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[No. 35.]

COMMUNICATIONS.

Bible View of Baptism Refuted.

Section I. History of Baptism from Moses to John.

Before me lies a pamphlet entitled, "A Bible View of Baptism," which I conceive to be a *minorer*. It is properly Boland's view of baptism. On the title page A. M. is attached to the author's name. A. M. stands for Master of Arts. Well, if Mr. B. in his pamphlet, has not clearly proved himself to be a Master of Arts, he need never write any more to prove his own worth. I have read the pamphlet. It is a pamphlet that has been in existence when those who used curious arts brought their books together and burned them before all, it would have shared the same fate.

Mr. B. begins his history of baptism with Moses. Strange that he did not begin with Noah, as he could then have added one more demonstration in favor of pouring for baptism, by the rain's pouring upon the ark and saving Noah and his family by the water of baptism. The very first passage of Scripture he attempts to give in proof of his position is garbled, with an important part left out. Hear him. Paul says, "I would not that ye should be ignorant how that all our fathers were baptized unto Moses."—1 Cor. 10: 1, 2. "Here, then, is pure water baptism." By turning to the passage you will find that Paul says, "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." Had Paul said they were baptized with the cloud and with the sea, Mr. B. would hardly have left it out, as he then could have used it to prove sprinkling or pouring. But as it is, it represents nothing but immersion, the very thing he is trying so hard to conceal. And he tries to show that this was an actual baptism, perhaps in the name of Moses by Aaron, as Aaron was a priest, and, according to Mr. Boland authorized to administer baptism; or it may have been performed by Moses with a hyssop branch he speaks of elsewhere.

He next gives Heb. 9: 10-13, 19-21. And, oh! such a mess of wild gourd! did any body ever see? He makes those sprinklings with blood and blood and water mean the different baptisms of the roth verse. Had he dealt fairly with God's word, he would not have tried to make out that those sprinklings, or any one of them, were the baptism in the passage of the Red Sea.

But again, he says, that with all the objections raised against John, no one ever objected to his baptism, as an innovation upon Jewish ordinances. Was it not strange, then, that they asked him why he baptized? and is it not still stranger, that he had not told them plainly that he was a priest, and had a right to baptize? Another strange thing was, that the chief priests, scribes, and elders were so bitter against John's baptism that they actually believed it was of men, though they were afraid to say so, because they feared the people would stone them. These things are wonderful strange if those people did not object to John's baptism as an innovation. They also rejected the counsel of God against themselves in not being baptized by John. But Mr. B. says John's baptism had its origin in the law which imposed different baptisms on the Jews, until the time of reformation, which law remained in full force until Christ blotted out the handwriting of ordinances and took it away, nailing it to the cross. What part of the law required John or any one else to preach and make disciples, and baptize them in the river of Jordan? Can Mr. B. or any of the admirers of his pamphlet tell? In what part of the record can it be found? Echo answers, *Where!* I venture to think there is one thing that Christ never nailed to the cross, and that is J. M. Boland's *Tom-foolery* about baptism. It was not among the handwriting of Jewish ordinances; hence it could not have been nailed to the cross. Nor does it belong to the Christian dispensation. But it came up long after that dispensation commenced, and is part of that mystery of iniquity that had commenced working in Paul's time, and will continue to work until it shall be taken out of the way and eventually consumed by the Lord with the Spirit of his mouth, and destroyed with the brightness of his coming. Then, and not till then, will all such trash be taken away and destroyed—burned up, as hay and stubble.

P. M. MUSGROVE.

The least error should humble, but we should never permit the greatest to discourage us.—Bishop Potter.

System in Contributions.

Action of the First Baptist Church of Eufaula.

We publish the communication below addressed to the members of the Eufaula First Baptist church and designed to be printed and distributed among them, because we like it, and because we hope that other churches will be stimulated to adopt the same or a similar plan.

DEAR BRETHREN AND SISTERS:

At the conference held on November 10th, ult., the following resolution was unanimously adopted, viz:

"Resolved, That this church should contribute during the current annual year, (October to October) at least Five Hundred Dollars, (\$500.00) for our several Mission Boards, and for Theological Education; and that a committee of three be appointed to apportion this amount among our entire membership."

The undersigned were appointed to carry the resolution into effect.

It seems only necessary to remind you that the missionary work of our denomination is carried on by three Boards, to-wit: The Foreign Board, located at Richmond, Va., which has charge of the work in foreign fields; the Home Board, at Marion, Ala., which has charge of the work among the Chinese in California, among the Indians, and in destitute portions of the South; and the State Board, at Selma, Ala., which has charge of the work of advancing our denominational interests in Alabama, including the organization of Sunday-schools and churches, and employs at present seventeen missionaries. We have two colleges, the Southern Baptist Theological Seminary, at Louisville, Ky., and Howard College, at Marion, Ala., the former supported entirely by contributions, and the latter partly. It is our duty as Christians to support our missionary enterprises and educational interests liberally.

In making an apportionment of the above mentioned sum, we feel ours is a delicate task, but we discharge our duty to the best of our judgment. We suggest such amounts as we believe each member can conveniently give. We do not ask you to give more than will prove burdensome or oppressive to you, or that shall at all interfere with your business obligations, your family, or personal necessities, but simply what you may be able, with a little Christian self-denial and under the influence of gratitude to God for his great mercies to you, readily to pay, remembering the words of our Lord Jesus how that he said: "It is more blessed to give than to receive."

We suggest that, in addition to your subscription for current expenses and pastor's salary, you give at least . . . Dollars and . . . Cents as your proper share of the \$500.00 to be raised for missionary and educational purposes. If you see fit to give more, it will be well used. All funds will be appropriated by the church in regular conference.

We enclose with this four envelopes. It is intended that the church will take up a collection for Missions on the first Sunday night in January, April, July and October. You can either give in four equal payments on these nights, or in one payment as you prefer. Be certain to put your name on the envelope that you may receive proper credit. We hope every member will do his or her duty.

By order and in behalf of the church.

JOHN A. WALKER,
C. RHODES,
WM. A. DAVIS, Treas.

To M.

Light-wood Trees.

