

AN UNHAPPY CASE TO MARRIAGE

There are two half-crazy religious in Bell Co. Texas, who have been preaching on sanctification and fasting on the duty of the sanctified to separate from their un sanctified wives or husbands. No much trouble was caused that the Dow brothers were taken from their houses by a mob and after having been severely whipped, were ordered to leave the country. The violence used is strongly repudiated by the community at large. The disciples of the new faith believe in dreams and visions. One of the women said that the Lord had commanded her to leave her non-sanctified husband, and she had done so, and that if the Lord commanded her to kill her children she would. A few people believe that they are perfect, and that they make no mistakes.

WHY THE DIFFERENCE.

Dear Bro. Editor: I have two New Testaments before me, printed by the American Bible Society, one in 1830, the other in 1853. In the edition of 1830, John 1:28, reads this way: "And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." In the edition of 1853, I find the word "man" immediately following the word "any" in that verse. Also the 29th verse has "no man" instead of "none" as it reads in the older edition. Why is this? Are both right?

ANSWER.

The facts according to our recollection are these. In some way changes which were acknowledged to be improvements had been here and there made in the Bibles published by the American Bible Society. But these having been introduced without the authorization of the Society, it was ordered that the original text should be restored. The matter was brought to the attention of the Bible Society by the Bible Revision Association, which argued that the principle on which these changes had been made, justified a thorough revision of the Common Version. And the American Bible Society had either to confess the validity of the argument or else to reject the improvements made in their own publications. They preferred in this emergency to adopt the second of these courses. The version of 1830 was the Society's Improved Version; that of 1853 was the re-publication of the older improved version. Hence the difference between them. E. T. W.

EUPAULA'S OBJECTION.

Another long criticism on Dr. Toy's position, and yet we are not allowed to hear Toy himself, can get his views only as they are filtered through the articles of his opponents. Is this fair to him? Allusion is made to his "jaunty way" of disposing of the subject, his "labor-saving theory," and it is intimated that his course is not "honest and manly," and yet you "do not wish to say anything unkind." Can you not trust the readers of the A. B. BAPTIST with his letter of resignation and one of two of his articles in the Religious Herald?

ANSWER.

We would be glad to accommodate "Eupaula" with anything in reason; but his demand is unreasonable. The skeptical views he favors, under the deceptive name of "Broad Theology," have not been published in *extenso* upon our pages, just because the A. B. BAPTIST has not been established for the circulation of error. Nor is it necessary to spread objectionable articles over our columns before we may claim the liberty of criticizing them, or of giving our readers a test of their quality. People do not need to eat a whole unsalted ham to the bone, in order to find out that it is tainted; a few slices will be enough and more than enough. As to Dr. Toy, it is a mistake to say that we have denounced him in any way. We have denounced his doctrine as to the errors of inspired men, a doctrine confessed by him to be "divergent" from that entertained by the denomination, and one which, if accepted, would destroy the credibility of the entire Scriptures, for the historic facts and the Scriptural truths of the Bible are so vitally connected that they stand or fall together. Both the ordinances of Christianity and all its saving doctrines are based upon historic facts. Hence when you consign the history to the realm of legend, you consign the doctrine to that of speculation. No church, no creed, no Gospel remains.

Upon this gravest of all questions, deeply as we deplore "Eupaula's" well known position, we are unwilling to enter into any personal controversy. We believe that the Bible is the true Word of God; and we stand prepared to vindicate its truth as we have opportunity, and according to our ability. And the Baptists of Alabama are loyal to this precious doctrine. To assail it in our paper would be to extend by them as great a breach of "truth" as to assail it from the pulpit in the presence of our State Convention. E. T. W.

QUERY.

Rev. E. T. W. Will you please answer this question. Were any of the Apostles baptized before the institution of the Lord's Supper? A prominent Presbyterian minister, as stated in a sermon recently at this place. You can answer either by letter or through the ALABAMA BAPTIST. By so doing you will greatly oblige a searcher after truth.

ANSWER.

John preached the baptism of repentance, Luke 3:3, and to this his disciples submitted, being all baptized of him in the River of Jordan, confessing their sins. Mark 1:9. One of John's disciples was Andrew, Simon Peter's brother. John 1:40-42. This Andrew, by name an Apostle at the time of the Lord's Supper.

The whole attendance should be made to feel free and easy; just as in a family or any social gathering for any purpose, the guests or parties present must be put at ease before they can be useful, agreeable, or joyous; so those at the meeting for prayer must feel that it is their meeting, not the preacher's meeting, not the meeting of a few older members, but an hour and a service for all, old and young, male and female, rich and poor, saint and sinner.

THE MEETING.

The passages of Scripture for the occasion should be selected with care, and generally the remarks should be brief. Get some remarks from as many as practicable. Talks and prayers ought to be short and pointed. Therefore the prayer meeting and its duties and privileges should afford a subject of devout meditation before going to the place of assembling. Families should provide for going to the meeting; put other things out of the way and get out as many of your family and friends as possible. The varied wants of the church and congregation and community and the world should be topics for consideration and prayer.

THE PRAYER MEETING.

We find nothing definite in the New Testament to throw light upon this question, one way or another. The decision must be made on general principles. Undoubtedly the church has a right to choose more than one preaching place, when the convenience of its members is taken into account; and, if so, to assign the management of its services, here and there, to such of the members as may seem most suitable. In early Christian history, this was necessarily required. In the great cities a variety of preaching places and a plurality of elders; and yet there was but one church. It was impossible for the thousands of Christians in Jerusalem to assemble statelily for worship in one place. The vast church of Constantinople had, in the days of Justinian, not less than sixty presbyters and one hundred deacons. Whether a church now-days shall worship in one place or in several, and whether it shall assign to each preaching place distinct officials or not; these are questions which a thoughtful and prayerful consideration of the circumstances must decide.

THE CHURCH.

We are in an age of centennials. We took a laborious part in one ourselves within the last decade. In these times men, governments, and societies, celebrate centennials as if a hundred years had never passed before. For our own part we do not purpose taking part in another centennial, unless per chance we should live to be a centennial ourselves; in that case we might attempt to repeat one of our old centennial speeches. But we now have special reference to the centennial celebration of the starting of Sabbath schools, which is to be provided for in London. It is to be international; evangelical Christians of all countries are expected to participate. And all of a sudden it is given out to the Christian world and the rest of mankind, that there is to be an "international communion" at the "Metropolitan Tabernacle," that is to say, at the church which is to be participated in by all Christians under the guise of an occasion of grand charity and catholicity, the whole affair is to be subverted into a sectarian assault on restricted communion Baptists. For it is well known that they comprise a majority of real Baptists throughout the world. It is further known that they are, as true friends of Sabbath schools as any on earth. It is also known by all candid Christians who have mingled with them that they are as honest in their views of communion as any other people. Yet the Sunday school workers of our churches are to be driven away, or very greatly embarrassed, by a part of the programme which proscribes them; and to make it the more embarrassing the occasion is to come off in a grand open communion Baptist church. The Baptists of America have dealt most kindly and brotherly with Mr. Spurgeon and his productions. We do not know how it is at the North, but in the South his books have been bought and read almost exclusively by Baptists; there are exceptions, but as compared with Baptist purchasers they are as one to ten. Still Mr. Spurgeon now proposes to open the way and prepare for an "international" mortification for his brethren, who have not shown disposition to hold him to account for

LETTER FROM CHARLESTON.

My Dear Dr. Winkler: Last week Mr. Chambliss was prostrated upon a bed of suffering; he is now, I am glad to say, much improved, though unable to leave the house. On Sabbath evening Mr. Weber, a Methodist, preached for us; he was very tedious. At night we had Bishop Stevens, of the Reformed Episcopal Church. The services were conducted in our accustomed way. Bishop S. is the pastor of a former hope in this city. The only church under his jurisdiction is composed of a colored wooden building recently erected in Bull Street. Tomorrow morning Dr. Marshall, of St. Louis, is expected to preach in our church. We are all well.

