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## Small Beginnings.

CHARLES MACKAY.

A traveller on a dusty road strewn acorns  
on the leaf.

Ah! one took root and sprouted up, and  
grew into a tree.

Love sought its shade, at evening time, to  
breathe its early vows.

And age was pleased, in heats of noon to  
bask beneath its boughs.

The drowsy loveliest its dangling twigs, the  
birds sweet music bore;

It stood a glory in its place, a blessing ev-  
ermore.

A little spring had lost its way amid the  
grass and ferns.

A passing stranger, scowling a well, where  
weary men might turn.

He walled it in, and hung with care a ladle  
at its brink.

He thought not of the deed he did, but  
judged it but might.

He passed again, and lo! the well, its sum-  
mer never dried.

Had cooled ten thousand parching tongues,  
and saved a life besides.

A dreamer dropped a random thought;  
"were old and yet twice new."

A simple fancy of the brain, but strong in  
being true.

It shone upon a genial mind and lo! its light  
became

A lamp of life, a beacon ray, a monitory  
flame.

The thought was small; its issue great; a  
watcher on the hill;

It sheds its radiance far and wide and cheers  
the valley still!

A nameless man, amid a crowd that  
thronged its daily mart,

Let fall a word of hope and love, untried  
from his heart.

A whisper on the tumult thrown—a transi-  
tory breath.

O gained a brother from the dust; it saved a  
soul from danger's snare.

O germ! O fount! O word of love! O  
thought at random cast!

Ye were but little at first, but mighty at  
the last.

There's not a flower that fades at noon,  
Beneath the Sun's bright ray,

But makes life sweeter for its bloom,  
And glorifies the day.

Review of Dr. Winkler's Second  
Article on "Born of Water  
and the Spirit."

"(a) The word 'connection' as used in your article, was understood to mean in the discourse of the Savior as a whole, and not in the sense of the context. There is no reason why baptism should be mentioned in the context to make 'born of the water' allude to it. A thing stated once, in such a discourse as this of the Savior, which is a separate and distinct act from the others mentioned, need not be repeated to establish it. Christ is telling Nicodemus what is necessary to introduce one as a citizen into the kingdom of God. Several steps are necessary. As in natural citizenship more is required than merely birth, or being, such as serving as a minor until 21, being obedient to law, and taking the oath of allegiance, so in becoming a citizen of God's kingdom, life from God must first be revealed through faith, ('born' from above,) then a voluntary public confession of desire for citizenship through the appointed ceremony, baptism, ('born of water,') and then a sealing or acknowledging of citizenship by the Holy Spirit, whereby the throne of God is pledged for the preservation of such citizen, (born of the Spirit.)"

"As baptism is prerequisite to the completion of the relation with Christ, (otherwise it is a superfluity,) and as the water birth occurs in the discourse in the order in which baptism is observed, and no light is thrown on the mysterious birth of the Spirit, but rather obscuration by attempting to make both expressions refer to the same thing, and water is the element used in baptism, I repeat that the natural inference is that baptism is referred to in the expression 'born of water,' and is therefore an established affirmative until Bro. Winkler proves a negative. 3) This has not been done unless we admit his change from *and to even*. This cannot be done upon his mere assertion, when none of our translators agree with him, and when the general tenor of the New Testament is against the position which is involved in the admission. The Savior shows in the 'commission' that baptism is one of the necessary steps. 'Baptizing them in the name of' &c., after discipling them. 'He that believeth and is baptized shall be saved.' Bro. Winkler will hardly change and into even here, and make baptism the synonym of believing. On the day of Pentecost some of the murderers of Christ, convicted of their sins, changed in heart, and now believing in Him whom they had rejected, desirous of knowing what they must do in this changed state, are told by Peter 'to repent and be baptized in the name of Christ.' With these and other proofs, that might be adduced, think us not hard-headed if proof be required that baptism is not referred to in the passage. 4)

"(b) Pardon the ignorance it indicates if you are asked for the Scriptural proof that 'water is a symbol of the Spirit's purifying work.' It is well known that many people regard it as such, and therefore conclude that any use of the symbol that is conven-

ient is all that is required in baptism; but it was not known, by me, that our people so regarded it, and as it is not wished to fail in maintaining the faith of our people, when based on Scripture, the proof in this case will be gratefully received. Does Bro. Winkler believe that in regeneration, the old man, dead, corrupted, and defiled, every part, is simply washed out like an old filthy garment, to be put on again? Such seems to be the import of his words, but birth signifies bringing a new being into existence, and inspiration declares such is the fact in regeneration. Those in Christ are said to be 'new' (not washed out) creatures in Christ Jesus." "Created (not washed out) in Christ Jesus." 5) Baptism is not made to take the place of the Spirit's work, but that work does not supercede the necessity of baptism.

"(c) Seeing and entering are far from being equivalent in their ordinary use, and better proof must be furnished before they can be regarded as equal here. Jno. 3:36 is not proof. The language is, 'He that believeth not the Son shall not see life.' Such characters will not behold the new life enjoyed by others. 'See good days,' in Peter, *see equals enjoy, not enter*. In each of the other references it means *feel, not enter*. You merely assert, do not *prove* the three births to refer to the same thing. 6)

"(d) 'All this,' you say, 'is without foundation,' and yet in proof, your assertion that the births are the same is all that is offered. You then fly off on a statement that 'when a man is born from above he is already a son of God, (which is not denied), and a citizen of the kingdom,' (which is not admitted), and declare it preposterous to suppose otherwise. The only proof offered is Jno. 1:13, 14; 'Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.' Now, what does this prove in the controversy? Simply nothing; but if anything, taking the preceding verse, (which was, perhaps, the one you meant instead of the 14th), it is that the quickening into a new life, the first birth alluded to by Christ, is from the Father, through the Son, and not the Holy Spirit, one of the points in controversy. 7)

"(e) The references you make to Matt. 12:28-31, Luke 4:1, and John 16:13 are perhaps to the Holy Ghost, but prove nothing about his being the agent in regeneration, for it is about casting out devils, Christ being led into the wilderness; and the Spirit guiding disciples unto all truth. Jno. 6:63 is no proof that the Holy Ghost is referred to, for it is a contrast between spirit and flesh. Here is the quotation with the preceding verse which introduces it: 'What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing, the words that I speak unto you are spirit, and are life.' Spirit is not capitalized even, which is usual when the Third Person is alluded to. Allow the passage to interpret itself, and the words, spoken by Jesus, are the spirit there referred to. Rom. 8:1 makes no reference to the work of regeneration, but to the guide of those who are under 'no condemnation.' Since it is shown that the passages referred to do not meet the case, please point out some of the numerous ones you say are to be found. (There is no issue between us about the Trinity being engaged in the work of redemption, but the order of the work. 8)

"(f) Reference is made to the text about which we are disputing to prove my position false. This is begging the question. You assert that the birth here spoken of is regeneration; I say it is not regeneration, but the investiture of the regenerated with a new set of endowments, to fit him for the new functions of the new life. The reference to Titus 3:5, 6 does not help you, for it is 'the washing of regeneration, and renewing of the Holy Ghost.' The washing is not the regeneration, but that 'of regeneration' the renewing is that of the Holy Ghost after the washing, for it is coupled to it by *and*, which means added or joined to. Rom. 8:14 will not do, for here those who are *already* sons of God are *led* (not regenerated) by the Spirit. Rom. 12:2 argues against your position, for the parties addressed are regenerated, baptized, and are being exhorted to a more consecrated life by a continuous renewing (progressive participle) process. Regeneration is an act done once for all, and not a gradual transformation in the outer life. 9)

"(g) The force of the argument drawn from the facts alluded to is

not done away with by your explanation of gifts ordinary and extraordinary. You have failed to show the ordinary gifts from the Holy Spirit preceding baptism, while the facts show the prevailing rule, with one exception, that the Holy Ghost came upon the believers in apostolic times after baptism, and not only upon those who occupied official positions, but upon those who did not, such as Cornelius and his relatives, the twelve at Ephesus, &c. 10)

"Convincing the world of sin, righteousness, and judgment is a very different thing from regenerating them. It is true such conviction is always found in those who are regenerated, but is it not universal in a land of the Gospel? Yet, is it not equally true that in far the larger part, it is unproductive of any good results so far as their salvation is concerned? No intimation has been made that any one is entitled to baptism before he is born again, but on the contrary I affirm the subjects of baptism must first be born from above.

"(h) It is not seen where the point is missed. The one made by you was that it was absurd to call the literal act of baptism a birth. If absurd it must be because it bears no resemblance, for that is all that makes a simile absurd. I showed the resemblance to be striking, therefore not absurd, even by your own admission. No matter what baptism vindicates or asserts, even by the passage you quote. For as many of you as have been baptized into Christ, have put on Christ, proves that in baptism Christ is put on, (not taken in), and therefore it follows that if one is not baptized Christ is not put on by him. Putting him on certainly brings about new relations and duties which are the usual results of a birth. Baptism does place one in new relations to the world and Christ. Paul tells us that it implies that the baptized ones 'should walk in newness of life.' I have never said that baptism had a cleansing, regenerating, or touching power on the spiritual nature. But you say that magical efficacy is ascribed in imagining any sort of cleansing. In what way remission of sins is produced, or what sort of sins are remitted, is not my province to determine, but its efficacy is no more easy or difficult of explanation than the seven dippings of Naaman in Jordan, working his cure from leprosy, or the sprinkling of the water drained through the ashes of a red heifer, being more effectual in removing ceremonial uncleanness than that drained through a black one. Remission in baptism of some sort does take place, for Peter said to the repenting, believing, changed murderers of Christ, 'Be baptized for the remission of your sins.' Ananias told the converted Saul of Tarsus, who had already been notified of his holy apostleship, to 'arise and be baptized and wash away thy sins.' I simply suggest this thought, that the renewed spirit must bring the unregenerated body, (as its servant,) into subjection to the faith held by itself, that the instrument may be suited to the work to be performed by it. Faith having revealed to the spirit that its new life, powers, and duties are the result of Christ's death and resurrection, the body must be made to acknowledge the same fact by passing through the symbol. 11)

"(i) As to the ingenuity which has been alleged against me, more than once, in reference to our discussion on the subject of foot-washing, permit me to say, that whether spoken in sarcasm or earnest, there is no consciousness of an effort to appear ingenious, but the arguments presented were such as were forced upon my mind by a careful reading of God's Word. If it was mere ingenuity that based the ordinance upon nothing, I must be a remarkable genius, for brethren whom you would admit to be capable of judging, and who believe as you do, and not as I do, say that with all your truly acknowledged ability, you failed to knock it from its baseless position by the argument made against it. 12)

"In conclusion, let me sum up the theology which I have tried to maintain. It is this: The sinner in a state of nature is dead in trespasses and sins. He cannot see, hear or understand spiritually until life is imparted from the fountain of life. When this is communicated, being brought in contact with the word of truth, he is nourished thereby until he issues into the new birth through a revealing faith. Baptism, the next step, admits into the full relation both of spirit and body as a member of Christ's body. The Holy Ghost seals him with such and clothes him with the requisite endowments for his life in Christ, which in the end results in his becoming an actual citizen of the kingdom. GEO. E. BREWER.