Do you know how a pine tree turns to light-wood? I used to think it did so after it died; but I know better now. It grows into it while living, and when it is wholly turned, then the leaves drop off and its verdure ceases, and it stands as a blighted thing in the great green forest like a ghastly spectre in its sterile loneliness. And just so I often think it is with the sinner. As the pitch-pine gradually turns to pitch-wood, so he turns by change unseasoned into a final reprobacy, and ere he is aware of it, is fit only for the everlasting burning. And I think I have seen more than one of these old moral light-wood trees in my peregrinations in this world—men hardened in sin—case-hardened, and given over to believe a lie that they may be damned. A light-wood tree may always be known by the long spines of lightwood knots, or limbs, that run out of it. And so with these old case-hardened sinners, you see the spines of reprobacy sticking out wherever they go—indications of having passed the line of feeling and the foreshadowings of their future state—"that line, by us unseen," over which once stepping there is no return. O sad, O dire, O hopeless state! A soul, yet moving about in the world, but already by judgmental decree, consigned forever to perdition! Nothing to do but to die—already damned! Great Mercy, save us from such a state! And yet it is a state that all unbelieving sinners are hourly exposed to. Oh, friends, be careful how you step. There is a line—look! look!

R. I. DRAUGHON.

Endowment of Howard College.

To the Baptists of Alabama:

I have long thought, and think now, that it is quite practicable to raise a thousand (\$50,000) dollars for Howard College, whose interest shall be appropriated, annually, to the education of young Baptist ministers of approved piety and intellectual endowments. The Baptists of Alabama can do this thing, and do it at once, and no one be materially injured by the operation; but every donor must be benefited who believes the positive assurance of our Lord so encouragingly connected with the command to give: Give and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give into your bosoms. For with the same measure that ye mete withal, it shall be measured to you again.—Luke 6:28.

I deem it a work of supererogation to attempt to say anything in commendation of this enterprise, since it is one that commends itself, by a direct appeal to the hearts and consciences of all those who love the truth of our Lord Jesus Christ and the glorious gospel of man's salvation.

Alabama interest upon \$50,000 would be \$4,000. This amount of money would defray the expenses of 16 or 20 young brethren at Howard every year. When they shall have completed the full literary course in that best of colleges, if they, or any of them can do so, let them go to the Southern Baptist Theological Seminary in Kentucky. But if the Divine pointings shall lead them from the walls of the blessed old Howard directly into the great field of gospel labor, with the literary and theological advantages of that institution, who can estimate the amount of good that men of mind, with the love of the truth in their hearts, and the volume of inspiration in their hands, are to accomplish, as they go forth under the Great Head of the Church, in the interest of the Redeemer's Kingdom, preaching the everlasting gospel of peace and good will to all men? To attempt to estimate the amount of good to be accomplished, under God, by these brethren, thus educated and thus sent forth, would be presumption, since it would subject us to the necessity of calling upon the unopened Books of Eternity for answer.

But, as I before intimated, there is no need that one should speak of the benefit to the cause of Christ from this enterprise, for the accruing advantages of its accomplishment to the Baptist Denomination, not only of this State, but far and wide, must be patent and obvious to all.

The question of the complete endowment of Howard College should be regarded by the Baptists of Alabama only as a matter of time; in which, perhaps, it is well enough, for the present, to adopt the motto, *Festina Lente*. But the question in regard to the Ministerial Endowment Fund, is one that stands emphatically in the imperative present; and demands the prayerful attention and immediate action of the Denomination of the State. And the time of its complete accomplishment should not be farther distant than the first day of October, A. D. 1881.

In regard to myself, allow me to say, that I am a poor man, with a family of six children whose education, I may say, is all on my hands at the same time. I am trying to educate them myself, and at home; and I hope, in this way, to prepare and send them in the due course and order of their time, to the Howard and Judson.

I have only the rents of a small plantation, whose gross proceeds do not yield more than one thousand dollars income; and it requires the strictest and most rigid economy to save anything in the way of net profits. But I will be up to my promise herein above contained, if I have to "sell a yearling."

In making this proposition I have, but one motive, and that is, to do a good work, and to provoke 99 others to do the same. And let us consider one another, to provoke unto love and good works.—Heb. 10:24.

To the dearest people on earth, to the Lord's Royal Family of Alabama, this proposition is prayerfully submitted.

Nov. 27, 1880.

The duty on paper—To pay your subscriptions promptly.

Whisky in Alabama.

Not long since, I saw an article in the Alabama Baptist, from Rev. W. B. Crumpton, headed, "Whisky in East Perry." I think he might have included the whole State, especially our county (Lowndes). I recently saw in some paper, that Alabama had one grog shop for every six hundred inhabitants. The Hayneville Examiner is authority for saying, that the town of Hayneville, in the county of Lowndes, and State aforesaid, with a population of nine hundred, has seven grog shops; in other words, one grog shop for every one hundred and thirty-three inhabitants. I don't know the proportion in other parts of the county, but it is enough to say, that there are more places where whisky is sold, than there are churches or Sabbath-schools.

I don't know the proportion of churches in the State to the number of inhabitants, but I think I can safely say, that there is not one church to every six hundred inhabitants. I may be wrong in this assertion. If so, I would like to know it. This is lamentable to think about. It should arouse all who love their country and State. Every one, whether Christian or not, should endeavor to create a healthy public sentiment in regard to this matter; one so strong that it will compel our legislators to banish this evil from our land—this monster evil which is sweeping like a mighty sirocco over our country.

I am pleased to note, however, in this connection, that our Representatives from this county (Lowndes) have introduced bills before the Legislature now in session, which, if passed, will prohibit the sale of whisky in this county, outside of incorporated towns of over three hundred inhabitants. Would that it were universal over the county. I don't know what is being done in other counties, but it is to be hoped that the people are moving in this matter.

A great many complain, and say, that it will be taking away part of their liberties, and that it will injure their business, &c. As to the first objection, I would like to say, that it is one that is not worth arguing away from the people; it is a dangerous one. As to the second objection, I think it a subterfuge. Granting that it does increase one's business, which I deny, I think that the peace, quietude and well being of a neighborhood, which will be disturbed by the sale of whisky, is of vastly more importance than the paltry sum which the sale of whisky would bring. Others say, that if a man is inclined to drink, he will be a drunkard in spite of all you can do or say. Away with such talk! Of course there are exceptions to all rules. Sometimes you see a boy, brought up under restrictions, with his father as a good example of sobriety, turn out to be a drunkard. We should do our duty in the matter, let the consequences be what they may. Others prate about moral courage with which to withstand the temptation of drinking; and yet, put whisky at their doors, and some of them go down to drunkards' graves. Take away the temptation and you will see less drunkards.