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FROM LEXINGTON, MISSOURI.

Dear Bro. West: I enclose two dollars which I should have sent some time ago, but have overlooked because of pressing school work. You will please set forward the figures on my copy of the ALABAMA BAPTIST. I read its pages with interest, and so have weekly from, or rather of, many of my Alabama friends. I withdrew from Tusculoo with great reluctance, but have found a pleasant home in Lexington, a town of over five thousand inhabitants, noted for its people, the superior quality of its coal, and the excellence of its three Female Colleges. Ours, the Baptist College, has for years enjoyed a high reputation. Owing to its established character, the present session is as prosperous as was the last, our enrollment now being one hundred and twenty.

ABOUT STATE MISSIONS.

For several weeks I have felt induced to write a few words about our State Mission work. And now that Bro. Bailey, the Corresponding Secretary, and Bro. W. B. Crumpton, District Evangelist, have visited us, I feel more than ever inclined to write. While my interest in Home and Foreign Missions has not abated, I have ever been an earnest friend of the State Mission Board, and its work, and to the extent of my ability and influence have supported it. So when brethren Crumpton and Bailey informed me that they would visit my town I looked forward to the time of their coming with much pleasure. And what a rare treat we did enjoy when they came! We spent several hours together talking about our Master's business, which was really edifying to me. And no less so to them.

A VERY LARGE HOUSE.

It is very doubtful whether in any other capital of Europe there is a house which can compare in size with the so-called "Freihaus," free house, in the Wieden suburb of Vienna. If you have to look for a friend, when you wish to visit there, you will wander about in it, just as if you were in a town. A visitor relates that he was once two hours searching for a man whom he knew lived there. This large house has thirteen court-yards, five open ones and eight covered in, and a large garden within walls.

INSPIRATION OF LIFE.

In a little town in the woods in one of the Western States, at the close of a conference missionary meeting a pale, weary-faced woman came forward, and taking the hand of the President, said, "This woman's missionary work is an inspiration to my life. From month to month, when I send my little to the treasury, I feel that, with my own hand, I am unlocking forces which will speedily bring the kingdom of this world to our Lord and to his Christ." In another church, where a woman's foreign missionary society was organized, one of the women, who had joined the society by the payment of a small sum, said: "I am no longer simply a part of this village, by this act I am made conscious of my relations to the whole world."—Presbyterian.

THE APRIL NUMBER OF HARPER'S MAGAZINE.

In the April number of Harper's Magazine is a picture which is a strong plea for Home Missions. Illustrating an article on "La Vallée de Santa Fe" is a scene where a Catholic priest with tri-cornered hat is teaching a class of Indian boys. The article says: "Public sentiment and the policy of the government have compelled an unwilling change in the programme of the Roman church in New Mexico, which now finds itself under the necessity of doing something toward the education of the Indians in order to maintain its hold upon them. That is about the case everywhere. When left to itself, Catholicism wallows in ignorance and squalor as in Spain, Ireland, and Italy. It is only when it must educate 'in order to maintain its hold' that it gives the compelling-book to the Indian and the freedman. 'Unwilling,' but let us be thankful that light is coming, for truth and ignorance are not often companions."—Standard.

RELIGION FINDS THE LOVE OF HAPPINESS.

I have seldom seen much ostentation and much learning met together. The sun, rising and declining, makes long shadows; and mid-day when he is highest, none at all.—Hall.

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Religion finds the love of happiness and the principles of duty separated in us; and its mission, its masterpiece, is to reunite them.—Vinet.

THE HOLINESS MEETINGS.

The "Holiness Meetings," conducted recently by Mr. and Mrs. Inskip, created a sensation such as I have never before known in the city. Almost every one went, once at least, to hear these remarkable people, who claim to have attained perfection. Trinity church was at times crowded to overflowing, large numbers being unable to gain admittance. Many, including some very wicked men have professed conversion; others, sanctification. Time will show whether or not real good has been accomplished. Mr. Inskip is an uneducated man evidently, in personal appearance plain, and with no gifts of oratory, unless the ability to make a noise be so considered. I attended one of its meetings in the earlier stage, before the excitement had culminated, but it was to me so unprofitable that I came away resolved to go there no more. A marked feature of the services was the absence of Bible reading and of all Scripture proof. Their assertions were founded upon personal experience supported by the teachings of Wesley and others. Mr. Inskip related the circumstances of his conversion and sanctification, as he did frequently. These events occurred at distinct periods with an interval of years, the precise time of each being known to himself. Now he enjoys the continual presence of the Savior and desires no other Millennium. Mrs. Inskip followed with a similar account of her spiritual history. Persons were invited to the altar that they might obtain sanctification, or "more religion," and were exhorted to come forward with no preconceived idea of its meaning, as it must be felt in order to be understood, but simply to ask it of God. A large number responded to the invitation. Then followed a few moments of silent prayer, and then a time of singing, interspersed with ejaculations and clapping of hands.

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Alabama Baptist.

ALABAMA, APRIL 22, 1880.

JOHN L. WEST, PUBLISHER.

EDITORS:
E. T. WINKLER, Editor.
J. D. RICHMOND, Editor.

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Contributions to be sent to the Cor. Secretary, at Marion.

All Evangelists of the State Board are authorized agents for the ALABAMA BAPTIST.

APOSTOLIC SUCCESSION.

We have been asked to give our opinion upon the question of Apostolic Succession. The advocates of this tenet claim that Episcopacy is of Divine origin; that prelatial bishops are lineally descended from the Apostles and inherit from them the apostolic office; and that these ecclesiastical dignitaries are accordingly empowered to impart the Holy Ghost to church members in confirmation and to ministers in ordination, and to rule in the house of God.

This absurd pretension, which denies the ordination of all ministers out of the pale of Episcopacy and repudiates all the ordinances they perform, is untenable in the light either of Scripture or of history.

1. The testimony of SCRIPTURE ought to be clear enough. The inspired Records represent the Apostles as the "witnesses of the resurrection of Christ." Such was their special duty and special qualification. They were designated as Christ's personal and official witnesses, Luke 24:48. In regard to that wonderful fact which vindicated his claim to the Messiahship, hence, when a successor to Jesus was appointed, Matthias was selected from the number of those who had been with Jesus; and like his colleagues he also was "ordained to be a witness of the resurrection."—Acts 1:22. And hence Paul when vindicating his claim to the dignity said: "Am I not an Apostle?—Have I not seen Jesus Christ?"—1 Cor. 9:1. The importance of this qualification is shown by the fact that Christ miraculously appeared to Paul to make him an eye-witness of his risen life. But no bishop contends that he possesses this essential "condition to the Apostleship." The qualification belonged to the first Christian age; and from its nature could not be transmitted to a succession.

Besides, the gifts of the Apostles, as the first teachers and founders of the churches, were not transmissible. The Apostles had the gift of inspiration, which enabled them infallibly to know and publish the Lord's will. They spoke the Word which the Holy Ghost teacheth, 1 Cor. 2:13, even the true sayings of God.—Rev. 19:9. Again, the Apostles conferred their instructions by miracles, Matt. 10:1, being able to tread with careless-foot upon serpents and scorpions.—Luke 10:19. Finally, the Apostles had the power of discerning spirits, of looking into the hearts of men, as Peter did in the case of Ananias and Sapphira, and of Simon the Sorcerer. These gifts they could not transmit; hence they could have no successors. Timothy and Titus who are claimed as belonging to the second generation of Apostles, were simply evangelists, and to the former of these preachers Paul expressly gives that name, bidding him to "do the work of an evangelist," and thus discharge the duties of the office to which he had been called.—2 Tim. 4:5. And, on comparing the injunctions given to each of them, it will appear that the office held by Titus and Timothy was the same.