Opelika, Ala., July 15.

Reply to Rev. Geo. E. Brewer's Theological Novelties, as Given in the foregoing Article.

1). But we are not responsible for our brother's confounding the connection, Jno. 3:1-4; 6-10, with 'the text,' Jno. 3:5. He repudiated our statement that baptism is not in the connection of the text. Now he admits that baptism is not mentioned in the context, and proceeds to give the 'reason why.' This he quietly retreats from an untenable position. But he can find 'a reason why' only by 'assuming' that the text has baptism in it—a statement which he has not proved, and we venture to say, cannot prove.

2). The successive 'steps' of regeneration as depicted by Bro. Brewer do not fit the subject (the new birth) or the passage, Jno. 3:1-10. Even Mr. Alexander Campbell, who makes similar criticisms in his *Christianity Restored*, p. 163, and who would have been well satisfied with Bro. Brewer's 'steps,' saw clearly enough that the whole of regeneration is given in the phrase 'born of water and the Spirit,' vs. 5; for that phrase is the Lord's direct answer to Nicodemus' question: 'How can these things be?' vs. 4. Bro. Brewer's supposed 'first step,' vs. 3, occurred before the question, vs. 4, was asked, and therefore is not a part of the answer to that question.

3). On the contrary a new birth by baptism is contrary to reason and Scripture, and is in no way suggested by the passage, as we proceed to prove. For I. Regeneration signifies a new birth, and as in the order of nature a birth occurs but once, so in the order of grace. A birth cannot have three steps. It is one thing only and the change in the soul which is thus expressed makes a man a son of God, and a citizen of his spiritual Kingdom, Jno. 1:12, 13. 'To as many as received him to them he gave power to become the sons of God, even to as many as believed on his name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.'

II. Our Lord is not exhibiting to Nicodemus the successive steps of 'naturalization' into the Kingdom of God; but the essential condition of citizenship, i. e., a new birth. He has told the inquirer that a man must be born again. Jno. 3:3. Nicodemus inquires: 'What does this mean?' Jno. 3:4. Then Christ answers in the passage, embracing vs. 5-8. First he illustrates the new birth by the metaphor 'born of water,' (the opposite of 'born of blood,' Jno. 1:13), a figure which in the same breath he explains by mentioning his living Author and Agent, the Spirit of God, vs. 5. Then he further explains it by contrasting it with the fleshly birth of which Nicodemus was thinking. (See vs. 4). On the contrary Christ affirms that the new birth he is speaking of is from the Spirit of God and produces a kindred spiritual temper in its subject, vs. 6. Then recalling the assertion he had made at first that men must be born again, vs. 7, he proceeds further to explain the wonderful change, by comparing the mysterious agency that produced it to the invisible, ever-moving and life-breathing wind;—so he says is every one that is born of the Spirit, vs. 8. Thus the same idea, repeated and explained, verse after verse, shows how hard it was for Nicodemus to conceive of the possibility of the new birth, or to understand its nature, vs. 9. It is painful to see how many Christian people now-a-days are involved in the same confusion notwithstanding the condescending 'line upon line, and precept upon precept' given by our Lord. And they, too, are masters in Israel! vs. 10.

III. In regard to the much disputed phrase, *Born of water and the Spirit*, let it be specially noted that these words are the answer to Nicodemus' question: 'How can a man be born again?' It is impossible that our Lord in answering such a question could have said, as he must have meant if 'water' signifies baptism: 'The water of baptism will perform a mother's office for you in this new birth, and the Holy Spirit will perform the Father's part—the first thing you must do is to go into the water!' For born of the water is the very beginning of Christ's answer to the question. The words 'born of water and the Spirit' are Christ's explanation of the New Birth to an ignorant yet earnest and anxious inquirer.

IV. The occasion required no reference to literal water;—nor did the man. For the class to which Nicodemus belonged already regarded water with superstitious reverence, although they had not gone so far as to hold to spiritual birth by water. As Mark tells us, they washed the

Greek reads, 'baptized themselves' whenever they came from market. Mark 7:4. So sacred was this performance in their estimation that the Jewish Rabbins proclaimed the neglect of these washings to be a greater sin than whoredom; nay, they even declared that a man had better die than omit them. To a man thus superstitiously inclined; yet asking for light,—it is simply impossible that our Lord could have indicated the natural element of water as the first, or in any way as an effective agent of the New Birth. Christ used the word 'water' figuratively (and hence immediately added the explanation 'namely the Spirit,' and Nicodemus understood him to speak figuratively, or he would have boasted of his ceremonial ablutions in which the whole body was put under water.—'baptized'.)

5). Bro. Brewer misses the point. Nobody denies that baptism is an important duty. What we deny is that it is any part of the New Birth; or that it is in any way implied in the phrase, 'born of water and the Spirit.' We affirm that 'and' in this phrase is simply *explanatory or amplifying*. That this is one of the uses of 'and' both in Greek and Hebrew we have already abundantly proved. But as this is a turning point of the controversy, we will pursue the subject further. Viger in his *Greek Idioms*, p. 193, says, 'Kar [and] is sometimes explanatory, being nearly equivalent to the French *savoir*, and to the English, *that is, namely, that is to say*.' Viger refers to passages in which *and* has this sense, in Homer, Aeschylus, Sophocles and Euripides. Such was one of the well recognized uses of *and* among the classic writers. The inspired writers also used 'and' as explanatory, in the sense of *even or namely*, as Winer shows in his *Grammar of the New Testament*, p. 437. Among the passages quoted by this eminent grammarian are the following: 1 Cor. 15:38, 'But God giveth it a body as it hath pleased him, namely to every seed its own body'; Eph. 6:18, 'Praying always with all prayer, *even* supplication in the Spirit'; Gal. 6:16, 'And as many as walk according to this rule, peace and mercy be on them, *namely* upon the Israel of God'; Hebrews 11:27, 'By faith Abraham, being tried, offered up Isaac, *even* the only begotten son'; Acts 23:6, 'Of the hope—*that is*, the resurrection of the dead, I am called in question.' We have rendered *and* in the explanatory sense in each of these passages and our readers can see for themselves that this is the sense in which the inspired writers use it in each case. And now it is clear that the copulative must be rendered in the same sense, *even or namely*, in the disputed passage, 'born of water and the Spirit.' It must be so, rendered unless we charge upon him who had the fullness of the Spirit, the soul-destroying tenet of water regeneration. Of course no one maintains that *and* always means *even*. But *and* has *even* or *that is* as one of its meanings, and that meaning is present in the disputed text of John. If this be not so, we Baptists are all wrong, and we had better go over without delay to the Pedobaptists who have incorporated this same doctrine of baptismal regeneration into every prayer book, catechism, confession, missal and discipline which they acknowledge as of highest authority among them. When a Baptist begins to say, like Tertullian, 'We Christians are like little fishes; we are born in the water,'—infant baptism is ready to come in.

6). The ablutions of the Jewish law were based on the idea that the application of water or the cleansing of the body was a symbol of moral purification. The same idea enters into the disputed passage, Titus 3:5, whose difficulties arise only from overlooking the explanatory sense of 'and.' 'According to his mercy he saved us through a bath of new birth, *that is*, by the renewing of the Holy Ghost which he shed on us abundantly,' &c. By this 'washing' a spiritual 'renewal' is plainly meant. Bro. Brewer must be in a sore strait when he perverts this scriptural figure, and represents a soul purified by the Spirit as a filthy garment washed out and hung up in the church to dry! It is his interpretation, not ours, which brings into prominence the idea of water, and that indeed not as a symbol of cleansing but as the fountain of spiritual life. Our brother knows very well that there are many other figures for the New Birth of an immortal spirit, such as creation, resurrection from the dead, the calling of light out of darkness, &c. But he must also be aware that none of these figures is applicable in every direction; oth-

erwise it would cease to be a figure and become the very thing itself. To illustrate:—When Bro. Brewer calls an orator an eagle, does he mean that the man wears feathers; or when he describes a hero as a lion, does he mean to assert that he carries a mane and speaks in a roar? We confess that we are shocked when he associates the cleansing of a soul with the weekly performances of a washerwoman. The idea of the Scripture above referred to is that as the body is cleansed with water so the soul is purified by the Spirit of God; and we protest that there is no vulgarity or indecency in that figure, unless some irreverent hand puts it there.

6). What will suffice to prove a fact to Bro. Brewer's satisfaction we do not profess to know. The distinction he undertakes to draw between *seeing* the Kingdom of God, Jno. 3:3, and *entering* into the Kingdom, Jno. 3:5, is purely factitious. Both verbs are figures signifying to 'partake of a thing;—as a result the partaker suffers or enjoys according as the thing partaken of is good or evil. Meyer, confessedly the greatest of living commentators, thus explains the case, in his notes on John 3:3. 'To see,' i. e., as a partaker thereof. Compare *to enter into*, vs. 5, and see vs. 36, (*also* 14); *also* *to see death*, Luke 2:26; Heb. 11:3; *to see corruption*, Acts 2:27; *to see good days*, 1 Pet. 3:10; *to see sorrow*, Rev. 18:7. And that our Lord meant the same thing by the two figurative verbs to see and to enter into the Kingdom of God, is shown by the fact that the latter figure is given in answer to the inquiry as to the meaning of the first. To suppose that the explanation differs in meaning from the thing it was given to explain is absurd. Hence Bro. Brewer's distinction between *seeing* the Kingdom and *entering* into the Kingdom is purely imaginary.

7). We did not undertake to prove in that paragraph that the regeneration of the soul is one thing, not three, because we had shown already in another place that the text our brother relied upon had no such meaning. We alluded to the passage, Jno. 3:13, 14, *he is correct in saying* it should have been vs. 12, 13, to prove that believers are, as such, the children of God, and citizens of his spiritual Kingdom. The idea of sonship in a divine family involves that of citizenship in the divine Kingdom. So Paul teaches: 'If children then heirs; heirs of God and joint heirs of Jesus Christ to an inheritance incorruptible and undefiled and that fadeth not away.' Rom. 8:17.