I think pastors should indoctrinate their congregations on the subject. Christian men and women, moralists, philanthropists, and all who love their country, should arise and cause our legislators to give us strict laws on this subject. I am glad to see so many brethren agitating this question. Still, the people, as a mass, are asleep on the subject. Speak out, brethren, all along the line. The Legislature is not in session. Now is the time. Do not put it off until it meets again two years hence.

I could say more, but must not longer trespass on your space. The great interest I feel in this matter is what prompted the writing of this.

JOHN F. LEE,
Farmersville, Lowndes Co., Ala.

There are men who think they were foreordained to dictate the conduct of colleges, associations and newspapers, and who, whenever their sweet will is opposed, try to block the wheels of colleges, upset pastors and threaten to start newspapers.—Bapt. Weekly.

A revival may be expected when ministers and members are willing to have God promote it by what instruments he pleases. Some ministers are not willing to have a revival unless they can have the management of it, or unless their agency can be conspicuous in promoting it.—Finney.

The advocates of the theatre always present an ideal play house, which is no more like the reality than the average Pope is like St. Peter. Such a Puritanical theatre would become bankrupt in a twelve month. The great majority of those who go to the theatre go for strong passion excitement. The theatre is a concrete institution, including a great variety of evil; it is generally only gilded nastiness. A converted actor, pointing to a playhouse, said, "Behind those curtains lies Sodom."—T. L. Cuyler.

Independence.

What It Is, and What It Is Not.

ADDRESS TO A LAYMAN.

Rev. West: The following communication appeared in the *Alabama Baptist* of Nov. 11. The editor of it is being widely distributed, not more widely than it deserves to be. The article is long, but it is divided without breaking the force. I think its publication will accomplish good. It is fortunate that it comes from a layman. Will you please publish it.

W. C. C.

What no Scripture teaches. They teach that every man is free of all human control; that he is responsible, in a sense, to God alone for his acts. But they also teach the solidarity of the race, that liberty is not license, that men are their brothers' keepers, that we are not only independent but mutually interdependent. No citation of special passages is necessary to establish these points. Common sense comes to the same conclusion. If x—y, then y—x; if I am independent, my neighbor is just as independent as I. We cannot get on without recognizing that there is a point at which our independence ceases and dependence begins. Interdependence is sometimes called a mere sentiment; so it is—in the same sense that the Golden Rule is a sentiment. "Whatever things ye do to men should do to you do ye even so to them," is the divine recognition of the principle of interdependence between men. I am bound to consider my neighbor's rights, consult him, be advised by him, though final decision and responsibility of action rest solely with me. I am independent of control, but not independent of obligation. When a man is going wrong, judicious advice from a level-headed, friendly Christian brother imposes upon him the strongest of obligations to follow it. Such advice should sometimes be given unasked, and there is no presumption or impertinence in so doing. The wilful persistence in a wrong course of action is a cause of discipline in any Christian church, and continued persistence calls for the offender's expulsion from the Christian brotherhood.

Applying this Key.

It is no violent assumption to say that these principles apply in full force to the relation of churches to one another. If Christian men as individuals are bound by the Golden Rule, are they released from it as soon as they are gathered into churches and act in concert? Is the independence of a church of such a nature as to make the body independent of the laws of ordinary morality, or even independent of the principles of Christian courtesy? No. That is a travesty of the true independence of the churches. The New Testament church polity clearly secures to each local body of Christians entire independence as regards internal matters. Its self-government is absolute. No church, no bishop, no synod, no council, can review its act as a court of appeal, and reverse its decisions. Its action is final, and for that action it is responsible only to the Great Head of the Church. This is one side of the matter, the side of independence, and there is no language too strong to assert it. But there is another side. The acts of each church—some of them, at least—affect every other church in the whole sisterhood. The members of one church are not bound together by closer ties than are all churches of like faith and order. When one is wronged all suffer; when one does wrong all share in the disgrace. As alike members of Christ, their interests are not separate but common. They are responsible for each other, dependent on each other for brotherly counsel and aid. In short, they are interdependent. To ignore either of these sides of the truth is to fall into dangerous error.

Christian courtesy requires every church to recognize as valid the acts of every sister church. This principle underlies the reception of members by one church on their bringing a proper certificate of membership and character from another church. This principle makes discipline effective; ensures the recognition as valid throughout the churches of the ordination of a man to the ministry by the act of one; enables one church to accept the ordinances of another church as properly administered. But in order that these acts of every church may have a title to be thus generally accepted, there must evidently be some safeguards against abuse. Sad experience has unfortunately shown that churches can no more be trusted than individuals always to do the right and wise thing. Even if they are sincerely honest in purpose to do

right, they may make mistakes. Prejudice may blind them or false information may mislead them. In order, therefore, to gain general currency, some things must be the result of mutual action on the part of the churches. In important matters the advice and approval of sister churches ought always to be sought. Thus, in the case of ordaining a pastor, from the side of independence the church might rightly consider itself entitled to set the man apart to the work of preaching the gospel; but its inter-dependent relation to other churches imposes an obligation on it to ordain no one with-

out the consent of sister churches. Its own ordination would be "valid" indeed, but valid only within its own limits. But it cannot be too strongly insisted that no one church can induct a man into the ministry of a great denomination. To hold that it can, is not to teach church independence but church omnipotence. It is to teach that while the ordaining church is not bound to consult its sister churches, they are bound to accept its acts. This must be an application to church polity of that theory of property which Mr. Bird-o'-freedom Sawin thus stated in the *Biglow Papers*:

"That wut is mine's my own, but wut's another man's ain't his."

Authority of Councils and Associations.

An Association, as the term implies, is a voluntary organization of the churches for the carrying on of such work as can be done better in co-operation than separately. The Association has no control over the internal affairs of the church, but it is a mistake to say that it has no disciplinary power. It can exclude any church that violates the rules of faith and practice recognized in its Constitution—rules by which the church on its admission agreed to be bound. Such an exclusion is generally recognized as possessing denominational authority, and constitutes the offending body a strictly independent church, whose acts have validity from that time forth only within its own limits.