Nor were the Scriptural bishops in any way distinguished from the elders and presbyters; but the former and latter were the same, as we learn from the 20th chapter of Acts where "the elders of the church," vs. 17, are enjoined, vs. 28, "to take heed unto the flock over which the Holy Ghost hath made you overseers," in the original *episkopoi*. In Titus 1:5-7 the titles are used interchangeably. "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee, if any be blameless, the husband

of one wife, having faithful children, not accused of riot or unruly; For a bishop must be blameless as a steward of God."

Besides, the early churches were not prelatial in their constitution, but congregational. They had no place for such a person as the modern bishop. "The apostles and elders" met to consider the matter of circumcision.—Acts 15:6. And the delegation sent to settle the difficulties in Antioch, went in the name of "the apostles, elders and brethren."—Acts 15:23. And as there was no special "order" to rule over the other ministers, there was no special "order," like prelatial bishops, who alone might ordain them. Even such distinguished men as Barnabas and Paul were ordained by "certain prophets and teachers in Antioch."—Acts 13:1. Timothy was ordained by "the laying on of the hands of the presbytery," a body of elders.—1 Tim. 4:14. And he himself, being as we have shown, only an evangelist, ordained others. Thus the first links in the pretended succession of Episcopacy are wanting. The nature of the Apostolic office, and the sacred history conclusively show that it was not.

Mr. Kyle, a distinguished commentator and practical theologian of the Church of England, ingeniously confesses: "In the strictest sense, there is no such thing as 'Apostolic Succession.' Modern ministers are not the successors of the Apostles; but of Timothy and Titus. The Apostles were peculiarly qualified and gifted and furnished for the very peculiar work they had to do, as the first founders of churches. But in the strictest and most accurate sense, their office was one which was not transmitted. With them it began, and with them it ended." And Mr. Kyle goes on to say that a minister is a successor of the Apostles whenever he preaches the full Gospel of Christ faithfully. But this admission does not help the advocates of Apostolic Succession, for the Gospel is more faithfully dispensed outside of that "succession" than in it.

2. And when the HISTORICAL LINE of Episcopacy is taken in hand, it breaks in every direction. There is no proof that the first Bishop of Rome, from whom the line is traced, was himself ordained by a bishop. Eusebius confesses that he has only Paul's Epistles to show who the successors of the Apostles were; and certainly these epistles show no such successors as those whose claims we are now considering. Who were the first seven bishops of Rome; historians cannot decide. It is a disputed question whether Archbishop Parker, of Queen Elizabeth's time, from whom the whole English succession proceeds, was validly consecrated. Ordinations in which bishops had no hand were recognized by Archbishop Bancroft, Archbishop Usher and others. The ordinations derived by the Church of England from Rome were invalid, for Rome had excommunicated those who performed them. Ordinations performed by the authority of the king were invalid for God never gave the King of England the power to appoint bishops. Thus the theory of Apostolic Succession through the hands of the English bishops is full of flaws.

We know that various lines of ancient descent are shown by Episcopal controversialists; and the list looks very fair—upon paper. Something which they venture to call "the Holy Ghost," is transmitted along the line; but no one knows what it is. Certainly it is not the gift of miracles, or knowledge or purity. It is something which the receiver is not conscious of receiving, and the giver is not conscious of imparting. But according to the theory, if invalidity of ordination has occurred anywhere along the line, all the succeeding ordinations are null. And the disorders of the Middle Ages were such that we may be well assured that such breaks have occurred, in many instances, in every boasted line of Episcopal succession which traverses that barbarous period.

Macaulay has given emphatic testimony to this fact in his famous article on Church and State, in reply to Mr. Gladstone. But a less exceptional testimony upon this subject has been given by a prelate of the Establishment. In speaking of the ordinations of the Dark Ages, Archbishop Whately says: "Irregularities could not have been wholly excluded without a perpetual miracle. Amidst the numerous corruptions of doctrine and of practice, and gross superstitions that crept in, we find descriptions not only of the profound ignorance and profligacy of many of the clergy; but of the grossest irregularities in respect of discipline and form. We read of bishops consecrated when they were children;—of men officiating who barely knew their letters;—of prelates expelled and others put in their place by violence;—of illiterate and profligate laymen and habitual drunkards admitted to holy orders;—and in short, of the prevalence of every kind of disorder and indecency. It is inconceivable that any one, even moderately acquainted with history, can feel any approach to certainty that amidst this confusion and corrup-

tion, every requisite form was in every instance strictly adhered to, and that no one not duly consecrated or ordained was admitted to sacred offices." Such is the line of "Apostolic Succession!"

What then becomes of the man who believes that his interest in the Gospel covenant depends on "his own minister's claim to the supposed sacramental virtue of true ordination, and this again on perfect Apostolic Succession!" The man may as well give up all hope at once. He who links his salvation to the doctrine of Apostolic Succession is deeply to be pitied. He has risked his all upon the greatest ecclesiastical swindle that was ever imposed upon the credulity of mankind. And this assertion, uncompromising as it is, we have shown to be strictly demonstrable by Scripture and by History. E. T. W.

RAISING MONEY FOR CHURCH PURPOSES.

The simplest way of getting money for church purposes is just to ask the church members to give it. This is the only method against which no substantial or even plausible objection can be urged. We do not undertake to say that religious giving may not be legitimately connected with festivities and recreations; but still we apprehend that there is always danger in such cases that the inferior object will take the first place, and that the nobler end will be quite ignored. And the desire to secure as much money as possible, for a good cause, may lead to the infraction of the plainest principles of morals and propriety.

No more outrageous instance of this has ever come to our notice than the proceeding of a church in Michigan, which has made arrangements for the raising of funds for church purposes, by turning the house of God into a theatre. The following advertisement in a secular newspaper indicates the brand new expedient adopted for replenishing the sacred treasury:

"The great moral French Drama, entitled, 'Married Life,' will come off Friday evening of this week at the Baptist church. The dramatic company have made arrangements whereby the net proceeds will be given to the Baptist building fund, and it is hoped that all who feel an interest in the upbuilding of public improvements will be present to give in their mite. The popularity of this play is too well known to give greater praise. At the conclusion of this play, one of the most laughable and moral farces ever played will follow, entitled, 'A Regular Fix.' The whole exercises to be interspersed with some choice instrumental music. At the close of the concert exercises the friends of the pastor are invited to tarry and have an oyster supper, and a general good time. The elder and lady will be there to make it pleasant for you."

We wonder what reverence can be felt by worshippers in a sanctuary, whose solemn associations have been broken up by jokes and clownish antics and tumults of graceless laughter. It is true that God can be worshipped in any place; but sincere worship requires recollection of spirit. And seriousness and devotion would seem impossible in a house of worship surcharged with the profanation of plays and farces. No amount of money can repay the dishonor and the injury thus done to the cause of Christ.

E. T. W.

EDITORIAL AGENT IN MISSISSIPPI.

We observe that our excellent colleague, the *Western Recorder*, has an editorial agent or field editor or something of that sort in Mississippi. Why is this? Bro. Caperton must make it appear that he is making a much better paper than Bro. Gambrell before we can see that this is justifiable, and that will be hard to do; for Bro. Gambrell has been furnishing his people a real good paper all along, and now that he has found "the door of the church" or the way of "admission," so that he and all his people can, say the least, get in some how, he will be fully able to supply all the wants of Mississippi Baptists with just as good a paper as they have any need of, and fully equal to the one represented by that "field editor." R.

WHAT'S THE MATTER?

Is it not remarkable that we have received three letters from as many different parts of the State, asking for the name of the brother who wrote some time back disfavoring ministers running for office? Let us say once for all that we shall not comply with this request, not that we suppose any importance attaches to it, but because it was a private letter—not intended for publication, but simply called on us for our views. We dissented from the writer, and therefore thought it best to publish part of his letter. We have reason for being fully satisfied that he wrote with reference to no person in particular; but with regard to the principle involved; and he is not alone in his opinion of that principle by a good deal. Very many others over the State think as he does. We do not expect to make another reference to this matter in any way.

