN THE BAPTIST.

Luke 3:15-22.

Golden Text.—For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink."—Luke 1:15.

Topic.—"Thou art my beloved Son."—22.

Topical Analysis.—Testifying for Christ, 15-18; Testifying against Herod, 19, 20; Testimony of the Spirit, 21, 22.

Time.—A.D. 26. Place.—Jordan. Rulers.—Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee; Tiberius Caesar, emperor of Rome. High Priests.—Annas and Caiaphas. Parallel Passages.—Matt. 3:17; Mark 1:11-10.

LESSON HELPS.

Biographical.—John the Baptist, Isaiah had prophetically spoken of "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord," etc. Isa. 40:3. When John the Baptist came, he said of himself that he was that voice. By birth he was the second cousin of our Saviour. As in the case of Jesus, his coming was foretold by an angel. Luke 1:15-17. By the command of the angel he was to be brought up as a Nazarene, drinking neither wine nor strong drink. His parents belonged to the order of the priesthood, and, therefore, he must have been educated by them somewhat, at least, with reference to his becoming himself a priest. At an early age he fled from intercourse with men, disgusted, probably, with the corruption of his times, and, in the wilderness south of the Jordan near Jericho, gave himself to prayer and the study of the Scriptures, and to a life of self-denial. He came out of his seclusion just before it was time for the Saviour to begin his ministry, and great multitudes flocked to hear him preach. His appearance was very striking. He wore a dress woven of camel's hair—not made of the skin of a camel with the hair on, for that would have been too heavy and too warm—and this was bound by a leather girdle. His diet was very simple, also, being composed simply of locusts and wild honey. His style of preaching was vigorously denunciatory. He unsparingly rebuked the people for their sins. Many through his preaching were led to forsake their sins. He so openly rebuked Herod that that ruler put him in prison, and yet know how, through the dancing of the daughter of Herodias, the tetrarch caused the prophet to be beheaded.

The Connection.—The events took place "in the fifteenth year of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee." In this year John the Baptist suddenly came out of his seclusion, and began preaching "the baptism of repentance for the remission of sins." He spoke of himself as "the voice crying in the wilderness," and made announcement that "all flesh shall see the salvation of God." It was not intended for Jews only. Three classes came to see him, wanting to know what to do. 1. The people.—He told them: "He that hath two coats let him impart to him that hath none," etc. 2. The publicans—the gatherers of the taxes. He told them: "Exact no more than that which is appointed you." 3. The soldiers.—To them he said: "Do violence to no man, neither accept of wages." Each class was rebuked just in the line of its transgression.

Explanatory.—Mused: Meditated, wondered.—One mightier: The Messiah, Christ.—Latchet: Thongs, or strings.—Shoes: Merely a sole of leather, or wood, fastened by latches.—Not worthy to unloose: And yet that was the office of a slave.—Purge: Clean.—Wheat: The good.—Chaff: The wicked.—Tetrarch: Ruler over "a fourth part."

LESSON QUESTION AIDS.

Testifying for Christ.—15. What was the occasion of his testifying for Christ? Of what were they thinking?—16. In what way, do you suppose, did John the Baptist answer their thoughts? What did he baptize with? Who, did he say, was coming after him? With what would he baptize?—17. What would he do with it? What would he do with the wheat? What with the chaff? By this what did he mean?—18. Did he stop with this?

Testifying Against Herod.—19. By whom was Herod rebuked? For what sin? See Mark 6:17, 18. Did he rebuke him for anything else?—20. What did Herod do to John for this?

Testimony of the Spirit.—21. When did Jesus come to be baptized? What extraordinary thing happened? What was he doing at the time?—22. Who descended upon him? In what shape? What else came from heaven at the same time? What did it say?

GENERAL QUESTIONS.

1. What baptism is most to be desired?

2. Why should one accept him now?

3. Where a ruler is doing wrong, what should Christian men do?

4. How many proofs does this lesson give that Jesus was the Son of God?

5. Where will the Holy Ghost descend upon us?

—The Scholar's Weekly.

FARM AND HOME.

THE NIGHTINGALE AND GLOW-WORM.

COWPER.

A NIGHTINGALE that all day long Had cleared the village was his song: Nor yet at dusk his notes suspended, Nor yet when evening ended, Began to sing, as well he might: The keen desire of appetite, When, looking eagerly around, He spied his food upon the ground, A something shining in the dark, And knew the glow-worm by his spark: So, stooping down from his high perch, He thought to pick him up his dainty food. The worm, aware of this intent, Harnessed him thus right eloquent: Did you mine my lamp, quoth he, As much as I your story tell, You would labor to do me wrong As much as I to tell your song: For 'twas the same Power Divine Taught you to sing and me to shine: That you would sing for my story tell, Might bring me down to cheer the night. The songster heard his short oration, And, warbling out his approbation, Released him from his story tell. And found a supper somewhere else. Hence, jangling scateries may learn Their real intent to discern: That brother should not war with brother, And worry and devour each other, But sing and shine by sweet consent.