The nature of a Council is also implied in the title. It represents sister churches who consult and give advice. It cannot even do this on any matter outside of the ground covered by the letter missive which summons it, and it can do nothing more than this on any matter. Its power is not legislative or mandatory, but advisory. The right of final action rests still with the local church, but that church is bound by the strongest of obligations to follow the advice of the Council. Only the most extraordinary circumstances could warrant the church to refuse to hold itself bound by the action of the Council. Though the Council has not directly disciplinary power, it has such power indirectly, for it can recommend disciplinary measures to the sisterhood of churches, with all but absolute certainty that its recommendations will be followed to the letter.

The True Kind of Independence.

Baptist churches are not a rope of sand. They are not a mere "fortuitous concurrence of atoms," that came together nobody knows how, and remain together nobody knows why. They are an organism, an entity, a fraternity, a denomination. While each one is free to manage its own internal affairs, it is bound not to do a thing that will injure any sister church. It is bound to recognize the official acts of Associations and Councils as possessing denominational authority, though not local jurisdiction. While guarding jealously its own rights, it should as jealously guard the rights of all the sisterhood of churches. This polity, which recognizes alike the independence and the inter-dependence of the churches, has a double advantage. It secures the freedom of the church, which stands precisely where the individual Christian does, as its own court of last resort, responsible alone to Christ, and under no obligation to others but a moral obligation of the strongest force. It also secures the peace of the churches and promotes their fellowship in every good word and work, by making possible such mutual confidence that the acts of one are cheerfully accepted as the acts of all. And finally, no other polity is possible for Baptist churches, for this is the polity of the New Testament. To deny the mutual dependence of the independent churches on each other is to throw to the winds all Scriptural precedent to undermine denominational unity, and to introduce in place of a peaceful fraternity a seething anarchy, or to pave the way for a despotic hierarchy.

Satan is the "accuser of the brethren," and those are generally most like him who are most ready to give currency to evil reports concerning Christian people.—*Religious Herald*.

What do You Preach.

There is no lack of talent or culture in the ministry of to-day, but it is to be feared that preaching is not so effectual in reaching the hearts of the people as it used to be. From an English paper we clip a part of a dialogue that perhaps it would be well for our preachers to see.

"Selma's wife says that her husband preaches most of his sermons simply to lectures, in the style of articles in the *Times* and *Standard*, and most of the folks are tired of the sermon."

Two sermons about the same time of the Reviews, and just ground it all to powder. Everybody was talking about it; but young Pettis he said he shouldn't make up his mind till he heard the counsel for the defence, so sent and bought the book; and he says the infidel has the best of the argument if you put it fair. It seems a pity about young Pettis."

The sermons that tell are not those addressed to the head, so much as those addressed to the heart. The most effective themes are those in which the preacher tells the people that they are sinners, and that Jesus is a Savior. Logic is not the weapon of the minister's warfare, but the Word of God, which is the Word of God. It is not good policy to use the pulpit as an advertisement for skepticism and infidelity. Spread the Gospel, the glad tidings, and if the devil wants infidelity advertised, let him pay for it himself.—*Texas Baptist Herald*.

Missionary Notes.

The statement is made, that the Governor of Okayama, Japan, has become a Christian.

There are twelve students of the Baptist Theological Seminary in Burmah who want to be appointed as missionaries to their heathen friends and neighbors.

There are at present three hundred and fifty churches in Burmah, India, and nine-tenths of the work of evangelization is in the hands of native workers.

The Raleigh Association pays \$600 on Dr. Yates' salary, as missionary to China. At the last meeting, in addition to this sum, \$150 were raised to aid in building a house for the Second church, Raleigh, \$600 for ministerial education and \$700 for missionary work.

At the monthly meeting of the committee of the American Board of foreign missions in Boston, recently, a stranger entered the room and handed over \$2,000 for the benefit of the association. He declined to give his name, and was not known by any of the members present.

The American Bible College for young women, located at Binghamton, N. Y., sent its first foreign missionary to Tougou, Burmah, last week, accompanied by five other missionaries and teachers to Japan, China and India. Others are expected to follow to Rome, Tripoli and Beirut.—*R. W. Perkins*.

In Burmah the missions have to do with men of half-a-dozen languages—Burmese, Taling, Tougou, Sgau Karen, Pwo Karen, Shan, Kach-Kyen, and what not. The Tougou has a distinct language, but Burman letters. At Thathone, about thirty-eight miles from Maulmain, most of the population are Tougou, and the commissioner says it is the center of a Tougou population of 60,000, and these people can be found all the way up through Karenee and North Siam into the Shan States, where they are numerous. They are Buddhists, but in their habits and manners resemble Karens. There are some converts, two of them preachers to their countrymen.

Baptists need to cultivate the spirit of benevolence. There is progress in this direction, but it should be vastly more rapid. It is not commensurate with our growth in numbers; it is not a credit to us when we compare ourselves with our far younger, less numerous and less wealthy denominations. If Baptist money were only given as freely as it should be, our missionary force would double in a single year. If we would furnish the men, God would furnish the money. God would furnish the men, our colleges, which are our bulwarks against false teaching and our strength for the future, would no longer be begging for permission to live and gather the crumbs that fall from the rich men's tables. Give us consecrated Baptist wealth and then the motto, "Not a man for Christ," will have some meaning. It is a serious question for each of us to ponder: *Am I not withholding from the Lord his dues?* The question is not how much we have done, but how much we can do. Ability is the only measure of responsibility.

So be it, then! We may not say Whether this thing be worse or best, But God knows. Let it rest. Yes, let it rest, and in our place Let each do well some worthy deed Whereof the sickly world hath need; So much, no more, our hands can do. So much, then, let us do, and wait— Though bitter be the heart's debate.

A man may have enough of the world to sink him, but he never will have enough to satisfy him.

—*Scrivener*.

—*Religious Herald*.

—*Religious Herald*.

Alabama Baptist.

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PREPARE FOR CROSSES.

Those evils that prevail in the world Christians also must endure. While his heart was yearning over his disciples, Christ declared that they should have tribulation in the world, yea, that through much tribulation, they should enter into the kingdom of God. And in view of this perpetual conflict with trial and temptation, the Apostle Paul calls upon the Christian soldier to clothe himself in the entire armor of the warrior, may we turn aside the fiery shafts of the tempter and stand fast in the evil day. As raw recruits, we are drafted from the world, and we must submit to the drill and the exercise, to the march and the counter-march, to the shooting of targets and the harmless clashing of swords, before we shall be in condition to take our places in the ranks, and to do and dare as the Lord's unconquerable veterans. In what does this preparation consist?