GUARD ONE POINT.

We have read with interest the programme of business and the topics and speakers, for our next State Convention, as furnished by the Committee and published in our issue of week before last. It is an inviting bill of fare. We will mention one probable difficulty which occurred to us at our last Convention when this arrangement was adopted. We have reference to the likelihood of having too much theory and not enough of the practical. These speeches will pretty well exhaust the time to be allowed to each subject, and therefore it will be unmeasurably important that the speakers in preparing for their work, will have special regard to the accomplishing of the end had in view in their appointment. Of course we shall have great speeches; no one doubts that, but we must meanwhile do a great work; and it will be for these speakers to see that that work is done. This, as we understand it, is their chief business. R.

OLD NEW BAPTIST.

We have seen a letter from a lady in Montgomery which says that the First church in that city is delighted beyond measure with Dr. Woodfin, their new pastor. The church at Union Springs is overjoyed with Dr. Goodwin. The St. Francis street church in Mobile is reported to be in the highest expectation with the coming of their pastor. This is most gratifying. There has been anxiety throughout the State in regard to the filling of these pulpits. We are anxious to hear that Tuscaloosa and Gadsden have been equally successful. These are all among our most important stations, and their vacancy has been universally regretted. Our Convention at Greenville in July will be the more interesting on account of the presence of these distinguished brethren. We trust that they will take right hold, not only of their pastoral work, but with us of all our denominational interests in the State. R.

QUERY.

Does the teaching of the New Testament or Baptist usage justify the establishment of "branches" or "arms" of churches? In other words, would it be right for a church located in Mobile county to establish a "branch" or "arm" in Baldwin county, to be run by a different preacher, and a different set of officers altogether, without a separate organization.

A. B. COVILL.

ANSWER.

We know of no passage in the New Testament which plainly authorizes the proceeding contemplated in the above query. We think, however, that the usages of the denomination have been characterized by such practice as took it for granted. That it is proper in some cases for a church to extend an "arm" into another vicinity and there carry on an evangelistic work under its direction or supervision, is, to say the least, supported by "Baptist usage." It has been regarded as no violation of the letter or spirit of the word of God; for Baptists have often done that very thing, and we never knew any one to object to it. Forty years ago in our own State the "arm" of the church was quite common. The church into whose fellowship we were first received grew out of an "arm" of another church; and we think that more than half the churches then within our knowledge started as arms. In the case of our own first church the pastor of the church was not the pastor of the arm, although the pastor of the arm was a member of the mother church; this is our recollection. The distance from the church to the arm was not so great as that contemplated in the above query. Yet we do not know that distance affects the matter at all.

Having said this much in the way of a sort of historical statement of what we know to have existed thirty and forty years ago, we will further state that it has been a long time since we knew a church to have an arm. The city churches often have something like it, if not so named, in their mission efforts in other parts of the city and in the regions not far away. And we can see no objection to a church's having an arm in another neighborhood, or even in another county, as a missionary work to be fostered until strong enough to go alone.

FOREIGN MISSIONS.—THE STATUS OF ALABAMA.

Our neighbor, the *Record of Mississippi*, tilted us recently with the inquiry as to why it is that so low a figure for Alabama is reported on contributions to Foreign Missions, Mississippi having contributed about four times as much as our State—that is our recollection—we have not the figures before us at this writing. In this matter of low figures we acknowledge our fault and are profoundly ashamed of it. But why it is that our churches in this State have given so little to this great and important

cause is a question which we cannot answer.

We do not know the reason for our failure. We possibly could understand it if neighboring States had not outstepped us so completely. It would have been tolerated for us to say that our efforts are less efficient than those in Georgia and Mississippi, yet we imagine that much of the solution is to be found right here. It cannot be that our State is so far distanced by others in material prosperity as to justify this great lack of funds for Foreign Missions. It cannot be, we think, be laid to a want of interest on the part of our people, for who much more might have been said and perhaps ought to have been said in advocacy of this cause, we have said about as much as other papers.

We have heard of an intimation of two of the effect that the work of our State Mission Board, has absorbed our energies and our liberality, and therefore but little is done for other objects. It is a fine thing to have some sort of a scape goat—some real or imaginary cause of all this neglect.

But then, our churches in the State Mission Boards and very efficient State Mission work, and it has not hindered them; besides the secretary and evangelists of our Board have forwarded nearly one third of the sum which is placed to the credit of our State. How then is it to be accounted for? We will suggest a cause or two, which we suppose to have entered into the small showing for our State.

Several of our strongest and most liberal city and town churches have been without pastors during the entire money season of the current year. This has not been true of the stronger churches in our neighboring States. The reader can easily see that this has placed us at a vast disadvantage.

and, Georgia is far in advance of Alabama in having many towns and cities, and in all these centres of influence they have churches. We think that Mississippi has some advantage of us; in this particular, not so much in cities as in towns and well-to-do villages.

While on this subject we take the opportunity to say, that it is a matter of first importance for the consideration of our next State Convention. The subject of Foreign Missions should not be passed over with a brief report and a few brief remarks. We should not be satisfied until we shall have devised a plan for giving energy and activity to the spirit of Foreign Missions in our State. Our Convention should have a Central Committee or Foreign Mission Board located in some one of our cities, to operate in conjunction with the Board at Richmond. Surely all will agree that something must be done, something which will influence our pastors over the State to bring this subject before the churches. The money can be had if the effort is made. The people will give cheerfully if facts are brought to their attention. Three years ago we had the hardihood to say in this paper, that, "Efficient pastors are the great want of Alabama Baptists," and we stand to that yet. Brethren, we must do more for the grand enterprise of Foreign Missions, else our work will shame us in history and at the bar of God. R.

A HOLY DAY OR A HOLIDAY?—WHICH?

With the Hebrews the Sabbath was a holy day, and such is the Lord's day with the properly instructed and truly devout Christians. It is a day of rest; not the taking of much rest in sleep, but rest from the toils of the week, rest from secular employments, the cessation of physical labor and mental anxiety for the every day affairs of life, the withdrawing of the mind as well as the hand from the work-bench, the plough, the office, the ledger, and the many occupations which engage us the week round. And so the Sabbath may be a day of constant activity in the service of God, and still be a rest-day to the weary limb and mind of those who are tired of the routine of secular toil. And as a day hallowed and blessed of the Lord above all the days, it should be spent in the culture of holy thoughts, in meditation and prayer, in searching the Scriptures, in attending the public worship of God and devoutly participating therein, in sincere communion with God, and in whatever will tend to attune the soul to harmony with the Spirit of God. And all this because it is the Lord's day—that day which he has set apart for himself. Hence it requires close watching and patient discipline to keep us back from a violation of this holy day.

But we are often led to inquire, Is it not more generally used as a holiday—not as a holy day, but as a holiday, and that too by the members of evangelical churches, yea, by thousands of the members of Baptist churches? What vast numbers take it as a day for visiting, or pleasure walking or pleasure riding, or a day for overhauling some little matters of business that are out of the regular

routine of the weekly round, and which the party could not take time to attend to during the week?

For Christian ladies, who under trivial circumstances can forget their obligations to this holy day, we have a beautiful and instructive lesson in the conduct of the two Marys on the Sabbath which intervened between the burial and resurrection of Christ.

With all the love of woman and with all the devotion of trusting Christian woman, their hearts gathered around the grave of their Lord. They were the last to leave that grave on Friday evening. It is often said, that woman was "last at the cross and first at the sepulchre." It should also be remembered that woman was last at the sepulchre. After night-fall—when the darkness drew on, on that most dreary twilight that had fallen on our earth since the evening of the fall of man, yea, on that night when the grave had closed in to hide the loved form from their view, and when the men had all left in dismay, "there was Mary Magdalene and the other Mary, sitting over against the sepulchre," with bleeding hearts and darkened gazes on the closed and silent grave. What a picture! how lovely and instructive!