In talking of three religious births it is our brother who is 'flying off,' not we; he is like a man in a railway car who thinks all the objects he sees are in motion; we are standing in the old paths. See how the case stands according to Bro. Brewer's new exposition. Nicodemus asks Christ what he means by saying that a man must be born again. And according to Bro. Brewer Christ replies not by explaining anything whatever, but by leading the bewildered inquirer 'two steps' further into the dark! The first 'step' is, you must be born again. But what does this mean! cries the inquirer. And the only answer he gets is the 'Second Step.' You must be born of water. And then he is told of a 'Third Step.' You must be born of the Spirit. Or to describe the spiritual pilgrimage more briefly: You must be born again; and then you must be born again, again; and then you must be born again, again, again. If this sort of exposition is not a flying off at a tangent, we do not know what is. For our part we can imagine no vagary more extravagant than this, that a man can be born from above and therefore be a son of God, and yet not be a member of his spiritual household and a citizen of his heavenly kingdom.

8). Bro. Brewer loses sight of the point. In his previous article he drew a distinction between the Spirit of God and of Christ and the Holy Spirit, as if they were different persons. And our quotations show on the contrary, that the distinction is unwarranted. In Matt. 12:28-31, the person whom Christ describes as God's Spirit vs. 28, is named the Holy Ghost vs. 32. In Luke 4:1, the Spirit of Jesus is shown to be the Holy Ghost: 'And Jesus full of the Holy Ghost returned from the Jordan.' In Jno. 16:13, Christ in speaking of the promised Spirit says: 'When he the Spirit of Truth shall come &c.' This is the Spirit of whom Christ had just been saying vs. 8, when he is come he will convince the world of sin &c., a passage wherein, as Bro. Brewer affirms, in his previous article, 'The work of the Spirit is clearly set forth. He shall reprove (convince) the world of sin, &c.' And yet he now says of these passages: 'The references are

PERHAPS to the Holy Ghost!' The other passages are quoted to show that the Quickening Spirit is the Holy Ghost: Jno. 6:63, 'It is the Spirit that quickeneth;' where the gift of life naturally implies the Person who inspires the Word of Salvation and gives life to the souls of men. Rom. 8:2 shows who this person is, 'the Spirit of Life.' Thus it is shown that the distinctions attempted to be drawn between the Spirit of God and of Christ and the Holy Spirit are unscriptural. In the gracious work of redemption the whole Trinity indeed is engaged; but now the application of the benefits of Redemption is especially the office work of the Spirit,—as Christ's farewell discourses in John expressly teach.

9). You beg the question yourself when you deny that the text, Born of the Spirit, indicates the new birth by the Spirit. You say that to be born does not mean to be born but to be 'invested with a new set of endowments.' 'Regeneration' means, according to its etymology, a new birth; 'born' in Jno. 3:5 in like manner means a new birth, for it is applied to a person who has been born already. When therefore you draw a distinction between the new birth and regeneration you are 'wise above what is written' either in the dictionary or the Word of God. I know of but two births, the one natural, the other spiritual. Our Lord knew of but two, which he discriminated when he said: 'That which is born of the flesh is flesh, that which is born of the Spirit is spirit.' The Scriptures have nothing in them to establish your theory of four births, one natural and three spiritual, or quasi-spiritual. And when you are pressed to define your meaning, you explain away two of the latter, making the second of the births a sort of picture of a birth, and the third of them a sort of 'letter of naturalization,' which is no birth at all. The criticisms on the text in Titus and on the meaning of the copulative and have already been exploded (under No. 4). The other texts, Rom. 8:14, 12:2, show that God's sons have the Spirit, and are renewed, *simply as God's sons*, which, if we understand our correspondent, is precisely what he denies. Indeed, he seems to apprehend that we shall assign too much honor to the holy, ever-blessed Spirit of God. Do not be afraid, brother! The Holy Spirit dictated the whole Scripture; The Holy Spirit sustained Christ in his ministry and raised him from the dead. The Holy Spirit now takes of the things of Christ and shows them unto us. Do not mistake, I pray you, in regard to this doctrine. It is not like a casual and antiquated question of foot-washing which who so chooses may practice to his heart's content: This question lies at the very heart of religion. It relates to the salvation of the soul and to the honor of him whom to blaspheme is eternal death.

10). Extraordinary gifts of the Spirit were imparted to give currency to the Gospel, by exciting attention to its spiritual claims. They had then an official character. But a man must have received the regenerating Spirit into his own heart, he must be enlightened and converted, before he was fit then or is fit now to enter into the church of God. Baptism is the outer profession of a change of nature that has already taken place. Cornelius and his household received the Holy Ghost before baptism,—and yet Bro. Brewer denies that the Holy Ghost is imparted before baptism! This eminent case, where the Gospel was first preached to the Gentile world, is in his esteem a mere exception. We are curious to know what he thinks about Pentecost,—whether it was; the Holy Ghost who came down on that occasion and brought three thousand rejoicing souls into the kingdom; or whether this revival also was an exception, not to be repeated in after days. These people were under 'the convictions of the Holy Ghost,' John 16:8-11, and so they were brought into the kingdom of God. They were convinced of the sin of unbelief,—and so they repented: they were convinced of the righteousness of Christ,—and so they embraced it: they were convinced of the judgment of the world,—and so they left the world and joined the church. Yet as all these persons were convicted simply by the Holy Ghost (for those convictions cover the whole process of their change) our brother, if consistent with his principles, would have warned them that they were going too fast, because they had taken the third 'step' before they had taken the 'second,'—and perhaps have torn away from the Sabbath joys of Pentecost and the fellowship of Peter and James and John. For Bro. Brewer says that the work of the Spirit instead of preceding, follows baptism. On the contrary we affirm

that no man is fit for baptism until the enlightening, converting and regenerating Spirit of God has first operated upon his heart.

11). We don't pretend to understand this paragraph, but the gist of it seems to be that water may be a better thing than most of us suppose, although our brother has not yet found out the secret of its efficacy. The point he can't see is plain enough. If 'water' in the phrase 'born of water' means baptism, then baptism is a birth. But we deny that baptism is a birth in any sense, and we have been quietly waiting for him to tell us in what sense 'born of water' can be a description of baptism, unless, indeed, the water is magical and one goes into it a child of the devil and comes out of it a child of God. In reply our brother evades the point; he talks of the water birth as 'a simile,' and then he intimates that it may be a sort of fact as it were—'some sort of mission' as it were—some sort of a bringing of the unregenerated body into subjection to the faith, as it were. The convicted murderers of Christ had their sins sort of remitted, not in form only, but in fact, in baptism, as it were; and 'Brother Saul' did, not figuratively, but sort of actually, wash away his sins in baptism, as it were. To such straits is an ingenious controversialist reduced by the endeavor to maintain a misinterpretation of Scripture, and to make it fit into the Gospel system. He seems even to imply that one sins cannot be remitted without baptism, that a soul cannot get to Heaven without baptism,—a doctrine plainly contradicted by the mercies of God, by the principles of the whole Gospel and in especial by the touching story of the penitent thief.

12). We had only the facts in regard to footwashing to present, which suffice to show that there is no such ordinance in the house of God.—1, that the practice belonged to the age of sandals and the customs of ancient hospitality—2, that footwashing was so regarded in the time of the Apostles—3, that footwashing was never practiced as an ordinance by any New Testament church—4, that footwashing was never recognized as an ordinance until centuries after every inspired teacher had gone down to his grave. We meant no fling in speaking of the ingenuity of a writer who under such desperate circumstances could make a plausible argument in defense of footwashing. For the singular, and I suppose brand-new, theory of yours, that footwashing is the 'Ordinance of the Incarnation,' there is, as you well know, not a text nor a shadow of a text in Scripture. If any one chooses to accept your skillful pleadings instead of the patent facts I can afford to smile at his simplicity. I prefer to follow the inspired Apostles who were appointed to declare the will of Christ to the churches. I once met a Baptist minister who had gone over to the Hard-shells, who told me that your article on footwashing was the finest thing he had ever read upon the subject. Others chatted about it as a worthy man's vagary. For the argument had actually no other foundation than one misapprehended passage of Scripture. And just so it is in the present case. But here the matter is more serious, and cannot be allowed to drift away like the other, after a mere casual notice. In all kindness, I am constrained to say that, when you deny a place to the Spirit of God, the Holy Ghost, in the conversion of a soul to Christ; when you describe conversion as 'the new birth through a revealing faith,' instead of the transforming work of the Holy Spirit; I cannot but think that you have fallen upon a dangerous error. To my mind the views you present seem rather to belong to some 'ritual' system than to the Gospel of Jesus Christ. Every thoughtful observer will be struck by their resemblance, in some particulars, to the errors of Mr. Alexander Campbell, who also held to naturalization by immersion, and to a new birth by immersion, and who believed that the Spirit was inoperative in the soul until the convert became a member of the Church of Christ,—although his views upon this last subject were somewhat vague and contradictory. May God, by the illuminations of his Holy Spirit, guide you into all truth! E. T. W.

Dr. Cog Fy, a Chinese physician, of San Francisco, at a recent inquest in the case of a Chinaman, was asked, 'How many lungs has a man?' He replied, 'Seven.' Dr. Cog Fy stated that there are five holes in the human heart, and that the functions of the heart is 'to catch air.'

## The Alabama Baptist.

J. L. West, Publisher.

"The Truth in Love."

Terms: \$2.00 a year.

Vol. 6.

SELMA, ALABAMA, THURSDAY, AUGUST 7, 1879.

[No. 17.]

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## Alabama Baptist.

SELMA, ALABAMA, AUGUST 7, 1879.

JOHN L. WEST, PUBLISHER.

EDITORS:  
E. T. WINKLER AND JOHN L. WEST.

Obituary notices of subscribers or members of their families inserted free of charge when they contain not more than two words. A charge of one cent for each word is made for all over two words. Do not ask us to send bills. Count the words and send the money with the obituary. The Editors reserve the privilege of cutting all obituaries down to two words when they are not accompanied with the money.

The fifteen missionaries of the Publication Society organized 17 Sunday-schools in the year 1878. Eleven missionaries of the Alabama Baptist State Mission Board organized 170 Sunday-schools in the same time.

The interest in religion is not dying out. The Andover Seminary has received an endowment of \$200,000, and the Rochester Seminary an endowment of \$150,000. It is also a significant fact that within two years church debts amounting to two and a half millions have been paid. People do not give money to a thing they do not value.

Mr. Cockerill who has large flocks of blooded sheep in Mississippi finds that the wool raised at the South, say on the parallel of 32 degrees, is the best in the United States, being at once finer and firmer than any other. He ascribes this superiority to the climate, and to the provision to the sheep of succulent food the year round. Mr. Cockerill's flocks number 1,000 sheep; they graze upon fields planted with small grain.

Mr. Glover's report upon the frauds in the Treasury, is a terrible indictment of the party in power. In a single department, the Printing Bureau, not less than \$12,000,000 have been stolen. The people have a right to know the facts; yet the most persistent efforts have been made by some of their representatives to prevent the criminals from being detected and brought to justice.