Let the Christian realize, we reply, that his brightest blessing does not consist in any earthly thing, and can not be taken away by any earthly creature. You have accepted, Christians, the being who made you, as your supreme good and highest blessing. And cannot God content you? Is he not enough for you in the lack of all things beside? You value the perishing objects of time; and is not the Eternal God more excellent? You value your changeable friends and imperfect kindred, and is not the glorious God more perfect? Your present possessions and opportunities are only talents committed for a season to your charge; but is he not the portion of your inheritance and your cup? Remember how David fortified himself against the evils of life. I have set the Lord, he says, always before me; because he is at my right hand, I shall not be moved.

Let the Christian realize the nature of his profession. It is the belief in, it is the service of, a crucified Redeemer. He must be sorrowful, and more truly than those old crusaders who wore their red lines upon their shoulders, or stitched upon the back of their mantles, or engraved upon their arms, you have assumed the cross, and are bound to revisit with solemn and frequent meditations the holy sepulcher of your Redeemer. Let this figurative name of your profession remind you of the duties to which you have been called—self-denial in pleasure, strength in trial, joy in tribulation, and victory in death. The cultivation of a truly Christian spirit provides a means of deliverance from earthly troubles, and the disciple may even rejoice with Paul, when he is filling up the measure of his Master's sufferings.

Let the Christian realize his relationship to man. It is a profound remark of Fenelon, that he is the most unhappy of men, who makes the most persons unhappy. Many of our crosses are thus explained. We trench upon the rights and interests of others, we wound their feelings, and ever and anon the same measure that we have meted is measured unto us again. On the contrary, the great law of social happiness is the law of persistent kindness. Let us reverence in all our fellows the dignity of common nature. Let us remember their origin, and love them for their Father's sake, if we cannot love them for their own. Conscious of our common weakness, let us forget and forgive as we hope to be forgiven. And this most manifest duty will have its rewards even in the present life. We shall have the good will of society, no trifling blessing, though it be not the greatest, and in the end, we shall depart from earth amid the plaudits of our brethren, to receive in Heaven the benedictions of our God.

These three considerations we propose, or rather Religion proposes, as the preparative against evil:—1. That God is our supreme good; 2. That our profession summons us to embrace the cross; and 3. That our relationship to mankind is fraternal. And O, it is a blessed thought that this discipline does not only shield us from present calamities. It also prepares us for future blessings; to acknowledge God as our highest good is to prepare to dwell in perfect bliss in his presence; to serve a Redeemer rejected by the world prepares us to serve Christ in his glory; to exercise fraternal feelings among men, prepares us for the fellowship of the general assembly and church of the first-born, whose names are written in Heaven.

Who will shrink from this discipline? That patriot, if his endangered country sounded the alarm, and preparations for defence were made in all

her habitations, and the swift ships dreadful with artillery were descending upon her coasts, would not fly to arms? And shall we remain defenceless, when sin and sorrow and the hosts of Hell are bearing down upon us?

Or there is an artist and he submits to the training of years, in order that he may produce a finished work and win undying fame. Shall we make no preparation, we whose natures are to be formed after the likeness of Jesus Christ, and who aspire to his glory?

Or to take a more familiar illustration, there is a lady bending gracefully over some unsightly shrub. Day by day she returns to it, she is never weary of watching it, nor does she scorn to press the mould around it with her delicate hands. For she expects that a gorgeous bloom will at last reward her care. And shall we expend no care upon those natures which by the grace of God are destined to expand into the fair beauty of an endless life. No, let us prepare ourselves at once for the trials of earth and the blessedness of heaven, by the patience and faith of the saints.

E. T. W.

THE PRIEST AND THE NUN.

Rev. Mr. O'Reilly, we presume, of the Baltimore *Mirror*, undertakes to vindicate his abuse of a certain Presbyterian controversialist whom he addresses as "You scoundrel." He asks us what we would say, if females of our family were insulted.

We, on our part, cannot but admire the ingenuity with which the Roman Catholic Editor condones his intemperate language, and changes the issue! The charge of the Presbyterian, if we understand it, was AGAINST THE PRIESTS, who ensnare credulous young women into nunneries, where they are subjected to a life-long imprisonment and an arbitrary and degrading despotism. They deal with the devout just as the law deals with criminals—they thrust them into penitentiaries and keep them there. And, what makes the case worse, these religious penitentiaries, unlike the secular, are closed against the inspection of any persons save those who are interested in concealing, or it may be, perpetuating their abuses.

How injurious such a system may be made to the interests of virtue and religion, appears from a multitude of historical documents, such as the report of the Royal Commission of Henry VIII, the Autograph Manuscript of St. John of the Cross, and the investigations of the Brazilian Judges into the case of the Cure of San Juan, as related in d'Orbigny's Travels, published under the auspices of the French Minister of Public Instruction. We are glad to be informed that no such abuses exist in our own country. But certainly the system is liable to abuse and tends to abuse, and is itself an outrage upon liberty and religion. We have no sentiment but that of tender commiseration for the prisoners confined within the convent's gloomy precincts. The Baltimore priest need not undertake their defence. Let him rather look to his SYSTEM which consigns the "angelic daughters" of Catholics to a fate more sad than that to which the laws of a land condemn its felons who are esteemed unworthy to live in the society of men. What we say to the priestly "fathers" is: You treat your "angelic daughters" outrageously; and every convent's high walls and grates and bars and black veils and wan faces substantiate the assertion.

E. T. W.

RELIGIOUS LIBERTY.

In speaking of the toleration extended by the Roman Catholic Lord Baltimore to the first settlers in Maryland, Gen. Phelps, in his oration before the Maryland Historical Society, said:

"The glory of toleration belongs to Calvert as a statesman, and not as a religionist. That proud heritage is the property of Maryland, and not of a Church."

To this the *Mirror* replies: "It is not the property of a Church, that is true. It was not the Catholic Church, but Catholic people who were true to the doctrines of the Church and the principles nearest and dearest to the American people of this day, the principles of social and political equality without reference to creed."