The next morning was the Sabbath of old; will they not hasten with the dawn of day to revisit the grave of their best and dearest friend? No! We are told that "they rested the Sabbath day according to the commandment." With many the Sabbath is the day selected for visiting the resting-places of departed friends. The cemeteries of many towns and cities, would strike one on the Sabbath as a pleasure garden, on account of the many of all classes who at that time frequent the sacred spot. Many go in purest design, many out of fondest devotion, to the loved dead, while many others go to have a walk and to laugh and talk; but not so with these Marys; though they loved him with all their heart and were ready to die with him, yet they could not desecrate the Sabbath day—they rested on that day "according to the commandment." And as evidence of the power of this principle behold how they make haste to the sepulchre the next morning; while "it was yet dark" they came to his grave, and behold he was not there; he was risen; he had brought on another Sabbath—the Lord's day,—as the Sabbath day of his church thenceforth through all time. But they had kept the "commandment."

O ye lovers of the Easter festival as a day commemorative of the resurrection of the Lord Jesus, there is uncertainty about that. We may not be able to ascertain the precise day of the month, nor know certainly what month it was; but the Lord has given us one day as a day commemorative of his resurrection about which there is no uncertainty; it is the Christian Sabbath—"the Lord's day," the day on which he arose from the dead. It recurs every week—"the first day of the week;" and as his resurrection is the most important doctrine in the Christian system, because it is the keystone to every other doctrine, so the commemoration or celebration of this glorious event comes round every week. Truly it should be a day of repentant faith and of repentant joy. It should be received as a season when we can seriously, soberly, righteously, believingly "come see the place where the Lord lay," and with joyous faith we should bound away with the sweet testimony, "He is not here; he is risen;" and then in peace and joy we may prosecute the duties of the week, with delightful expectations for the return of that

"Sweet day of rest,
That saw the Lord arise.
Our willing soul would stay
In such a frame as this,
And sit and sing himself away
To everlasting bliss."

R.

FIELD NOTES.

—A brother writes from Mobile, "The church and community are delighted with Bro. Eager." How could they be otherwise than pleased?

—The progress of district meetings at Snow Hill and Linden are unavoidably crowded out this week, with many other communications. We will publish the programmes in our next issue.

—The Second District of the Bethel Association will meet with Elm church, Clarke county, Ala., on Saturday before the fifth Lord's day in May.—C. J. Miles.

—Last Sunday week I baptized a most excellent young man into the fellowship of the church here. I think he will make a good member.—J. M. Fortune, Fort Deposit.

—Deep Creek church, Marengo county, Ala., opens her doors twice every Sunday for religious exercises; Sunday school in the morning and prayer meeting in the evening.—P.

—Rev. C. J. Miles of Marengo county writes, that he will be at Rebooth, Wilcox county, during the latter part of May and the greater part of June and expects to visit the churches in that region.

—Miss Mannie Woods, a gifted young lady of our State and daughter of our Bro. R. Y. Woods, of Hale county, is now at Waynesboro, Va., among the mountains, where she will probably spend the summer.

—Montgomery & Eufaula Rail Road of Alabama will sell round trip tickets at usual round trip rates to members of the Convention, beginning May 2nd, and limited to May 30th.—Lansing Burrows, Chairman.

—Bro A. P. Majors of Fatama, Wilcox county, writes: "We have this year the faithful labors of Bro. S. Moore, who preaches to us on the third Sabbath and Saturday before in each month. He preaches with great zeal and has certainly been the instrument in God's hands of accomplishing much good in our community."

—In compliance with a request of Elm church, Clarke county, Ala., the pastor, Elder J. H. Fendley, Elders W. H. DeWitt and C. J. Miles met the church on the second Sunday in April for the purpose of ordaining Elder J. D. Hudson to the full work of the Gospel ministry. After the usual form Bro. Hudson was separated for this work.—C. J. Miles, Chairman. J. H. Fendley, Secretary.

—The venerable mother of Rev. Dr. W. C. Cleveland departed this life, at her residence, a few miles from Selma on Sunday, April 18th, aged 81 years. She was an excellent woman and a model parent. Dying the last few years of her life she was a great sufferer. Death to her was indeed an entrance into rest. She died without a struggle, as one falls into a quiet and peaceful sleep.

—The Presbytery of South Alabama held its Spring Meeting at Selma, beginning Wednesday evening, April 14th. Dr. J. R. Burgett, of Mobile, was chosen moderator of the meeting. The Presbytery was composed of a fine body of men, and made an excellent impression on our city. The common sense, practical, systematic way in which our Presbyterian brethren dispatch the business of their meetings is worthy of imitation. Most of the pulpits were filled on Sabbath by members of the Presbytery. The Baptist pulpit was occupied Sunday morning by Dr. Palmer, of Mobile, and in the evening by Rev. Mr. Ewing, of Talladega, both of whom preached very acceptably to our people.

—The stated meeting of the Board of Managers of the American Bible Society was held at the Bible House, Astor Place, on Thursday, April 1st, 1880. The financial statement showed the total receipts for March to have been \$72,989.94. Of this amount \$16,206.58 were donations from auxiliary societies, individuals, and churches; \$1,009.81 from rents; \$13,221.19 from legacies; and \$42,552.36 from sale of books. The payments for the month were \$50,343.11. The total receipts for the year ending March 31st, were \$608,342.28. Appropriations in funds, for the publication and circulation of the Scriptures, amounting in the aggregate to \$1,348, were made to the German Mission of the Meth. Ep. church, the Swedish Mission of the Baptist Missionary Union, the Ceylon and Spanish Missions of the American Board, and the Rio Plata Agency of the Society. Grants of books for sale and distribution at home and abroad, through colporteurs, auxiliary societies, individuals, and foreign correspondents, were made, amounting in value to \$19,000. The number of volumes issued in March was 95,080. The whole number of copies issued from the Bible House during the year, not including those issued in foreign lands, was 1,130,345.

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THE FAMILY CIRCLE.

The Minister We Want.

[Anxiously inquired to the Presiding Elder.]
You told us, you remember, sir,
When you were here, one day,
We might choose a minister,
And have it our own way.
And then you'd please us—if you could—
That's what you said when here,
You'd send us a root conference,
To suit us all next year.

We've "many men of many minds,"
In our society;
And many women, too, one finds,
Who never can agree.
But they've been telling me their wants,
Each hope and doubt and fear,
And what sort of a minister
They're looking for next year.

They want a man who's very rich,
He'll keep book agents then,
And never send them to the block
For them to entertain.
They want a minister who's poor,
For then he won't be proud,
Too good to mix with common folks,
Or smile upon a crowd.

We want a man who lives on Faith,
And not on bread and butter,
Who, if his salary falls behind,
Of course will never matter.
Do you know such a minister
As I'm describing here?
If so, I hope you'll send him down
To preach for us next year.

He must be pretty careful, too,
If he's a new beginner,
And tell it easy, about that place
That's faced up for the sinner.
For everybody now-a-days
Don't like the cast-iron teaching,
Of course he'll want to try and please,
When he comes here a preaching.

There's Deacon Grabb, he wants a man
To preach without his notes,
And neighbor Stubbs and uncle Zeke
Will never cast their votes.
For any man who cannot write
A sermon if he tries,
And read it off from end to end
And never raise his eyes.

Old grandpa Spriggs is very deaf,
Can scarcely hear at all;
And so he wants a minister
To preach and sing and bawl;
While little baby Fessy needs
Is so greedy and nervous,
If one speaks above a whisper,
She never stays through service.

There's Mrs. Lolly, she has three
Or four great, grown up daughters,
She casts them out year after year
Like bread upon the waters,
But after many days she finds
Them gathered about,
As old and sour and crusty
As when she sent them out.