Mr. John B. Trevor, of New York, gives \$25,000 to endow a secretaryship and agency for Rochester University—one of the wisest things that was ever done. The great objection to agents would be removed at once if thoughtful and liberal souls would thus provide for them, leaving all the collections they made to go to the institution or cause the agents represented. That one endowment having been made the others would follow without difficulty.

## CATHOLIC SCHOOLS.

In an elaborate and able article on Catholic schools, the *Catholic Mirror* of Baltimore acknowledges the failure of such schools to give a taste for knowledge. It confesses "the sad truth that, once away from the harassing duties of class routine, very few of our Catholic young ladies either read or apply themselves to healthy, tasteful and refining literature. They have not learned to concentrate their minds on subjects of study. The effort is, therefore, laborious and fatiguing. If made at all, it is soon abandoned, and the more genial one of skimming over ephemeral books is adopted."

The editor suggests that the reason of this may be found in the number of studies pursued in Roman Catholic institutions; and he accordingly urges the teachers in charge to eliminate from their studies all the unnecessary branches of female education, and thus secure such a curriculum as will be adapted to the real cultivation of both mind and heart of the sex.

Whether this suggestion will meet the difficulty or not, we have no means of judging; but that the difficulty exists is plain enough. And it is a serious one. A graduate whose mind is not disciplined, and who is unable or unwilling to make future acquisitions of knowledge, is not an educated person. And the *Mirror* asserts that such is the condition of all, except "a very few," of those who receive the diplomas of the Catholic schools.

## BAPTISM OR RE-BAPTISM.

Dr. Weaver, pastor of one of the leading churches of Louisville, having received "alien immersion" before he joined the Baptist Denomination, at length became dissatisfied with it, and recently submitted to baptism at the hands of Dr. Boyce.

Dr. Weaver stated that he regarded his first baptism as irregular, and that he submitted again to the ordinance, but now from the hands of a regular administrator, that he might enter into full harmony with his brethren throughout the State. This action bids fair to provoke a lively controversy with certain persons, eminently Dr. Burrows, in Kentucky.

He argues that if Dr. Weaver's

first baptism was invalid, then his ordination was also invalid, because an unbaptized person cannot be ordained to the ministry. He insists further that if Dr. Weaver was not validly baptized before, then all his official acts were invalid,—such as the ordinations in which he has taken a part and the baptisms he has performed. And he claims that the same reasons which required Dr. Weaver's re-baptism also require the re-baptism of all those to whom he administered the ordinance. And still further he condemns the last baptism because it was not performed by church authority, after the candidate had related his Christian experience and applied for membership in the body.

What will be said by Drs. Weaver and Boyce in reply does not yet appear. Yet the case as presented by Dr. Weaver in the brief note announcing his purpose, in the columns of the *Western Recorder*, does not necessarily lie open to the objections of Dr. Burrows. The question as to the validity of the first baptism of Dr. Weaver may be answered differently by different persons. But none can question the fact that baptism was irregular, and that the irregularity did limit the influence of Dr. Weaver among the brethren in Kentucky. The case of Dr. Fuller was precisely similar; and his reception of a regular baptism at the hands of Rev. H. O. Wyer, of Savannah, was regarded by the brethren of that day as an indispensable prerequisite to a successful ministry in our Denomination. And there can be no question but that Drs. Weaver and Boyce will be sustained by the approving suffrages of the Baptist brotherhood.

## MODERN CRITICS OF THE OLD TESTAMENT.

A Jewish scholar has been working up the poetry of the Old Testament. Mr. Heilprin mixes up the chronology to suit his own fancies. To his mind some of the story is legendary; some, an interpolation. He does not credit David with the authorship of any of the Psalms. This sort of criticism pleases the *Nation*, but it will scarcely be acceptable to any sober inquirer. The Old Testament is a progressive revelation, not a patchwork of literary extracts. The editorship of Ezra will sufficiently explain the introduction of more modern words into the ancient records. Yet this simple explanation is overlooked by the class of interpreters to which Mr. Heilprin belongs. The occurrence of a modern word in the most venerable poetical literature of the world suffices to persuade him that the Song of Deborah belongs to the age of Josiah, and that Miriam's Ode at the Red Sea belongs to the time of Alexander the Great.

For similar reasons "Bishop" Colenso, in his concluding volume on the Pentateuch denies that Moses was the author of any of the five books which bear his name, or even that he had anything to do with the decalogue. In fact, he goes further and says, the least said about the "activity" of Moses, the better. "His name is merely that of the imaginary leader of Israel, and he is as mythical and unhistorical as Aeneas or King Arthur." The Bishop accepts the documentary hypothesis, and thinks it probable that "Samuel wrote the Elohist narrative, which embraces the book of Genesis and five chapters and five verses of Exodus. The book of Leviticus was produced by priests between 600 and 420 B. C."

We need make no comment upon the wild speculations which the above writers indulge in. The historic credibility of the Old Testament is as well established as that of any ancient writings can be. These books were the histories and the code of the Jewish people, who preserved them with the greatest care. They were guarded by the rivalries of the Jewish sects and by the jealousy of the Jews and Samaritans. They were incorporated in the Greek translation called the Septuagint and made in Egypt, nearly at the beginning of the third century before Christ. They were quoted and endorsed by our Lord and his apostles. They served as the foundation of Josephus' great history of his people. To suppose that such works are fugitive miscellanies, gathered by an unknown hand and loosely strung together is simply preposterous.

Nor does the idea have any greater weight that modern expressions introduced by inspired men of subsequent ages into the older documents prove that these documents are modern. Those books which are intended for popular use, must be modernized by a change of spelling and by substituting words and phrases whose meaning is known, in place of those which have become obsolete. Otherwise they cannot accomplish their object. Nor can there be any valid objection to such changes when made in an inspired book by inspired men. The grace which was displayed in giving the original record would on the contrary lead us to expect that such an accommodation to the needs of the later Jews would be made. And the substitution of familiar for anti-

quated words would in no way vitiate the revelation. Yet this explanation, which seems to a common mind to be so plain, our rationalizing interpreters are wholly unable to comprehend. Their learning and ingenuity are wholly vitiated by their want of common sense. They determine the chronology of Scripture just as a wise-acre might, who never having seen the books of Moses except in English, should insist that Moses was an Englishman, and a contemporary of Bacon and Shakespeare.

## QUERY.

"Dear Bro. West: I write for information." The church at C. is having a revival, and the pulpit is occupied by a visiting brother. The usual time for administering the Lord's Supper arrives, and the members of the church at that place commune without inviting the minister to partake with them. Is that according to baptism usage? Should not the church invite all visiting members of the same faith and order? J. A. W. Bremont, Texas.

## ANSWER.

The Lord's Supper is a church ordinance, and as such it is to be observed by each church as a church. No church is required, by Scripture to invite another church or individual members of another church to commune with her. Some Baptist churches make it a rule never to invite any but their own members to the communion; the majority invite others of like faith and order, who may be present, to partake with them. The invitation, however, is a matter of courtesy, not of duty.—J. L. W.

## FIELD NOTES.

—We are sorry to learn that Bro. James Headen, of Talladega, has had an attack of paralysis.

—We have just closed an interesting meeting at Zion church, Leon, Ala. Pray for us.—W. F. Martin, Green Bay.

—Rev. P. C. Drew passed through Selma last week on his way to the Bethel Association, in which he expects to preach for the next two months.

—Bro. Tobey says of Dr. Tucker's Sermon on Baptism: "It is an exceedingly valuable, as well as interesting, production. I would like to see it scattered broadcast through the land."

—In the Castle of Wartburg where Luther was sequestered for a year, his bedstead, table and chair are preserved. The convent at Erfurt, where the great Reformer studied the open Bible, has been burned.

—There will be a meeting of the 1st District of the Salem Association at Liberty church, Bullock Co., beginning on Friday before the 2d Sunday in August. Rev. J. M. Green will preach the introductory sermon.

—A Catholic Exchange recommends as a panacea for modern doubt, the two Scriptural injunctions: "Hear the church," "Obey your prelates." Unfortunately for the adviser, there are no such texts in the Scripture!

—Very dry and warm. No rain to do any good since spring. Crops sorry—corn short and cotton not promising. I suppose we will not make a half crop. General health very good.—J. A. Watson, Brenham, Texas, July 23rd.

—I can't afford to miss a single number of the ALABAMA BAPTIST; would rather give up all the papers that I take, combined, than my paper. God grant the paper may never fail, but prosper and continue to grow in usefulness.—A. J. Gray, Desotoville.

—Ocmulgee church, Perry county, Eld. P. C. crew, pastor, has enjoyed a precious season of refreshing. The meeting was continued from the 27th to the 30th ult. At the close of the meeting 16 converts were baptized and one excluded member was restored.

—The Ex. Committee of the Eu-faula Association have determined to send Mr. P. T. Hale to the Seminary at Louisville, to complete his theological training. Rev. W. N. Reeves volunteered to pay all of his expenses. Mr. Hale is a beneficiary of the Association and lately graduated at Howard College.—*Union Springs Herald*.

—Thank Bro. Henderson for his timely appeal in behalf of our church and say to our brethren that we will be more than glad to receive their assistance. The aid he proposes to lend us will tide us over our greatest difficulties and place us on a solid footing. May God incline the hearts of our brethren to help us.—J. H. Hendon.

—In May last I organized a church on Blount Mountain, in Blount county, with thirteen members. Six have joined since. The prospects are good for a fine church. It is located in a strong Methodist neighborhood. I baptized two members of the Methodist church last Sunday, and I am informed that several others are ready to join. I think in a short time I will get for you there five or more subscribers. The name of the church is Mt. Carmel.—T. S. Logan, Ashville, Ala., Aug. 1st.

—Bro. B. A. Jackson, our pastor, preaches for us once a month. He takes part in our S. S., as do the other children. The Secretary calls his name and he repeats his verse. This looks so much better than for him to sit off and look on as most of our visitors do (preachers, church members, &c., &c.) Why not all take hold, at home and abroad, every professor of religion, for it would add much to our S. S. work, and all the workers in the S. S. would be so much encouraged to push forward the work?—J. H. Dickson, Pine Level.

—Rev. Dr. Jno. Cunningham, who for 46 years has been pastor of the Scottish Church, Crown Court, Drury Lane, London, has officially retired from the pastorate. His congregation are engaged in raising £5,000, where-with to purchase him an annuity.

—And now the question with me is, shall I return to the Howard with about means enough to support me for one term, and be compelled to leave again before the session closes, or shall I teach a fall term and spend the latter half session in college?—J. M. Green, Matthews Station, Bro. Green asks us to advise him through the BAPTIST. He is a young man of fine mind and application, fully appreciates the importance of a good education, and should be assisted in obtaining one. If he finds that he can attend college only half the session, our advice to him would be, to go the first term.