Farmyard Manure.

Everybody will admit the statements made by scientific agriculturists concerning the laws of plant growth and the relation of manures to the crop. We all understand that plants never take up and assimilate food in solid form; that they must obtain that which they feed and grow in a gaseous state from the atmosphere, (which amounts to fully ninety per cent of their entire food,) or in a liquid condition through the soil; and that the food elements in the soil and those that must be obtained through the atmosphere, must be in a gaseous state before the plant can avail itself of them. We also accept the facts which laboratory tests give that a thousand pounds of this undecomposed manure will yield on an average but five pounds of nitrogen, six and a half pounds of potash and a little over two pounds of phosphoric acid—the most necessary elements of plant food and those which it is essential to supply to the soil for the perfect growth of all farm crops. So far we agree with those who advocate the use of patent chemical mixtures as fertilizers, because we recognize them as the truths of science—but beyond this we cannot.

For instance, we do not believe the nine hundred and eighty-six pounds of solid matter in a thousand pounds of farm-yard manure is worthless; that it does not cost a most important part in the economy of plant growth and soil improvement, for that it is just as well if not better to dump this stuff on the bank, and supply its place in the soil with four hundred pounds of absolute chemical plant food. And just here is the matter not to be forgotten in the making and use of farm-yard manure, an animal dung—its mechanical action in the soil performs a most important part in the growth of the crop, in letting the condition of the soil at the home of the plant, and in unlocking and rendering available the inert fertility of "mother earth." The application of this nine hundred and eighty-six pounds of undecomposed organic or vegetable matter in every thousand—or about ninety-five per cent of the bulk of all animal manures, performs a most essential and important agency in the organic and earthy particles of the soil, in setting free plant food. Among these may be mentioned that its fermentation or decomposition in the soil, gives just those physical conditions to the rootlets of the young plant, which it needs in its first stages to give it a good start. Besides, as well known, its application to some soils renders them light, porous and readily aerated; assists them in the power of absorbing and retaining fertilizing elements, which would be lost but for the presence and action of these organic and vegetable matters in the soil; increases the amount of fall and enables it to hold the influence of that and of rain, much longer, and thus gives the case and gives the soil the ability to retain and keep the fertilizing gases of the air and earth, and prevent the mineral elements, which are in solution in the soil from being carried down beyond the reach of the rootlets of the growing crops. What an important agency is this, and essential to the growth of the plants!—Maine Farmer.

Rutabagas.

For stock feed, the sweet potato is superior to the turnip—more easily raised and more nutritious, and for said purpose, we have advised its more extended cultivation. Mules, cows, sheep and poultry might be very profitably fed a ration of potatoes three or four months, say from October to January. But for the later winter months, the rutabaga has the advantage of being more easily kept, and it is well, therefore, to raise a crop of them. Animals enjoy succulent food exceedingly towards spring, and it undoubtedly promotes health. We tried feeding small quantities of Rutabagas to our horses last spring and found they ate them very heartily. It is full time now to begin preparation for this crop. Turnips should be planted on rich ground only. Cow-pungent, breaking up every day is an admirable preparation. So is broadcasting manure and ploughing in, followed by dragging and harrowing—then cross ploughing, dragging, &c., again. An exceedingly fine fifth is also essential to a good crop—hardly less so than manure. A gray soil is best adapted to the turnip, but it will grow on any when treated as

above. Some advocate sowing early in July. Our own experience is, that it is better to sow later, say last July or first of August, and make up for the delay by heavier manuring and finer tith.—No. Cultivator.

DEATH TO THE CURCULIO.—We are informed by one who has tried it, that if a small quantity of salt is sprinkled under the plum trees just as the fruit is forming, it will kill the curculio and prevent the young plums from being stung. The same person says wood-ashes spread underneath the plum trees will also drive the curculio away. He applies both of these remedies and always has nice smooth plums and a beautiful crop. Perhaps both are effectual; the ashes will, at least, promote a vigorous growth, and the salt can do no harm if it is used sparingly.