And so she thinks a minister
For our church should be
A married man, with household goods,
And care of family.
Well, then there's Roy's Meadows,
So tall, and spare and wan,
She thinks "twice a widower"
Should be our coming man.

And thus I've tried to tell you
What the Uppertown people need,
If you know of such a minister,
Do send him with all speed.
As for myself, I promise you
I'll try to do my best,
To be well satisfied if you
Will only suit the rest.

We've got a big meeting house,
And a great big bible too,
And we want a man who knows it all
From Genesis, chark through;
A man who's been to Europe;
And been through school and college,
With a purse brim full of money,
And a head brim full of knowledge.

If such a man and a minister
You ever chance to see,
Just send him down to Uppertown,
He'll suit us to a T.
I've tried to think of all our wants,
And keep my memory clear,
And so I'll remember, sir,
What I have written here.

We'll try to like the minister
You send to us next year.
—Exchange.

Providence, Controlling.

The raven was an unclean bird, yet
God used the raven to feed Elijah;
And the asses that bore to David the
bountiful gift of Abigail was also
legally unclean; but God's providence
lays all things under subsidy for His
people's good, even the wrath of man.
Julian the Apostate, in the days of
his prosperity, pointed his dagger to-
wards heaven and defied the "Galli-
can," as he was wont to call the Re-
deemer whom he once had worshipped.
When starting on his last expedi-
tion, one of his attendants, Libanius,
the rhetorician, scornfully asked of a
Christian, "What is the Carpenter's
Son doing now?" "Making a coffin
for your Emperor!" was the prophetic
reply. A Persian arrow soon after
pierced his breast. Lifting his hands
dripping with his heart's blood, he
moaned out his dying "Victi!"
"Thou hast conquered, O Galilean!"
and expired.

Your Children;

WHAT ARE THEY READING?

If additional proof of the pernicious
effects of bad reading were needed, it
was recently furnished by the arrest
of half a dozen boys, who, influenced
by such books as "Jack Sheppard,"
"Sixteen-String Jack," and the like,
had organized themselves into a gang
of thieves with a recognized captain,
and were systematically following
their criminal pursuit. They appear
to have had no trouble in selling the
articles they stole. Surely a case like
this should lead every parent to see
to the reading that comes into the
hands of his children. Something to
read the young will have. If they are
divinely instructed, and if they are
interested, instructive, and morally pro-
tecting, they will be measurably pro-
tected from the base literature which is
scattered broadcast, with all the ac-
cidents of bold and meretricious
pictures. But if their minds are not
thus preoccupied with what is pure
and healthful, and they are left to an
untutored choice, or to the perils
of chance, who can tell the misery
that may befall them both in this life
and in that which is to come!—*Baptist Family Magazine.*

A hawker handed a tract into a
little cottage. It fell into the hands
of Richard Baxter, and was the means
of his conversion. Baxter wrote the
"Saint's Everlasting Rest," which
aroused Doddridge to seek salvation.
Doddridge wrote the "Rise and Pro-
gress of Religion in the Soul," by
means of which Wilberforce was con-
verted. Wilberforce wrote a book,
"Practical Christianity," which
found its way into the hands of
Thomas Chalmers.

Food for the Soul.

The nourishment given by bread is
sown good, but the nourishment given
by the word of God abideth in us,
and maketh us to live forever. The
life feeds on the bread of life, and
itself, for it feeds on the bread of
heaven, the person of the Lord Jesus.
Bread is sweet to the hungry man,
but we are not always hungry, and
sometimes we have no appetite; but
the best of God's word is that he who
lives near to God has always an ap-
petite for it, and the more he eats of
it the more he can eat.

I do confess I have often fed upon
God's word when I have had no ap-
petite for it until I have gained an
appetite. I have grown hungry in pro-
portion as I have felt satisfied; my
emptiness seemed to kill my hunger,
but as I have been revived by the
word I have longed for more. So it is
written, "Blessed are they that hun-
ger and thirst after righteousness for
they shall be filled;" and when they
are filled they shall continue to enjoy
the benediction, for they shall hun-
ger and thirst still though filled with
grace.

No more, except it be this: you
cannot be holy, my brethren, unless
you do in secret live upon the blessed
word of God, and you will not live
on it unless it comes to you as the
word of life. It is very sweet to
get a letter from home when you are
far away; it is like a bunch of fresh
flowers in winter time. A letter from
the dear one at home is as music
heard over the water; but half a dozen
words from that dear mouth are
better than a score pages of manu-
script, for there is a sweetness about
the look and the tone which paper
cannot carry. Now I want you to get
the Bible to be not a book only, but
a speaking-trumpet, through which
God speaks from afar to you, so that
you may catch the very tones of His
voice.

You must read the word of God to
this end, for it is while reading, med-
itating, and studying, and seeking to
put yourself into its spirit, that it
seems suddenly to change from a
written book into a talking book or
photograph; it whispers to you, or
thunders at you, as though God had
hidden himself among its leaves and
spoke to your condition, as though
Jesus who feedeth among the lilies
had made the chapters to be liv-
ing, and had come to feed there.

Ask Jesus to cause His word to
come fresh from His own mouth to
your soul; and if it be so, and you
live in daily communion with a
personal Christ, my brethren, you will
then with your feet take hold upon
His steps; then will you keep His
way, then will you never decline or
go back from His commandments,
but you will make good speed in your
pilgrimage to the eternal city. May
the Holy Ghost daily be with you.
May every one of you live under His
sacred blessing, and be fruitful in
every good word and work. Amen
and amen.—*Spurgeon.*

Kind to a Bird.

There is a true story of the child-
hood of a good German Count, named
Von der Recke, who lived to be a
great blessing to the poor of his coun-
try, and an example to those who
would do good in every land.

It was Spring; a storm had just
passed away in the night, and a very
fine morning seemed to make all na-
ture glad. The flowers were refreshed
by the rain, and looked bright. The
little birds sang a merry song in the
air and among the trees. Little Ad-
bert—for that was the name by which
good Count Von der Recke was called
when a child—little Adbert was not
less gay than the birds who sang that
merry song. He looked up to the
clear blue sky, to trace the little birds
like living specks as they flew across
it, and as he looked he saw some cir-
cles at a distance which seemed as
much to enjoy the morning breeze as
he did, all but one tiny dove, which
he saw feebly on its little wings; its
short circle showed its strength was
nearly gone; the rest flew around it,
but could not help it. There was a
large pond in the garden with a bridge
over it, and a boat in it; but the bridge
was so high and the boat so far off,
that should the pretty bird drop into
the water, the little boy could not
hope to reach and save it.

With a sad heart he looked at the
poor little dove as it feebly spread out
its newly-grown wings to keep itself up
in the air. It grew weaker and weaker,
till almost worn out he saw it fall,
just as he feared it would, into the
water.

The little German's heart felt much
for the little drowning dove.
He saw a short way off, a little
washing tub left by the servant maids;
he rolled it to the pond, caught up a
pole which lay near, leaped into it,
and pushed off.

With a pole for an oar, he paddled
along till he came close to the drown-
ing dove, and just as it was sinking
he snatched it from the water.
On getting back to the bank he wiped
its wet wings with his handker-
chief, opened his jacket, and laid the
dove in his bosom, covering all but
his bill, and with a hasty step reach-
ed home so happy in his prize. Rest
and warmth soon made the dove much
better; it opened its red eyes, and
Adbert took part of his bread, and
it bit with its mouth, and fed it with
all the kindness of a mother.

His mother had all this time been
watching from the castle window all
that her boy had done. She feared as
she saw him on the water, but she was
delighted with his kindness to the
dove. When he came in, his eyes
bright with joy, she let him tell his
own story.

When he stopped speaking, she said:
"I saw all. But were you not afraid
my love, to go on the water in so un-
safe a thing as a washing tub?"

"Oh," he said, "but the poor little
dove was drowning!"

His mother drew her arms around
him and said, in a very earnest tone:
"God bless you, my dear child! may
you never be less ready to brave life
trying to save unhappy men!"