—Never before have the claims of Howard College on the Baptists of Alabama been stronger. As an educational institution it stands unrivalled. Pupils who go to Marion are in no danger of being demoralized, and the intellectual training is of the most practical and thorough character. Now that Pedobaptists are sending to Howard College from distant parts of the State, because, as they say, it is the best institution, is it not time that every Baptist should see his religious and financial interest? The actual cost of mental improvement is as low as elsewhere. See advertisement in another column.

## Some Dots Taken at the Convention.

Bro. West: After the Convention closed, every body, so far as I heard, said we had a good Convention. Yes, we had a good Convention, large in number and harmonious in action.

## REPORTS.

We had some able reports read before the Convention. One by Bro. Tobey, on Foreign Missions. Bro. Roby said: it was the best one he heard read, that it was a report—a report of facts. I was sorry to see that this most important mission did not receive that attention and support from the Convention which it deserves. It is hoped, however, that the churches throughout the State will see to it that this great cause of God will receive a liberal support.

## STATE MISSIONS.

This mission seemed to be the absorbing interest of the occasion. All I desire to say on this subject in this connection is, that I cannot see it in this light.

## SUNDAY MORNING.

At the Baptist church, we heard a sublime and precious sermon delivered by Dr. Hawthorne. God's people under this sermon were more than edified. Many hearts were filled with the joys of God's salvation.

## SUNDAY-SCHOOL ADDRESSES.

I have listened to many of these, to some in our associations, and to some in the churches; and so far as my observation extends, it seems to me that our brethren have fallen into one common mistake, both as to the matter and manner of these addresses. As a general rule they are of an order calculated to impress the children with the idea that religion is a funny or playful thing, divested of all that is solemn or sacred. Religion in its foundation evidently involves that which is awfully solemn. Transgression—sin against the great and almighty God. It involves the idea that our race by nature, young and old, are in a state of misery and death, in a lost and perishing condition. And this has so moved upon God's love, pity and compassion, as to induce him to give his Son to die upon the cross to save perishing sinners. The Son of God was a man of sorrows and acquainted with grief. He wept over lost sinners.

"Did Christ o'er sinners weep, And hallow our cheeks be dry?"

## OUR HOME IN BIRMINGHAM.

My wife and I were assigned to Mr. A. R. Sulerberger, a good Methodist brother. His family consists of his excellent wife, three amiable daughters and two gentle sons. On Thursday evening we received a cordial welcome to the hospitality of this family. Here we enjoyed a most pleasant home until Monday, one o'clock, when we bid them an affectionate good-by. May the blessing of Heaven ever attend them.

J. S. FORD,

Acron, Ala., July 28.

## Our New Pastor.

Eds. Ala. Baptist: Doubtless you and your readers will be glad to hear that our new pastor, Rev. M. M. Wombold, enters upon his work with indications of great encouragement. He has been with us now only three Sabbaths and his congregations are steadily increasing. Last night the house seemed comfortably full, and all gave undivided attention to the short sermon, and he preaches only short ones; his sermons have averaged 25 minutes—never more than 30—which is certainly a recommendation when the thermometer is on a rampage, cavoring up among the hundreds. Mr. Wombold's style is peculiar, it is poetic, graphic, and oratorical. Some say he is like Beecher; others, like Talmage. While his appearance and manner may remind one of Beecher, his style of preaching

is much more like Talmage's. He is fond of tracing analogies, in which he is peculiarly happy; he deals with the practical, and seems happily ignorant of theology, which to most of his hearers is certainly delightful. To listen to profound discourses of dogmatic theology, learned explanations of the unrevealed and the unknowable, with the atmosphere at white heat, would certainly have a moving effect upon any audience not composed of fossils. Some might consider Mr. Wombold just a little sensational, and others might consider him very much so. There is certainly plenty of spice and dash in his style. But like his Master, "the common people hear him gladly," and those that are not common, too, if we have any of that sort, for the whole community—all denominations of Christians—with a very respectable sprinkling of Jews, go to hear him. If he has any cast-iron creed, he has said but little about it, but he certainly has a broad charity, and the Heaven to which he looks forward, has room enough for all who offer unto God the sacrifice of a broken spirit and a contrite heart. From his preaching he does not seem to think there are written over the pearly gates any 39 articles; and he would certainly be surprised if St. Peter met you at the gate and refused you admittance till you had mastered and subscribed to a metaphysico-theological creed.

Our church seems to be catching a new enthusiasm; a stronger faith and brighter hope are quickening their spiritual life. So we thank God and take courage. Pray for us, dear brethren, that God may prosper and bless us, and enable us to improve the grand opportunities that open before us. EUPAULA, July 14, 1879.

## My Visit to New Canaan.

Hoping that my chills had ceased, Saturday morning last found me wending my way to New Canaan church, a distance of 15 miles. Arrived there I met a good congregation, and had the pleasure of hearing a good sermon from Bro. Burroughs, the pastor.

On Sunday we had good religious meetings both in the morning and afternoon, at the close of which the brethren concluded to have a meeting of some days. The meeting resulted in a powerful awakening of the sinners—some conversions we suppose, and in the general revival of the church. We alternated with a young brother from Tennessee till Wednesday, when we were taken sick and had to leave for home. Long will I remember the brethren of New Canaan. I did not forget to press the claims of the ALABAMA BAPTIST.

W. C. REED,  
Evangelist-Cherokee Assn.

## District Meeting.

## CAHABA ASSOCIATION.

The 1st District of the Cahaba Association will hold a meeting with Pine Flat church, beginning on Friday before the 5th Sabbath in August.

## PROGRAMME.

Friday, 11 o'clock a. m. Subject: The duties of pastors to churches. W. C. Mayes to open the discussion, and L. Johnson and A. J. Kynard to follow.

2 o'clock p. m. Subject: The duties of churches to pastors. B. F. Bolling to open the discussion, T. L. Vaughn and J. D. Mosely to follow.

Saturday morning. Subject: What relation should a Christian church sustain to Sunday-schools? John A. Weaver to open the discussion, O. H. Perry and W. N. Muckabee to follow.

Saturday 4 p. m. Subject: Should the churches co-operate with the State Mission Board in evangelizing the State? Jno. N. Prestidge to open the discussion, J. L. West and W. C. Cleveland to follow.

Sunday morning. Sunday-school address, by B. P. Watson. 11 o'clock a. m. Sermon, by John L. West.

O. H. PERRY,  
B. P. WATSON,  
J. D. MOSLEY,  
E. P. GEORGE,  
J. S. BOLLING,  
Committee.

## District Meeting at Midway.

There will be a district meeting held at Midway church, beginning on Friday before the 5th Sunday in August. Introductory sermon by Eld. M. N. Eley.

The following are the subjects to be discussed:

1. What relation has the Sunday-school to the church? To open discussion, W. M. O'NEIL.
2. Object and plan of church organization. Speaker, A. L. Barnett.
3. Present tendency of the church to worldliness. Speaker, A. Hill.
4. What should be done with a brother who deals in ardent spirits? Speaker, Thos. Gibson.
5. Does the Holy Spirit operate upon the heart and leave it unchanged? Speaker, Robt. Kirby.

We are expecting a meeting of much interest, and earnestly solicit a full delegation. Also we shall be glad to see our ministering brethren present, as good preaching is much needed and will be highly appreciated in this part of the Lord's vineyard. J. M. GREEN, Pastor.

## District Convention of the Bigbee Association.

The fifth meeting of this body will be held with the Mt. Hermon church, Sumter Co., Ala., commencing Friday preceding the fifth Sabbath in August next.

## PROGRAMME.

Friday, 10 o'clock a. m. Devotional exercises one hour. 11 o'clock, a. m. Essay by A. P. Evans; subject: Importance of Bible study, followed by Eld. W. F. Pond.

2 o'clock p. m. Essay by J. D. Cook; subject: Covetousness, a hindrance to church prosperity, followed by J. G. Harris.

Saturday, 9 o'clock a. m. Devotional exercises. 10 o'clock, a. m. Essay by I. C. Brown; subject: The gift of the Holy Spirit—is he a person? His office, followed by Eld. J. A. Howard.

2 o'clock p. m. Essay by W. A. Brunson; subject: Relative duties of church members, followed by Eld. C. C. Vaughn.

Sabbath morning, 9 o'clock a. m. Devotional exercises one hour. 10 o'clock, 1. Essay by Sam'l M. Hoyt; subject: Best organization of a Sunday school. 2. Essay by E. M. Shaw; subject: Best means employed to secure the successful continuance of the Sunday School. 3. Essay by J. G. Harris; subject: Reciprocal relation existing between superintendents, pastors and churches, followed by short addresses from essays and others. Preaching as by appointment of committee.

## GENERAL GOSSIP.

Gossip 1st. Friday 1 o'clock, during intermission: Is it right to impose triple duty on the same committee?

Gossip 2nd. Friday evening, during intermission: "Is it right for church members to give as much as they do to the cause of missions?"

Gossip 3rd. How much are we to give, and to what extent has the Lord prospered us?

Gossip 4th: Saturday evening during intermission: Have we formed our religious programme for our present conventional, and next association year?

Gossip 5th. Have we paid all our indebtedness to the Lord?

J. K. RYAN,  
T. M. BRUNSON, Com.  
R. M. SHAW.

## LITERARY NOTICES.

NEW MUSIC.—MY GRANDMOTHER'S CHURN. By Professor Henry Schoeller, of Dalton, Ga., author of Gordon's March, Every Day Songs, etc., etc. Words by Mrs. McSchoeller. Published by R. W. Carroll & Co., Cincinnati, O. Price 30c.

DOMESTIC MONTHLY for August. Black & Co., 849 Broadway, N. Y. Twenty-two of its pages are devoted to the fashions, in which is contained new and useful information concerning every department of dress. There is also a large array of ladies' and children's costumes and garments.

BLACKWOOD'S MAGAZINE for July. Leonard Scott Pub. Co., 41 Barclay St., N. Y.

An interesting account is given of the conditions of Zulu warfare. The Ghost of Morcar's Tower is a tragedy story of mesmerism. Hidden Treasures describes the admirable private art collection of Prince Torlonia of Rome. Under "New Books" a review is given of works by Matt Arnold, Leslie Stephens and Henry James, Jr. The concluding number sketches the Afghan war.

THE POSITION OF BAPTISM IN THE CHRISTIAN SYSTEM. By H. H. Tucker. American Baptist Publication Society, Phila.

This is the Sermon preached by Dr. Tucker at Saratoga. It exhibits the importance of baptism with remarkable clearness and force. The discourse deserves a wide circulation.