Our neighbor's second sentence is not amenable to the laws of grammar, but he evidently means to say that the doctrines of the Papal Church are favorable to religious toleration. We wonder whether he has ever read the history of the Spanish Inquisition, a court for the trial of heretics, erected by Papal dependents, which is said to have burnt alive 34,654 persons; to have burnt in effigy 18,049; to have condemned to the galleys or prisons 288,214; and to have driven into exile 2,000,000 Jews and Moors. Rome claims for her Bishops the right to persecute, or as the Rhemish New Testament has it (Note on 2 Cor. 10:6), "authority to punish, judge and

condemn Heretics and other like rebels." And to this unhappy class of outlaws she consigns all Protestants, as appears from the same volume (Note on Tit. 3:10), "Let our Protestants behold themselves in this class, and withal let them mark all other properties that old Heretics ever had, and they shall find all definitions and marks of a Heretic to fall upon themselves." Thus it appears the Bishops claim the right to persecute us, and would do it, if they had the power. What a Roman Catholic divine means, when he defends "religious liberty," is the right of every man to become a Roman Catholic; the religious liberty of Protestants, the Papacy has never conceded in any land or age.

What Romanism does, when she has power, may be illustrated by the following account from a Mexican paper, *El Monitor*, of Aug. 19.

"ASSASSINATION OF PROTESTANTS IN SALATITLAN."

"The Protestants obtained, on Friday, the specific permission from the authorities to open a house in Salatitlan for evangelical worship. This permission was communicated to the magistrate of that town, with an accompanying order that he should give the necessary aid to the members of the sect about to establish themselves there.

The magistrate informed the curate, Pagua, of the order, who on the following day, Saturday, assembled his parishioners and told them there would be no mass on Sunday, because the town would be profaned by the worship of Satan, and that the minister who was going to establish himself there was no priest, but Anti-christ himself, and that while these heretics remained in the town it would be deprived of all spiritual nourishment. The following day being Sunday, the Protestants left Guadalajara in three groups to inaugurate their new church in Salatitlan. Scarcely had the first two groups opened the house which was to serve as a church, when the (Roman) Catholics, the larger part of whom had assembled in front of the magistrate's house, rushed upon the Protestants, stoning them. These closed the door, and remained within until mid-day, at which hour the insults and stoning ceased. Then, thinking that the demonstrations of the (Roman) Catholics were limited to what they had already done, the Protestants opened the door and decided to return to Guadalajara; but on the outskirts of the town, about 400 metres distant, they met the curate, Pagua, at their head. They had assassinated the last of the three groups of Protestants, who had been unable to join their companions.

"The band of assassins divided itself, one to return with the curate to the town, and one to pursue the Protestants. The curate called those of the last group by name, telling them to desist, as the example made was sufficient. By this time the dust of the approaching police from Guadalajara was descried and the (Roman) Catholics returned to town.

"It is to be noted that the curate, Pagua, offered to confess the assassinated before they died, and though they refused, he offered to save their souls."

Yet, in the presence of facts like these, with which history abounds, the *Mirror* ventures to link together "the doctrines of the church and the principles of social and political equality without reference to creed." Upon the front of the prisons of Tuscan "Libertas" is inscribed: "This seems to be the Romish idea of liberty—the liberty to come in if you are outside—the liberty to stay in, if you are inside; other liberty she knows not."

E. T. W.

THE AMERICAN BAPTIST PUBLICATION SOCIETY means progress in its Sunday-school periodicals. The *Baptist Teacher*, under the charge of Dr. Henson, is to be enlarged by the addition of twelve pages. The *Bible Lesson Quarterly*, (edited by Dr. Blackall), will be enlarged and improved, with a view especially to the advanced classes. In addition to these improvements, three new periodicals will be issued, viz.:

Our *Young People*, an illustrated monthly, to be edited by A. J. Rowland, D. D.

The *Intermediate Lesson Quarterly*, (illustrated), to be edited by Mrs. M. G. Kennedy.

The *Picture Lesson Cards*, for the primary scholars, also to be edited by the Children's Friend, Mrs. Kennedy.

It is very safe to say that our schools will be supplied with a full apparatus for making the lessons attractive and profitable.

Among gifts which have been made by Mrs. Valeria G. Stone, of Boston, from the estate left by her husband, are a Missionary Association for institutions at Nashville, Atlanta, Talladega and New Orleans, \$150,000. She has given \$600,000 to relatives and friends.

Our conversion does not go beyond our convictions, nor do our convictions go beyond our knowledge; hence we must study deeply God's word.—J. W. Rusk.

A LOST ART.

"Confess your faults one to another, and pray one for another, that ye may be healed." Not long since a gifted and devout Baptist lady insisted, in conversation with us, that such passages as the above furnish some ground for the Papist confession. Such persons fail to observe that the priest or parson is not contemplated in the passage. It was addressed to the Christians among "the twelve tribes scattered abroad;" the disciples of every grade were to confess their faults one to another, not to the priest but to each other, and to pray one for another. It is a question with us whether this art now exists among the Christians "scattered abroad" over all this land, and generally banded together in churches? Do they confess their faults to each other? When they do, is there any heart in it, any piety in it, any signs of repentance in it? Do they pray one for another, in their secret devotions and at their family altar? Is not the religion of the household itself well nigh a lost art, and secret or private devotion,—is there any of it left?

Observe that the passage from James assigns as a reason for this confession to and prayer for one another, "that ye may be healed." It is a wounded heart and may have wounded others. Oh, what wounds has sin inflicted on our race and among brethren! How it obtrudes itself into every circle to make discord and mischief! In such a state of things without confession there can be no sacred harmony, no brotherly fellowship, no real co-operation, no community of interests, no unity of the spirit in social worship.

"If thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." How many a wound would the strict observance of this passage heal! And how much greater the satisfaction with which we could enter into the social worship of the saints, and the privileges of the Lord's supper, if we had a conscience void of offence toward God and toward men! If some one has wronged us, we can afford to forego and overlook that if we choose to do so; but if we have wronged another, if we are the offender and know it, how dare we go into the presence of God among his people in his house and attempt worship, when we know that we have not sought to be reconciled to our brother, when we know that there are those in our worshiping assembly who have aught against us?