These words went to the heart of
her child; they seemed to him like a
message from God; and through life
he showed that this message was never
forgotten.—*N. Y. Observer.*

Prospective Exodus from Ireland.

A large number of the population
of Ireland will certainly leave their
native land during the coming spring
and summer months. We may be
sure that the bulk of the emigration
will be to the United States. Poor,
famine-stricken Ireland has failed to
feed her sons, and they must seek a
more prosperous country. They must
leave the land of their birth—the
land that God gave them to live in—
for many reasons, already too well
known to every Irishman. No coun-
try opens her arms more invitingly
than this, and the probability is that
the tide of emigration here will be
greater than ever before. There is no
nation on the globe that gives so much
hope to down-trodden Irishmen for
bettering their material condition.
There is a wide expanse of produc-
tive lands in the West still awaiting
cultivation. The Irish people are nat-
urally adapted to farming, and we
trust those now coming will proceed
immediately to tilling the soil. The
large cities and villages are already
overcrowded with poor people unable
to obtain work, or, if working, paid
extremely low wages. Unskilled labor
is not now in demand in the manu-
facturing centers. Provision, health
and happiness are in store for all in
the fertile, unbroken lands of the
West. Doubtless the majority of those
coming over have already friends here
in America. It would seem to be
their duty to advise them against set-
tling in the East. The demand on the
great grain storehouses of the West
this year was never before so large,
but, owing to the immense productive
resources of that region, they are ca-
pable of supplying all wants. It is
greatly due to these western resource-
es that the hard times are passing
away. The West undisputedly is the
place for the poor man desiring to be
a farmer. The colonization societies
will do much toward aiding the em-
igrant to procure a farm in the West,
but what these fail to accomplish the
government has made ample provi-
sion for by disposing of the land for a
merely nominal price. It is also the
duty of those in America to warn their
friends contemplating emigration to
take passage by none but reliable
lines, and from honest agencies, to
shun all middlemen and sharpers of
every kind, and to let them know ev-
erything relating to this country that
is in their power.—*Christian Secreta-
ry.*

The Last Man.

He is to have a hard time of it.
One scientist says he is to be starved;
another, drowned; another, frozen;
a fourth says he will be suffocated.
We cite these theories from the *Scientific
American* to show how discordant are
the guesses of science, and, there-
fore, how useless it is to talk of any
conflict between Science and Revela-
tion, until we know what Science
agrees upon:

1. The surface of the earth is steadily
diminishing, elevated regions are
being lowered, and the seas are filling
up. The land will at last be all sub-
merged, and the last man will be
starved or drowned.

2. The ice is gradually accumulat-
ing at the North Pole and melting
away at the South Pole, the conse-
quence of which will be an awful cat-
astrophe when the earth's centre of
gravity suddenly changes. The last
man will then be drowned by the
rush of waters.

3. The earth cannot always escape
a collision with a comet, and when
the disaster comes there will be a
mingling of air and cometary gas,
causing an explosion. If the last man
is not suffocated he will be blown up.

4. There is a retarding medium in
space, causing a gradual loss in ve-
locity in the planets, and the earth,
obeying the law of gravitation, will
get closer and closer to the sun. The
last man will be suffocated.

5. The amount of water on the
earth is slowly diminishing, and sim-
ultaneously the air is losing in quan-
tity and quality. Finally the earth
will be an arid waste like the moon.
The last man will be suffocated.

6. Other suns have disappeared,
and ours must sooner or later, blaze
up and then disappear. The intense
heat of the conflagration will kill ev-
ery living thing on earth. The last
man will be burned up.

7. The sun's fire will gradually
burn out, and the temperature will
cool. The earth's glacial zones will
enlarge, driving our race towards the
equator, until the habitable space will
be lessened to nothing. The last man
will be frozen to death.

Little Things in Every-Day Life.

Little words, not eloquent speeches
nor sermons; little deeds, not miracles
nor battles, nor one great act or
mighty martyrdom, make up the true
Christian life. The little constant sun-
beam, not the lightning; the waters
of Shiloah, "that go softly" on their
meek mission of refreshment, not the
waters of the river "great and mighty,"
rushing down in torrents with noise
and force, are the true symbols of a
holy life.

The avoidance of little evils, little
sins, little inconsistencies, little weak-
nesses, little follies, little indiscretions
and imprudences, little foibles, and
little acts of indolence, of indecision,
of equivocality, or of cowardice, little
high integrity, little bits of worldliness
and gaiety, little indifferences to the
feelings or wishes of others, little out-
breaks of temper, crossness, selfish-
ness, and vanity; the avoidance of
such little things as these goes far to
make up at least the negative beauty
of a holy life.

And then attention to the little du-
ties of the day and hour, in public
transactions, or private dealings, or
family arrangements; to the little
words and tones; little benevolences,
or forbearances, or tendernesses; lit-
tle self-denials and self-restraints, lit-
tle plans of quiet kindness and
thoughtful consideration for others;
punctuality and method, and true aim
in the ordering of each day—these
are the active developments of holy
life, the rich and divine mosaics of
which it is composed.—*Rev. Hugh
Stowell.*

FARM AND HOUSEHOLD.

Pyracanth vs Honey Locust.

Editor, Baptist: I am glad to see
that you are giving the subject of
hedging a place in your columns. Sooner
or later this subject will engage the
attention of many of the landholders
of Alabama. All well regulated farms
must have enclosures in order to se-
cure the stock belonging thereto, and,
as you well know, many thousands of
Alabama farms are now timberless.
The subject will therefore as a matter
of course suggest itself to landowners.
In your issue of March 18th you
extract an article from the *American
Agriculturist* on the above subject,
which, I think, is calculated to mis-
lead those who have not had experi-
ence in hedging. The article referred
to tells how to raise a hedge from the
Honey Locust. Having the experi-
ence I have, I would never attempt to
make a hedge from the Locust; be-
cause, in the first place, it is a tree,
requiring too much labor to keep it
in reasonable bounds, and, secondly,
it is of a straggling growth and will
not thicken enough to make a com-
pact hedge.

The best plant for this purpose, I
believe, is the Pyracanth. It is called
"the hedge of hedges." It is a shrub
rarely ever growing over eight or ten
feet high, and is perfectly free from
ground and will in six years become
so thick that small chickens will not
attempt to go through it to feast up-
on the luscious garden vegetables.
Besides its great utility for hedging,
it is an evergreen, and he who has a
Pyracanth hedge always has one
"green spot" to look upon. In early
spring it is covered with clusters of
white blossoms and looks in the dis-
tance almost like a snow bank. When-
ever the time comes when we must
hedge I have no doubt that the Pyra-
cath will come into general use. If
we would only take time by the fore-
lock and begin to hedge before the
absolute necessity comes when we
must hedge, it would not be long be-
fore our farmers would be securely
hedged against all kinds of stock and
would, to say the least of them, "blos-
som as the rose." I now have it from
the full grown hedge down to that
set this winter and expect to contin-
ue to set it, if life is spared, until I
enclose every foot of my farm; and
were I to advise I would say to all
wishing a good hedge to give it a trial.
J. R. MCLENDON,
Ramer, Ala., April 7.

What Shall We do with Our Old Fields?

It would be easy enough to answer
this question if their owners had the
capital to expend on their improve-
ment. The advice which we should
give in such a case would be this: Put
them under good fence, stop all the
gullies, plow them deeply and thor-
oughly, sow a good top dressing
of manure, sow two bushels of peas
broadcast to the acre, which should
stand until next September, and then be
plowed in, and followed with a crop
of oats sown with twenty bushels
of cotton seed to the acre; as soon as
the oats are removed the next Spring,
plant speckled peas in three feet rows
at the rate of half a bushel to the acre
and cultivate them to keep the land
clean of grass; turn the peas under in
the fall breaking the ground broad-
cast and as deeply as possible; apply
a heavy dressing of manure, and sow
a heavy sowing of orchard grass, and
red and white clover mixed, followed
by a light sowing of harrow and a
good roller. The result will be an ex-
cellent pasture, which after standing
for several years will be in good con-
dition for paying good dividends in
obeying the law of gravitation, will
get closer and closer to the sun. The
last man will be suffocated.