THE SANITARIAN for August contains much interesting hygienic matter. Among the contents are: Out-Door Life; Effect of Freezing on Yellow-Fever Infection; Diphtheria in Northern Vermont; Hatting, as Affecting the Health of Operatives. The Editor's Table is well filled. Under the head of Yellow-Fever the editor says: "Again and again 'The Sanitarian' has admonished the advocates of the fresh importation theory that there is no safety in filthy conditions against disease anywhere, and that yellow-fever especially is prone to revel in the filth of hot climates in this country. It is far from affording us any particular satisfaction to adduce such testimony as that which now stares us in the face at Memphis in support of our position, and far rather would we that it were otherwise, but facts are stubborn things, and the admonition should no longer go unheeded." The Town Pump should be read with studious care by all who derive their supply of drinking-water from that source. Other articles are the Ocean's Death-Traps, National Board of Health Quarantine Regulations, the usual Mortality Statistics, and Book Reviews. A. N. Bell, M.D., N. Y., Publisher.

## THE SUNDAY SCHOOL.

## LESSON EXPOSITIONS.

## INTERNATIONAL SERIES.

Prepared Expressly For This Paper.

## LESSON FOR AUGUST 17, 1879.

## The Christian Armor.

Eph. 6:10-20.

GOLDEN TEXT.—Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Eph. 6:11.

## EXPOSITION.

INTRODUCTION.—We must remember that Paul is a military prisoner, at Rome, chained to a Roman soldier who guards him. The armor of the soldier suggests the illustrations of the lesson. Exhorting the Ephesians to fight against their spiritual enemies, he employs the figures suggested by the Roman soldier's arms and armor, and produces what has been called his "War Sermon." See 2 Cor. 10:4; 2 Tim. 4:7; 1 Thess. 5:8.

## THE LESSON.

Christians are represented as fighting their enemies. These enemies are spiritual and wicked demons. The contest is represented as a hand-to-hand struggle, for which the Christian is exhorted to prepare, by availing himself of those benefits or advantages provided by the Almighty. After availing themselves of these advantages, they, even then, must pray for all needed strength and watch diligently and sleeplessly, lest they be overcome. A good analogy of the lesson, therefore, will be: 1. Enemies, 10-12; 2. Armor, 13-17; 3. Praying and watching, 18-20.

1. ENEMIES, 10-12.—The enemies are spiritual enemies; not human or carnal enemies. They are wicked spiritual beings, of great power and resources, full of wiles and stratagems. With the exception of the devil, who is plainly made a personal being, they are represented by appellations not easily explained, but which show them to be powerful, well-organized, and ruling the moral darkness of this world.

"Principalities," governments, in the kingdom of evil. It is not a thing left to chance, but organized and directed.

"Powers," the actual working forces. Satan's angels are not idlers. "Rulers of the darkness," &c., for Satan is "the god of this world" (2 Cor. 4:4, or its prince, John 16:11), and it lies in darkness, out of which we only escape by overcoming the wicked one (1 John 2:4). It is not the globe that is meant, but the men on it who do not obey the Lord.

These phrases are employed, no doubt, to show that as real as the holy angels world, named in Eph. 3:10 (which compare), is the world of evil powers.

Of course the weapons with which the Christian is to fight these foes, are not the weapons he would use against a human enemy. Consequently, he must draw his power or strength from Jesus, by using the weapons and armor God has provided for conflicts with spiritual enemies. Therefore, in order to be strengthened by the mighty power of God, he must avail himself of the spiritual arms and armor God has provided, called, here, the whole, or complete, armor of God. Thus, only, can Christians be fully able to withstand, or successfully resist the cunning stratagems of Satan.

2. ARMOR, 13-17.—Not a part, only, of God's armor will suffice: all of it is needed. Thus panoplied Christian soldiers should stand to their post, ready to fight and determined to conquer. They should be girt about and sustained by true Christian integrity and sincerity—in all truthfulness a genuine Christianity, (such as is sustained by strong convictions),—the consciousness of which will promote a good conscience, (2 Cor. 1:12; 1 Tim. 1:5, 18; 3:9) and brace them up morally and enable them to lead a life dedicated to the practice of the moral and Christian virtues, (i. e., purity of life). This would be a moral breast-plate, and guard against calumnious assaults of pagans and demons. Isa. 59:17. The strong motives to constancy in religion, supplied by the truth and principles of the Gospel, (which gives peace) should be to them what their strong sandals with iron spikes in their soles were to the Roman soldiers—they would enable Christians to stand firm and secure in profession and conduct. Over all, as a better protector, they should hold the shield of faith, which would enable them to resist the fiery darts of sharp trials and fierce temptations hurled by Satan, (1 Peter 5:9; 1 John 5:4, 18), the wicked one. Having by faith received or accepted salvation, having laid hold of the sure Gospel hope of eternal life, they would, by that encouragement, which a sure hope would bestow, be preserved safely from temptations to despair and from false doctrine—just as the head (the seat of the mind) is protected by a helmet. With the Word of God for a sword (Heb. 4:10; Rom. 1:16), as presenting the revealed will, power, author-

ity and commands of God, they would have a sufficiently offensive weapon. With it Christ foiled Satan. Matt. 4:4-10.

3. THE SECRET SOURCE OF STRENGTH, 18-20.—All the weapons (2 Cor. 10:4) in their use must be accompanied by hearty, fervent, constant prayer, persevered in at all times, not only for aid under trials, but for the support and welfare of other Christians. Paul asks them to pray that he may have power to speak boldly the truths of the Gospel, for which he was, even then, a chained ambassador: we would have expected him to ask them, rather, to pray for his release from captivity.

The proprietor of a bone factory announces that persons leaving their bones with him can have them ground at short notice.

## SELMA BUSINESS DIRECTORY.

The advertisements which appear in this column are all of strictly first-class quality. We recommend them to our readers as among the most reliable firms in the city. Business men transacted with either of them for correspondence, with the assurance of prompt attention and honorable dealing.—PUBLISHER A. L. BAPTIST.

A. T. JONES,  
DEALER AND JOBBING IN  
Hardware, Cutlery and Cook Stoves,  
Steel Bar Fence Wire, S







## THE FAMILY CIRCLE.

Rev. Mr. Spurgeon.

## A Work-ing Fit.

JULY WEEK AWAKE.

Little Minnie Min-a-kim,  
She has a working fit,  
She takes her mother's knitting work,  
And she and little kin.

While Minnie pulls the needles out,  
The pussy pulls the ball,  
And fast they ravel, ravel, ravel,  
And fast the stitches fall.

Oh, Kittie-catt! Oh, Minnie-kin!  
What will the mother say,  
To see her stock-in-fish up  
In such a strange, new way?

## The Guardian Angel.

SELECTED.

To each sweet child so young and small,  
God sends an angel guide,  
In lowly hut, or castle hall,  
Each little step beside.

And ever guarding night and day,  
With tender care, his feeble way,  
God doth command this angel kind  
To watch this tiny child.

And both his body and his soul,  
To shield from dangers wild,  
True to his trust, the angel stays,  
And watches o'er the youthful days.

And when the mother's anxious heart,  
With tender grief is riven,  
The angel takes her tearful prayer,  
And waits it up to Heaven.

O happy mother! happy child!  
He guards them both, this angel mild.

## Sir Henry Elliott's Mission to Turkey.

The relation of England and Sir Henry Elliott to the important events of this period, up to 1876, may be disposed of in a few words. It was controlled always by the idea of maintaining the independence and integrity of the Ottoman empire at any cost, of giving good advice at all times, but of never actually doing anything which could be disagreeable to the Turkish officials. In fact, the suggestions made were often very bad; but whether good or bad, they amounted only to advice, and had very little influence except in confirming the Turkish government in its belief that, do what it might, it could rely upon the support of England. The Cretans had held out nobly; Greece had sacrificed everything in the hope of securing the island which properly belonged to her; Russia had used every influence to aid them; but thanks to English diplomacy and Turkish obstinacy, the Cretan constitution, destined never to be put in force. The English people were not pleased with the result, and many began to ask whether there might not be some mistake in the policy of upholding the Turks at the expense of the Christians. But for the time nothing came of these questions.—*Rev. Geo. Washburn, in International Review.*

## The Man Who Engaged Himself.

A journalist of distinction, now holding a very prominent position on one of the best known papers in the country, had a peculiar experience once in getting a position on the staff of a New York daily. He applied to the editor-in-chief, who knew him well and was aware of his ability and experience.

"I've nothing to offer you," he said, "but perhaps you had better see the managing editor."

To the managing editor, who also knew him well, the applicant went. "There's nothing I can give you," he said pleasantly. "Why don't you see the editor-in-chief?"

The next day he applied to both again, and the next, each time receiving the same answer. Drooping in on the fourth day, he noticed a vacant desk in the reporters' room, kept for any one who might want to use it. He called the office-boy, told him to clean up the desk and bring writing materials. Having "moved in," he sought the city editor's assignment book, picked out a job he thought he could do, did it, laid the result on the city editor's desk and went home. The next day he did the same thing, and the next, and the next. On the fifth day the editor-in-chief passed through the room while he was at his desk.

"So you've got to work?" he said, pleasantly.

"Yes, sir," answered the self-appointed reporter.

A day or two later the managing editor came in.

"Got at it at last, eh?" he inquired.

"Yes, sir," answered the latest addition to the staff, going on with his work.

Things went on this way for two weeks, when one morning the chief came in.

"How do you like your position?" he asked.

"First-rate," he answered. "There's only one trouble—I haven't had any money yet."

"No money? How's that? Perhaps the managing editor forgot to put your name on the roll. Never mind, I will. How much did he say you were to have?"

"He didn't say, sir," said the reporter, telling the truth very literally.

The chief fixed the pay then and there, dated it back two weeks, and the hanger-on became a full-fledged member of the staff on the spot. And the best of the joke was, that it was not until two years afterward that either the editor-in-chief or the managing editor knew how it came about, each supposing that the other had done it. Two heads were certainly better than one at that time—for the applicant.—*Boston Transcript.*

Within certain limits, bees are trustworthy weather prophets, and can be relied upon, since they have been in the business considerably longer than Old Probabilities. When they are disinclined to leave their hive, even though the sun shines, rain may shortly be expected. When they return in large numbers during the day, a storm is at hand. If they take flight of a dull morning, expect to see the sun appear from behind the clouds.