The virus or transmissible principle of scarlet fever is destroyed when subjected to a temperature of 203° F. for two hours. A French physician, who has been experimenting on the subject, took the underclothing worn by four children while sick with the scarlet fever, and after heating them, as stated, caused four of his own children to wear them for several days. None of the children contracted the disease. Vaccine matter and presumably small pox virus are destroyed by a temperature of 140°; the contagious principle of yellow fever and plague is destroyed by a heat of 212°, the boiling point of water.

TIME ENOUGH.

Two little squirrels, out in the sun, One gathered nuts, the other had none; "Time enough yet," his constant refrain, "Summer is still only just on the wane."

Listen, my child, while I tell you his fate: He roused him at last, but he roused him too late; Down fell the snow from a pitiless cloud, And gave little squirrel a spotless white shroud.

Two little boys in a school-room were placed, One always perfect, the other disgraced; "Time enough yet for my learning," he said, "I will climb, by and by, from the foot to the head."

Listen, my darling, their locks are turned gray; One as a governor sitteth to-day; The other, a pauper, looks out at the door, Of the almshouse, and idles his days as of yore.

Two kinds of people we meet every day, One at work, the other at play, Living uncareful for dying unknown, The bestiest have him ever a drone.

Tell me, my child, if the squirrels have thought; The lesson I longed to impart in your thought; Answer me this, and my story is done, Which of the two would you be, little one?

Jim Peters.

One day, about a year ago, the door of my sitting-room was thrown suddenly open, and the voice of Harvey thus introduced the stranger.

"Here's Jim Peters, mother."

I looked up, not a little surprised at the sight of a ragged barefoot child.

Before I had time to say anything Harvey went on:

"He lives round in Blake's court, and has no mother. I found him on a door step feeding birds."

My eyes rested on the child's face while my boy said this. It was a very sad little face, thin, colorless, not bold and vicious, but timid and having a look of patient suffering. Harvey held him firmly by the hand with the air of one who bravely pushes the weak.

"No mother!" said I in tones of pity.

"No, ma'am, he hasn't any mother. Have you, Jim?"

"No," answered the child.

"She's been dead ever so long; hasn't she, Jim?"

"Yes, ever since last winter," he said as he fixed his eyes into which I saw the tears coming upon his face. My heart moved toward him, repulsive as he was, because of his rags and dirt.

"One of God's little lambs staying on the cold, barren hills of life," said a voice in my heart. And then I felt a tender compassion for the strange, unlovely child.

"Where do you live?" I asked.

"Round in Blake's court," he replied.

"With whom?"

"Old Mrs. Flint; but she doesn't want me."

"Why not?"

"Oh, because I'm nothing to her, she says, and she doesn't want the trouble of me." He tried to say this in a brave, don't care sort of a way, but his voice faltered, and he dropped his eyes to the floor. How pitiful he looked!

"Poor child!" I could not help saying aloud.

Light flashed over his pale face. It was something new to him, this interest and compassion.

"One of God's little lambs," I heard the voice in my heart saying this again. Nobody to love him, nobody to care for him. Poor little boy! The hand of my own child, my son who is ever dear to me, had led him through the door, claimed for his love and care so long a stranger to his heart. Could I send him out and shut the door upon him, when I knew he had no mother and no home?

"I've got a heap of clothes, mother, a great many more than I want. There's room enough in the house, and we've plenty to eat," said Harvey, pleading for the child. I could not withstand all these appeals. Rising, I told the little stranger to follow me.

When we came back to the sitting room half an hour afterward, Jim Peters would hardly have been known by his old acquaintances, if any one of them had been there. A bath and clean clothes had made a wonderful change in him.

I watched the poor little boy as he and Harvey played, during the afternoon. What was I to do with him? Clean and neatly dressed, there was a look of nearly hidden by rags and dirt. He played gently, and his voice had

in it sweetness of tone, as it fell every now and then upon my ears, that was really winning. Send him back to Mrs. Flint's in Blake's court? The change I had wrought upon him made this impossible. No, he could not be sent back to Mrs. Flint's, who didn't want the trouble of him. What then?

It is just a year since my boy led him in from the street. I never shall forget the first day. I began to gain new hope. I tried all remedies for friends, I had three different doctors. My friends expected I would die many nights I was expected to die before morning. At last Vegetine was sent me by a friend. I never shall forget the first day. I began to gain new hope. I tried all remedies for friends, I had three different doctors. My friends expected I would die many nights I was expected to die before morning. At last Vegetine was sent me by a friend. I never shall forget the first day. I began to gain new hope. I tried all remedies for friends, I had three different doctors. My friends expected I would die many nights I was expected to die before morning. At last Vegetine was sent me by a friend. I never shall forget the first day. I began to gain new hope. I tried all remedies for friends, I had three different doctors. 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