The whole letter and spirit of God's word teach by declaration and implication that we cannot render acceptable worship to him in this offensive state. It may do to go before him repentantly in private devotions, but to come in unio with the very persons you have wronged, and that without any preparation, is an impossibility. God is not mocked, nor does he receive the empty cant of hypocrisy. It is within the power of the wrong-doer to set the matter right, and if he refuse to do it, he would as well try to keep out of God's sight, and out of man's sight, until he is ready to render the *amende honorable* to those who have suffered for his unrepented wrong-doing. Oh! ye men who have power to do ten thousand wrongs against others, and stalk through the world and into the house of God ignoring these wrongs, fear the sentence of the King-Eternal: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Christ will defend the humblest of his saints—his elect that cry unto him; he will avenge them of their adversary, and do it speedily. They may be wholly unable to avenge themselves against the evil-doers that ride over them and grind their faces, and it would be wrong for them to do it if they could, but oh, terrible truth! "they cry day and night unto God" for requital, and he will requite them: "Vengeance is mine and I will repay, saith the Lord."

There is a mutual community of interests in the relation which Christians sustain to each other, growing out of their mutual relation to Christ, and obligating them to maintain the fellowship and work together for those interests. All this renders it essential that they shall be true to each other; and if they would "fulfil the law of Christ" as touching this community, they must "bear one another's burdens," and "if any be overtaken in a fault," they must "restore such an one in the spirit of meekness," each one "considering his own weakness, lest he also be tempted." In order to this there must be freedom and frankness, mutual confession, apology, explanation and begging of pardon; and if any private or public offender refuse to enter into this spirit, he should be cut off; or at least he should be made to feel that he is an incubus, or fungus, growth, whose dead weight is constantly burdening, and whose impurity is unceasingly offensive. But we recur to the question, Is Christian confession a lost art? If so, is it not our duty to faithfully demand its restoration?

R.

THE MATTER AND MANNER OF PRAYER.

Is it not true that we who reject the use of printed forms of prayer, too often descend into a practice equally objectionable? How often are we impressed with the fact, that the prayers which we hear in the family, in the prayer meeting, and in the pulpit, are but the repetition of what that particular person repeats on all occasions? The same phrases, the same pet words and sentences, are put together in the same manner every time, and expressed in a style which indicates that there has been no previous thought on the subject, and no preparation of the heart for the occasion. We remember once to have heard the elder Dr. Manly say, in our own church, that if he should hear a half dozen men pray in a prayer meeting he could, almost without mistake, tell what ones of them lived in the habit of secret prayer and made prayer a subject of reflection. The man who frequents the throne of grace, will have an easy approach to that throne. It will not be necessary for him to blunder into the presence of God with a few old thread-bare phrases, which, when put together, only form the same awkward routine, which seems like a piece of unused machinery.

Let us not be understood as criticising the prayers of many excellent men who are not gifted in public prayer. We have heard a few words of prayer from some men of that sort, which indicated a prayerful heart, and moved the hearts of all present. "Moved the hearts of all present," did you say? The reader may object, "I thought brayer was addressed to God, with no regard to moving the hearts of the people." And so it is, but it often moves others nearer to the mercy seat. We once knew a deacon who could not read, but he was not without liberal intelligence, and his public prayers seldom failed to bring the congregation to tears. But people knew him to be a man of prayer, and what was remarkable there was beautiful adaptation in the subjects mentioned, and in the happy way of getting at them. Call on him at the close of a sermon, and the doctrine of the sermon and the object of it would be urged before the throne of grace, as wisely as the preacher had urged them on the people. Our business men, men in all kinds of business, do not think enough on this subject, and we opine that they do not pray enough in secret and in their homes.

The devotional parts of the Scriptures are the best aids in all literature, for the cultivation of the manner and matter of prayer. And it is entirely proper to memorize the Word of God with reference to this. It is also legitimate to gather style and matter from the lives, writings, and progress of good men. But nothing can supply the place of the heart's own intimacy with the throne of God and its communion with the Holy Spirit. The best way to pray is to pray. If a Christian is accustomed to pray for the sick and poor and unfortunate, that is, if he does in reality pray for them, he will be at home on those subjects in public prayer; and so of missions, the church, the Sabbath-school, the impenitent or the repenting, if he does truly pray for them in his daily Christian life, he will never be at a loss when they are the subjects of prayer in the social or public meeting. And if he prays in his own family he will know how to pray in the family of another.

Will the preachers allow us to say a word to them? We meet so many ministers whose praying is so vastly different from their preaching. Some very strong and moving preachers, eloquent and earnest in their sermons, both in matter and manner, sometimes hardly seem to pray at all—the thing they "say" would hardly pass for a prayer among men. Of course we grant that it passes better with the Lord, for he is good, and takes the meaning of the word. We have seen young ministers who got off capital sermons and did everything in the pulpit well, minus the praying. On the other hand, the minister often melts his congregation with the power of prayer. "His chastened fervor, like a breeze from heaven, comes over the languid souls of his hearers, and fans the spark of piety in their hearts to a flame." The prayer preceding the sermon especially should be of that character if possible, but it may not be possible unless he has prepared his heart for it before going into the pulpit. And therefore every minister should have a private hour on Sabbath morning, and on all other occasions, if practicable, before preaching; not to be spent alone in reviewing his sermon, but in reviewing his heart and grace. Then he may hope to go before his people in power and demonstration of the Spirit, and carry them with him to the mercy seat.

It is not important that the same routine of interests shall be mentioned in every prayer. Prayer, like preaching, should have an object, and that object properly met, other matters may be left out for that time. Yet we must be given to "all prayer."

R.

FIELD NOTES.

—Three ladies were baptized at the Tuscaloosa Baptist church on the fourth Sunday evening in November.

—"I regard your paper as one of the necessities of life." That was an intelligent lady says of the ALA. BAPTIST.

—Rev. J. S. Paullin, of Clayton, has been called to the pastoral care of the Baptist church at Hurtville, in Russell county.

—We are sorry to learn that Bro. Wash Crumpton has not been very well recently. Some people can't stand much rest, and some take too much.

—We regret to chronicle the death of Mrs. Suttle, wife of Judge I. W. Suttle, of Wetumpka. We extend to the bereaved husband our sympathy and condolence.

—In a business note, Dr. Murfee says of Howard College, "Our numbers continue to increase, and our patronage is coming from most complimentary sources." And we are most sincerely glad to know it.

—The amount secured by the American Baptist Publication Society from the centennial celebration (not yet \$8,100). The effort is made to raise it to \$10,000 by the end of the year. A Christmas or Holiday exercise will be distributed among the schools taking up a collection for this fund.

—Bro. Bailey is like a meteor. Wherever he goes through the country he leaves a bright path behind—only his stays bright. The children finding out that I am the evangelist, and hearing that he is supplied, come up, and with anxious faces ask, "Ain't Bro. Bailey coming no more?"—J. N. P., Pickens county.