The London *Christian Signal* says: "Mr. Spurgeon has received intimation of the munificent bequest of \$40,000 towards the cost of maintaining the institutions under his control. The amount is to be equally divided between the Pastor's College and the Stockwell Boys' Orphanage. In connection with this bequest, we must call attention to another of those note-worthy coincidences which come and go in God's immediate and peculiar providence. At the annual Supper of the students of the Pastor's College, held a fortnight since at the Tabernacle, Mr. Spurgeon remarked that in view of the pressing need for more institutions to supply the spiritual wants of the masses of the country, he had determined to make provision for the training of fifty additional students, and had confidence in a divine Providence supplying him with the funds to carry out his project. Next morning, and before it was possible for a telegraphic message to have reached in time to have brought a response to the appeal, he received a letter by post from a lady in Scotland containing the handsome gift of \$40,000 for the work of the Pastor's College and the remaining \$40,000 for Stockwell Orphanage. Verily, there is a watchful Eye open upon God's trustful and faithful servants, and his hand is stretched out still! Have we not also in this incident a literal fulfillment of the promise: 'Before they call I will answer, and while they are yet speaking I will hear?'"

Mr. Spurgeon has been presented with a testimonial of more than \$30,000 in honor of the twenty-fifth year of his work as a preacher. He expressed the hope that his friends would not consider that he should not take the money and use it personally, for he should. He should apply \$20,000 as an endowment for the alms-women. Except what had been expended on a clock with handsome, bronze ornaments, which he should be glad to preserve as a remembrance of the affection of his people, he proposed to devote the rest to various objects connected with the church. He meant to give \$500 to his wife's book fund for poor ministers, and \$500 he should give away to poor ministers, and \$250 would be put away with another \$250 which Mrs. Hildyard had sent him to start a fund for an orphanage for girls. Many persons wrote to him for loans of \$500 or more, supposing that he was a rich man.

## An Orator's Last Words.

Brilliant and eloquent, S. S. Prentiss was the idolized lawyer of the Southwest. A Maine boy, he made himself a place in the hearts of those who liked not the Yankees. His genius fascinated and his genial manners won them, in spite of their prejudices.

He might have been their political leader, but a brief experience in Congress so disgusted him with politics that he refused its honors. A fortune awaited him, but he turned from it, because he would not abandon social pleasures nor practice self-denial. At last he resolved to work himself out of debt, and provide for the education of his children.

"I must work," he said to those who had advised rest, because they saw that his good resolution had come too late. The spirit was now willing, but the body, enfeebled by disease and dissipation, refused to obey its commands.

"Why, good sir, a man cannot lie in bed and make his living," he answered to friends who bade him leave New Orleans and rest on a plantation.

Nerving himself, he appeared in a case which drew out the culture of the city to hear him. Never was he more brilliant in wit and eloquence. He did not know, but his friends did, that it was the swan's death-song. They shaded their eyes, for they saw that the vigor of the intellect had more apparent the decay of the body.

"Take me home," he whispered to a friend, when recovering from the prostration in which his eloquent plea had left him. He was borne home on a river-boat to die.

On the night of the arrival, the family smiled mournfully to see his old self return.

"Gather me half a bushel of roses with the dew on," he said to a relative. "Put them in a basin and stand it by my bed," was the remark, as the roses were brought in.

During his illness, the thought that he was leaving his family destitute made him talk much about suits and raising money. Now and then the great orator became a boy again, and wandered to his Maine home.

"Dear mother, do you love me?" repeated again and again, showed that his teachings and prayers were in his mind.

In the hours of consciousness he was much distressed at the idea of death. Mary, his pious wife, urged him to trust in the Savior.

"You do not know how wicked I have been. God will never forgive me," he replied.

"Though your sins be as scarlet, they shall be as white as snow," replied the wife, if you will but turn to the Lord.

"Pray, dear. Won't you pray? Don't you remember the prayers your mother taught you?" she continued.

"Oh, yes! but I want you to pray with me!"

She repeated the Lord's Prayer, he responding at each petition, "Amen!"

"O God, the Son!" he heard him whisper, as if striving to recall the petition of the Lithy, "O God, the Son, Redeemer of the world, have mercy upon my miserable sinners!"

On a Sabbath evening the wife was busy in the room, his eyes wistfully following her. "Mary!" she heard, and hastening to him received an embrace and a kiss. It was the last word uttered on earth by the eloquent advocate.

One solemn thought is suggested.

No word uttered by the orator in moments of highest inspiration was so treasured as those whispered "Amen," and that sighed out, "O God, the Son." They were words of penitence.

His imagination in its uttermost wanderings never brought back a scene which thrilled as did the "Dear mother, do you love me?"

It revealed the boy at his mother's knee, and suggested the hope that at last he received the Savior as a little child.—*Youth's Companion.*

## Catholic Congregational Singing.

St. Stephen's Roman Catholic church is on Twenty-eighth Street between Lexington and Third Avenues. It is a very large building. Dr. Edward Mc. Glynn is the pastor. He is a man of recognized ability, and is much more of a preacher than Catholic priests usually are. He has large congregations. Recently he has introduced congregational singing, which has been practiced but little hitherto in Roman churches in the United States. During Lent the congregation was supplied with a number of hymns printed on slips. These were soon learned by the people; the choir led, and the people learned to sing with spirit. Congregational singing now forms a part of the regular service. Such singing we may expect soon to see introduced in many of the Catholic churches of the country. Romanists are learning our methods. Their priests are obliged to preach more or less as shown in the Moody meetings has stirred them up to adopt similar plans. We may be sure that no element of power will be neglected by them to carry their doctrines to the minds and hearts of the people. We are called to renewed diligence in opposing error with truth and darkness with light.

## A Deadly Serpent.

Some time ago a party of sailors visited the Zoological Gardens. One of them, excited by the liquor he had taken, and as an act of bravado to his companions, took hold of a deadly serpent. He held it up, having seized it by the nape of the neck in such a way that it could not sting him. "As he held it, the snake, unobserved by him, coiled itself round his arm, and at last it got a firm grasp and wound tighter and tighter, so that he was unable to detach it. As the pressure of the snake increased the danger grew, and at length the sailor was unable to maintain his hold on the head of the venomous reptile and was compelled to loose it. What did the snake do then? It turned around and stung him, and he died. So it is with the appetite for strong drink. We can control it at first, but in a little while it controls us. We can hold its influences in our grasp for a while, so that it shall be powerless; but afterward it biteth like a serpent and stingeth like an adder."

## A Child Saved.

Some years ago a Pacific steamer took fire. The burning vessel was headed for the shore, which was not far distant. The only thought of the passengers was self-preservation.

One man who was returning home from California with a treasure of gold, the result of years of toil and sacrifice, had just buckled his belt containing his gold around him, and was preparing to leap into the water and swim to the shore, when he was addressed by a little girl.

"Sir, can you swim?" said she.

"Yes, my child," responded the man.

"And won't you please, sir, save me?"

The request sent a thrill to his heart. He knew he could not save the child and his gold too. One or both must be lost. It was a question which involved the saving of a life or the loss of the savings of his life.

It was an instantaneous, but mighty struggle. Yet manhood, humanity, self-sacrifice, conquered. He unbuckled his belt. He cast his gold aside. He took the little child in his arms and plunged into the water. A child was saved but the gold was lost.—*Pres. Banner.*

Readers, one of the very best things any of us can do for the Church and Sunday school, is to keep a model home. A home, religion of manifold "heart-power," carried out in looking pleasantly after Charlie's sports and Mary's fancies, and yet not thwarting the healthful wishes of either, will wonderfully brace up those means of grace to which the home so directly contributes.—*Church and School.*

A glass of whiskey sells for a dime and is drunk in a minute. It fires the brain, and deranges and weakens the physical system. On the same table lies a newspaper. It is covered with half a million type; it brings intelligence from the four quarters of the globe. The newspaper costs less than half the glass of grog; but it is none the less true that there is a large number of people who think whiskey cheap and newspapers dear.

A critic, speaking of English poets, said: "Chaucer describes men and things as they are; Shakespeare, as they would be under the circumstances supposed; Spenser as we would wish them to be; Milton, as they ought to be; Byron, as they ought not to be; and Shelley, as they never can be."

If you would relish food, labor for it before you take it; enjoy clothing, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.—*Franklin.*

A son of a clairvoyant says he can see through the old lady's tricks, because to him she is transparent.

## FARM AND HOUSEHOLD.

## How the Stock on the Farm May be Improved.

Unquestionably the most profitable course for the general farmer to adopt in improving the quality of his live stock is to begin by the purchase of first-class thoroughbred males. The calves got by a thoroughbred bull of any of the well established breeds, out of a mixed averaged lot of cows, will almost invariably possess much of the excellence of the thoroughbred sire, and the females of these half-bloods again, bred to a thoroughbred sire will produce animals for all practical purposes except that of procreation, quite equal to the average ones. The same is true of sheep, swine, poultry, and, in fact, of all kinds of farm stock. By procuring thoroughbred males of the purest lineage, and of great individual merit, and carefully selecting the best of the female produce for breeders, using thoroughbred males only, for three or four generations, the farmer may engraff effectively all the excellence of the thoroughbred stock upon his flocks and herds.

But for thus grading up common stock, it is of the utmost importance that the male be a thoroughbred in the strictest sense. A mongrel or a grade will do better anywhere else than in this place. The more purely bred the sire, the more valuable as a rule, will he be for this purpose. A grade may occasionally be found that is an impressive sire, but such cases are rare, and exceptional results are never safe precedents upon which to base a practice in any sort of business. Thoroughbreds of all the leading breeds of live stock are now so plentiful and so cheap, that there is no longer any excuse for general farmers continuing the use of any other. In fact, in these times of low prices and active competition, the man who has the best stock, and who practices the most economical methods of feeding, is the man who will make the money, while all others will find the balance on the wrong side of the ledger.

And while on this subject, it may not be out of place to direct attention to the fact that good care and liberal feeding cut quite a figure in the economy of stock-raising. The very best breed will not show any marked superiority over native stock if left entirely to shift for itself in the hands of the average farmer, but the improved breeds do furnish the means by which more pounds of beef, or milk, or butter, or wool, or mutton, or pork, or lard, and of a better quality, can be produced from a given quantity of food, than from unimproved stock. Even common stock, farmed from liberal feeding and good care than if kept in a half-starved, half-frozen condition, but with the improved breeds the difference is much more apparent.—*National Live Stock Journal.*

## When to Have Cows Come In.

There is quite a diversity of opinion in regard to the best time to have cows drop their calves so as to return the greatest measure of profit, and it depends very much on the persons themselves whether spring, summer fall or winter be, the best time, and on the ages of the animals, the way they are fed and the food given. Experience in this matter has demonstrated to us that the best time to have a young heifer drop her first calf is late in the spring, so she can get the benefit of plenty of sweet nutritious grass after her calf has been taken away, steadily and naturally increase her flow of milk, and thereby lay the foundation of a good milker. If she comes in profit in the winter, when she has to subsist for the most part on dry feed, as do many hundreds of our farmers' cows, she will not improve as she should and would on grass. As it is the most critical period in the life of a good dairy cow, when she drops her first calf, if it be desired to have a really first-class animal, we think there is the best time for her to calve, for it is when she can get plenty of natural, juicy food.