5. The amount of water on the
earth is slowly diminishing, and sim-
ultaneously the air is losing in quan-
tity and quality. Finally the earth
will be an arid waste like the moon.
The last man will be suffocated.

6. Other suns have disappeared,
and ours must sooner or later, blaze
up and then disappear. The intense
heat of the conflagration will kill ev-
ery living thing on earth. The last
man will be burned up.

7. The sun's fire will gradually
burn out, and the temperature will
cool. The earth's glacial zones will
enlarge, driving our race towards the
equator, until the habitable space will
be lessened to nothing. The last man
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and force, are the true symbols of a
holy life.

The avoidance of little evils, little
sins, little inconsistencies, little weak-
nesses, little follies, little indiscretions
and imprudences, little foibles, and
little acts of indolence, of indecision,
of equivocality, or of cowardice, little
high integrity, little bits of worldliness
and gaiety, little indifferences to the
feelings or wishes of others, little out-
breaks of temper, crossness, selfish-
ness, and vanity; the avoidance of
such little things as these goes far to
make up at least the negative beauty
of a holy life.

And then attention to the little du-
ties of the day and hour, in public
transactions, or private dealings, or
family arrangements; to the little
words and tones; little benevolences,
or forbearances, or tendernesses; lit-
tle self-denials and self-restraints, lit-
tle plans of quiet kindness and
thoughtful consideration for others;
punctuality and method, and true aim
in the ordering of each day—these
are the active developments of holy
life, the rich and divine mosaics of
which it is composed.—*Rev. Hugh
Stowell.*

Dwarf Pears.

The most expensive blunder of all
is in connection with dwarf pears.
There never was a greater mistake
practiced on the American public
than the doctrine, so widespread, that
dwarf pears were not only equal, but
far superior to standards for orchard
planting. When Pear Culture for
Profit was published, the author was
severely censured for promulgating
the audacious doctrine that with a
single exception, dwarf pears in the
orchard were a failure. This position
has been more than justified by re-
cent experience, and now there is no
exception made, for the Duchess
Angouleme will grow faster and
bear more, and equally large fruit on
standards than on dwarfs. There are
good reasons why nurserymen con-
tinue to propagate dwarfs. But there
is no sound reason why those who
are about to embark in the business should
now fall into the error. The argument

that one will get fruit in two or three
years from the time of planting
dwarfs, does well enough for garden
culture, but in the orchard it is a se-
rious mistake to allow young trees to
bear fruit before the roots are estab-
lished and the tops have obtained
size. The other points usually urged
in favor of dwarfs, that they should
be planted deep enough so that they
will strike root from the pear stock,
and eventually become standards, is
to my mind the best reason why it is
far better to begin with standards and
run no risk. One good standard pear
tree, properly trained and fed, is
worth a dozen dwarfs as an invest-
ment. The late Thomas Rivers, of
Sawbridgenorth, England, who might
be called the father of dwarf pears,
had an orchard of these on his place.
Any one who wants to satisfy him-
self what such an orchard is worth,
should visit this noted place, and I am
sure the testimony gathered in this
way will be conclusive, that the best
policy is to let dwarf pears alone.
P. T. Quinn, in *Land and Home.*

Liquid Manure—How to Save It.

At a recent session of an agricul-
tural club in New York State, the
question for discussion was the best
method for saving liquid manure, and
the general opinion expressed was in
favor of providing the stalls with bed-
ding which would absorb it. This
bedding in some instances was well
dried swamp muck, in others, straw
and leaves, in others, saw dust. This
method is preferred to plank flooring
with tanks for catching the liquid ma-
nure, not only on the score of econ-
omy, but also for comfort to the ani-
mals.

Where swamp muck of good quali-
ty can be readily obtained, it is one of
the best of all materials for bedding,
because it is not only an excellent ab-
sorbent, but is in itself a good fertil-
izer, and when mixed with the dropp-
ings of the stable makes one of the
best of all manures.

Where oak leaves or pine straw are
abundant they make an excellent bed-
ding. The pine straw is an admirable
absorbent, and is rich in potash—as
are also oak leaves. These materials
should be hauled in from the forest
when the teams are not otherwise em-
ployed, and a good supply kept on
hand for replenishing the stalls as
often as required—covering the old bed-
ding which is allowed to remain undisturbed
until ready to be drawn out and
distributed on the fields. In this way
the liquid as well as the solid excre-
ment of the animals is preserved, and
yet less cost than any other.—*Alabama
Farm Journal.*

HUMOR.

A little girl went into a drug store
the other day and said to the prop-
rietor in a half whisper, "If a little girl
haint got no money, how much chew-
ing gum do you give her for nothing?"

Experienced matrons advise young
people to marry in the spring time.
That gives them six months of happi-
ness before they begin to quarrel on
the question of who should get up in
the morning to build the fires.—*Phil-
adelphia News.*

On the planet Jupiter one year is
nearly as long as twelve of our years.
By the amount of time some people
in this world take on their promissory
notes, it is evident that they labor un-
der the delusion that they are inhab-
itants of Jupiter.—*Rome Sentinel.*

A Danbury girl who has a drunken
and quarrelsome father was wishing
he was dead. "No, you don't wish
any such thing," protested a friend.
"I do, too; I hate him too." "You'd go
to his funeral, wouldn't you?" "Yes,
because I would have to, but I
wouldn't enjoy it one bit."—*Danbury
News.*

His first meal was dinner, and about
time for it to appear he walked in on
the Colonel, made a very low bow,
and said: "Kerrel, Ize not quite up
to de situation jist yit. You tole me
to bake beans, didn't you?" "I did."
"Werry well, sah; de beans am baked.
You tole me fry ham, didn't you?"
"I did." "Werry well, sah; de ham
am fried. Now, did you say I was to
bille de coffee in de kernel or, or—"
"No—no—who ever heard of making
coffee that way!" "Well, dat's what
I fought, but Kerrel, it am an awful
slow job for one nigger to crack all
dat coffee twen his teef, an' dinner's
wine to be half an hour late suah's
yer bo'n!"—*Free Press.*

The other Sunday the Sabbath
schools had a lesson which involved
an explanation of the term hypocrite.
In one of the infant schools a teacher
labored very earnestly to give her
class a correct idea of the word. One
little girl said she always thought
it was a great big animal, and she ques-
tioned her as had seen one. "Oh,"
the teacher said, "a hypocrite is a man
who says he is one thing, but does
when he is in it. Sometimes a man will
give a lot of money to a church just
to make people think that he is bet-
ter than anybody else." "Well, my
pappa ain't a hypocrite," spoke up a
little girl back in the corner of the
seat, "for he only gives a penny ev-
ery Sunday."—*Carbondale (Pa.) Lead-
er.*

In the case of Parrott, vs. Housa-
tonic railway company, in the Su-
preme Court of Errors, the following
question was asked: "Granting that
the market value at the time of the
fire in 1869, less the entire running
expenses (or cost of delivery) and
wastage to the time when the ice
could have been sold is the true rule,
on the facts as found, if as claimed
by the plaintiff, the ice could now
have been replaced at less than its
cost in 1870, in 1869, or at any time
prior to 1870, when it was replaced,
for any reason, and it was not needed
in 1869, because the plaintiff had
enough without it, and it was needed
in 1870, if the cost in 1870 was less
than it would have cost to have re-
placed the greater amount in 1869,
would not the cost in 1870 be the
rule in view of the rule that the plain-
tiff should use due diligence and judg-
ment to repair the loss?" The judge
said that if any of the ice was left he
would thank somebody to put it on
the back of his head.

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