We like to have our heifers from twenty-four to thirty months old when they drop their first calves; for much earlier than this is apt to dwarf them in stature as well as in their desirable qualities; while, if left longer than that, the owner loses much time that is unnecessary. We speak from experience, though there may be many who may, and no doubt do, differ with us on this as well as many more subjects.

In regard to mature cows, those which have had their second or third calf, the time of year in having them drop their calves is not so important a point as it undoubtedly is with young and immature dairy stock, for it is reasonable to suppose that those first mentioned have become established, and are not so apt to be injured, though we shall always advocate good feeding, liberal in quantity, and of the best and most desirable quality.

In either a milk or a butter dairy the products of that dairy command higher prices during winter than during the warm summer months; and they should do so, for the cost of producing this butter and milk, consequently in feeding, is much more expensive in summer, when they have the benefit of plenty of good pasture.

If there is plenty of good feed on hand, and you expect to give plenty of it, to be seconded by the best care and management, then we say it will pay to have your mature animals drop their calves during winter. By the time they have decreased considerably in their flow of milk grass comes in to lighten the flow, and keeps it up till they are nearly ready to go dry.

Until we know of a better plan we shall continue to practice the above, as near as circumstances will permit us to do so, for we have had good evidence that it is a good plan. If there is a better one, we are anxious to know what it is, from those who have tried it long enough to be assured of its desirability over the one mentioned above.—*D. Z. Evans, Jr., in Practical Farmer.*

The Day's "Push-Off."—The importance of breakfast is so great that all the meals of the day it is in a way, the key of the day. If it is fresh, wholesome, nicely cooked and served, it gives one a "push-off" for the day, that is full of vigor and good cheer. If it is drowsy, messy, and indigestible, it spoils the day, and one goes about work much as if a weight were tied to his heels. If one has fruit, it should always be on the breakfast table.—*Index.*

To make honey soap, cut two pounds of common bar soap into thin shavings, and put into a tin pail, with barely hot water enough to cover it. Place the pail into a kettle of boiling water, and when its contents are melted, stir them thoroughly, and add a quarter of a pound of honey, and a quarter of a pound of powdered borax. Mix all together by stirring well for ten minutes. Then add oil of cinnamon, or any scent which is preferred. Mix it well, and turn the soap into a deep dish to cool.

To restore scorched linen, peel and slice two onions, and extract the juice by pounding and squeezing; cut up half an ounce of fine white soap, and also add to the juice of the onions two ounces of Fuller's earth and half a pint of vinegar. Boil all together. When cool spread over the scorched linen, and let it dry; then wash and boil out the linen, and the spots will disappear, unless burned so badly as to destroy the threads.

I had a mare some years ago that had a large wart on her side where the harness rubbed and kept it sore. In summer the flies made it worse. To prevent this I put on a good dab of tar, and in a few weeks the wart was killed and disappeared. I have frequently tried it since on cattle and horses, and seldom had an occasion to use a second application. The remedy is simple and effectual.—*Cor. Prairie Farmer.*

## HUMOR.

An amateur singer frightened a pair of canary birds to death. It was a case of killing two birds with one's tone.

"Jones says that all his acquaintances have such a host of faults that his own are utterly lost in the crowd.—They may be, to him.

A lot of American corsets shipped to Mexico were supposed to be a new kind of saddle, and they were returned as not giving satisfaction.

One day last week, says the Burlington *Hawkeye*, a merchant of this city accidentally swallowed his watch key, and naturally enough he wound up his affairs the next day.

"My dear," said a gentleman to his wife, "our club is going to have all the home comforts." "Indeed," sneered the wife; "and when, pray, is our home going to have all the club comforts?"

Tasso, being urged to avenge himself upon a man who had done him many injuries, said, "I wish to take from him neither his prosperity, nor his life, nor his honors, but only his ill-will towards me."

John Wilkes was once forced to listen to a garrulous story-teller whose prolixity wearied him. A friend excused the lack of plot, and said, "You are saying, 'He is in his dotage.' 'Dotage,' sir, is his past dotage, he has got to senility now."

"Ah, yes," said Mrs. Partington, some years ago on the twenty-second of February, as she watched the military pass by. "Ah, yes, Washington is dead, and the worst of it is that his mantle-piece doesn't seem to have fallen on any man now living."

"When I was a boy," said a very prosy long-winded orator to his friend, "I used to talk in my sleep." "And now," said his friend, "you sleep in your talk." But somehow that didn't seem to be just exactly the point the orator was going to make.

If there is one thing we like more than another it is a simple, direct, intelligible statement of something we are interested in. How, then, can we be sufficiently grateful to Prof. Agassiz for informing us that "trilobites are not any more closely related to the phylloporas than to any other encephalopora, or to the isopoda?"

Everything depends on the way in which things are put. Who could help having a tender feeling in his heart for the man who did not know how to advertise, but who made the following pathetic attempt,—

Here liv' a man who don't refuse To mend Umbrellases, bellowses, boots and shose.

In a little town in Missouri a lady teacher was exercising a class of juveniles in mental arithmetic. She commenced the question, "If you buy a cow for \$10"—when up came a little hand. "What is it Johnny?"

"Why, you can't buy no kind of a cow for \$10. Father sold one for \$60 the other day and she was a regular old scrub at that."

It is told of Rev. Mr. Huntley that at a revival meeting he was annoyed by some girls on the back seats who were laughing. He stood it until his warm hair began to feel like an overcoat in July, when he said: "You girls over there in the back seats had better get married, and then you won't have so much infernal giggling about you." The girls sobbed up in about ten seconds.

A gentleman who has spent some days in the region of the coal oil wells in Pennsylvania says that, in his opinion, the Government ought to interfere at once, and put a stop to further pumping and boring for oil. He is quite certain the oil is drawn through these wells from the bearing of the earth's axis, and that the earth will cease to turn when the lubrication ceases.

## 45 Years Before the Public. THE GENUINE DR. C. McLANE'S LIVER PILLS.

FOR THE CURE OF  
Hepatitis, or Liver Complaint,  
DYSPEPSIA AND SICK HEADACHE.

## Symptoms of a Diseased Liver.

RAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left out some something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively diseased.

## AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequalled.

## BEWARE OF IMITATIONS.

The genuine are never sugar coated. Every box has a red wax seal on the lid, with the impression DR. McLANE'S LIVER PILLS. The genuine McLANE'S LIVER PILLS bear the signatures of C. McLANE and FLEMING BROS. on the wrapper.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name McLANE, spelled differently but same pronunciation.

## Alabama Central R. R.

Time Card, No. 43.

Taking Effect July 6, 1879.

## MAIL TRAINS.

No. 1, West. Stations. No. 2, East.  
11:30 a.m. Lv Selma S.R. & D. Ar. 1:10 p.m.  
11:40 a.m. Broad St. Depot. Ar. 1:30 p.m.  
12:00 p.m. Logan's. Lv. 1:10 p.m.  
12:40 p.m. Junction. Ar. 1:45 p.m.  
12:50 p.m. Vernon. Ar. 1:50 p.m.  
1:17 p.m. Brown's. Lv. 1:25 p.m.  
1:32 p.m. Taylor's. Ar. 1:57 p.m.  
1:55 p.m. Uniontown. Ar. 11:44 a.m.  
2:22 p.m. Fairbairn. Ar. 11:00 a.m.  
2:30 p.m. Mecon. Ar. 11:10 a.m.  
3:04 p.m. Van Dorn. Ar. 11:24 a.m.  
3:22 p.m. Demopolis. Ar. 11:40 a.m.  
3:53 p.m. McDowell. Ar. 11:40 a.m.  
4:45 p.m. Lee. Ar. 11:40 a.m.  
5:08 p.m. Carl's. Ar. 11:40 a.m.  
5:35 p.m. York. Ar. 11:40 a.m.  
5:57 p.m. Bell's. Ar. 11:40 a.m.  
6:35 p.m. Lauderdale. Ar. 11:40 a.m.  
6:57 p.m. Lockhart. Ar. 11:40 a.m.  
7:18 p.m. Marion. Ar. 11:40 a.m.  
7:35 p.m. Ar. Meridian. Ar. 11:40 a.m.

## ACCOMMODATION TRAINS.

No. 3, West. Stations. No. 4, East.  
4:30 p.m. Lv Broad St. Depot. Ar. 9:00 a.m.  
5:30 p.m. Logan's. Ar. 9:10 a.m.  
5:45 p.m. Junction. Ar. 9:15 a.m.

## SUNDAY TRAINS.

No. 1 and 2 run daily; Nos. 3 and 4 Sundays excepted.  
JNO. M. BRIDGES, Supt.

## CHANGE OF SCHEDULE.

## S. R. &amp; D. RAILROAD.

Taking effect Sunday, July 6, 1879.

## MAIL TRAINS DAILY.

No. 1, North. Stations. No. 2, South.  
6:00 a.m. Lv. Selma. Ar. 11:00 p.m.  
6:20 a.m. Randolph. Ar. 11:20 p.m.  
6:40 a.m. Montevallo. Ar. 11:40 p.m.  
6:55 a.m. Calera. Ar. 11:55 p.m.  
7:15 p.m. Talladega. Ar. 12:15 p.m.  
7:35 p.m. Oxford. Ar. 12:35 p.m.  
7:55 p.m. Jacksonville. Ar. 12:55 p.m.  
8:15 p.m. Rome. Ar. 1:00 a.m.  
8:25 p.m. Ar. Dalton. Ar. 1:00 a.m.

## ACCOMMODATION TRAINS.

(Daily—Sundays excepted.)

No. 3, North. Stations. No. 4, South.  
5:00 p.m. Lv. Selma. Ar. 11:25 a.m.  
5:15 p.m. Randolph. Ar. 11:40 a.m.  
5:35 p.m. Montevallo. Ar. 12:00 a.m.  
5:50 p.m. Calera. Ar. 12:15 a.m.  
6:10 p.m. Talladega. Ar. 12:35 a.m.  
6:30 a.m. Oxford. Ar. 12:55 a.m.  
6:50 a.m. Jacksonville. Ar. 1:15 a.m.  
7:05 p.m. Ar. Dalton. Ar. 1:30 p.m.

## No. 1 connects closely with L. &amp; N. &amp; Gt. So. R. R., at Calera, for all points West; with East Tenn., Va. &amp; Ga. R. R., at Dalton, for all Eastern Cities, Tenn. and Va. Springs; with W. &amp; A. R. R. for Chattanooga and all points in the Northwest.

No. 3