—In the minutes of an association I saw recently, there is a tribute to a deceased minister, in which it is said that he was a soldier in the Creole war of 1812. Will somebody please tell me where, and by whom, the Creole war was fought? May be the writer or the printer of that tribute could answer.—Question.

—I have closed a very interesting meeting at Oak Ridge church. There were eight additions. The membership were greatly revived. There were many anxious seekers. May the good Lord lead them to the Rock that is higher than they. I was assisted by my good Bro. Sturd.—E. Howell, Loxapallia, Lamar county.

As the statement in a recent number of our paper that Rev. T. W. Ebeltoft had gone to Mobile, may convey the idea that he is settled there, it may be well to state that he is simply taking a rest in our metropolis. He is as yet committed to no field. We hope that Bro. Ebeltoft may be induced to reside permanently in Alabama.

—Rev. E. F. Baber, the excellent pastor of Providence church, Dallas county, presented the subject of the colportage work of the State Mission Board, at the last meeting of his church, and although the bad weather caused a small attendance, a collection of \$5.00 was taken up, and the Ladies' Missionary Society contributed \$5.00 more. Who will go and do likewise? The dissemination of Baptist literature is an important feature of the work of the State Board, and money is needed now to start the work and push it efficiently. Send up the money for colportage.

—I am glad to inform you that Bro. Crumpton was unanimously called to serve our church the ensuing year. He has consented to accept the call. All are much delighted with the idea of having him with us another year. His salary has been increased, and I think we will be able to support him for three Sabbaths. The other Sabbath Evergreen calls him. We have bright prospects for the future. Many hearts have been grieved because Bro. Crumpton thought of leaving Greenville. His place could not be well filled. Never did pastor do better service.—Geo. Pryor, Greenville, Dec. 5.

—Sheldon and Company announce that they have now ready the long promised "Social Meeting Edition" of Service of Song. It is issued in the same attractive style, and with the same large type as was issued in the "Centennial Edition," and more important than all it is offered at so low a price that every church can afford to supply its lecture room with this first-class hymn and tune book. One hundred copies can be had at 50c. each, or a less number at 55c. each. As the hymns and tunes are the same as the larger editions the use of this book in Social Meetings will tend greatly to improve the singing in the church.

—Some weeks ago, a correspondent in speaking of the last session of the Eufaula Association, characterized Bro. Wadsworth's sermon as a pictorial effort, and the minister as a drawing preacher. Pictorial or otherwise, I never before realized as I did then the majesty of the crowned and conquering Christ. It was calculated to draw us nearer to him who leadeth the armies of heaven. Since he heard that sermon, a young girl for weeks has continued to repeat, in the words of the preacher, "His name is Faithful and True! faithful and True! Would that we all were thus drawing preachers."—J. S. Paullin.

—The Eufaula Times and News of last week contains the statement that a negro entered the store of Rev. H. R. Schramm, in Eufaula, at an early hour last Thursday evening. After having purchased sundry small articles, he while Mr. Schramm's attention was called off, knocked him down with a stone or counter weight, and immediately attempted to cut his throat with a knife which he had just purchased. He stabbed him three times on the top, and twice in the rear portion of the head. The blade entered only to the skull bone. Mr. S.'s throat was also marked, but not cut. As the would be robber attempted to make an incision into his throat, Mr. S. interposed one of his hands, which was badly cut, and thus saved his life. His alarm drew those who were in hearing to him, and the negro was frightened away. Dr. Copeland, who is attending the wounded man, does not regard his injuries as fatal, though a narrow escape is evident.

Doctrinal Notes.

BY E. B. T.

"PROPIATION."

[PREPARATORY NOTE.—These articles are written at the instance of the publisher. They will necessarily appear only at intervals, as leisure shall allow. There may be many or few. One thing only is promised beforehand: they shall be brief, as I hope to be read.—E. B. TRACUE.]

This term, selected by the Holy Spirit to describe the great expiatory offering of our Lord Jesus Christ, ought to replace the term atonement in our religious literature. Propitiation is the cause, of which atonement is the effect, in the redemption of men.

Around this central idea crystallizes the whole system of divine truth; and it will be the object of these papers to work outward towards the circumference of the system.

The term had a well defined meaning in Greek literature before it was chosen by the Holy Spirit as the vehicle of inspired thought. The Greeks understood by it a sacrifice or offering to offend deity which might not only expiate guilt and open the way for clemency, but conciliate and change the disposition of offended majesty towards the suppliant, for they supposed their deities changeable like men.

The inspired word inculcates nothing more distinctly than the unchangeableness of God. His absolute dispositions are, from everlasting to everlasting the same. His relative dispositions may be changed. He is angry with the wicked every day; but if the wicked turn from their wicked ways, he forgives; he looks with complacency on the believer clothed in the righteousness of Christ and sanctified by the Spirit, because he has believed, and because his character is changed as well; and thus becomes actually favorable, propitious. The propitiation works no change in the character of God, nor does the change of character in the penitent.

"Twas not to make Jehovah's love Towards the sinner flame, That Jesus from his throne above, A suffering man became."

"Twas not the death which he endured, Nor all the pangs he bore, That God's eternal love procured, For God was love before."

In any sense, therefore, implying change in the divine dispositions, it is improper to talk of God's being reconciled to man. The uniform language of Scripture describes man as being reconciled to God, when repentant. "God was in Christ reconciling the world to himself." The exhortation of the ambassador is, "Be ye reconciled to God." "If while we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life."

The propitiation was extensive enough to establish ground on which God "might be just and the justifier of him who believeth on Jesus." Two things are here mentioned as essential, a ground of justification and a standing on that ground on the part of him who is justified. Satisfaction made to violated law, and that satisfaction accepted, then God is justified while he justifies the believer. The propitiation becomes effective, through faith in his blood who died.

Thus far all go, as to the extent of the propitiation. But in one use of the term John says, "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." Shall we not understand these, and like expressions, to make known a basis on which God might not on y justify Jews and Gentiles—the people of all nations—but every individual among these peoples? This would accord with the superabundance of nature in every thing. Of these superabundant fruits, indeed, not all partake; nor do all come to the gospel feast to which they are invited. The Sovereign Spirit alone is effectual to draw them. So the words of Augustine: "Sufficiently for all, efficaciously only for the elect."

Justice was satisfied in the offering of Christ for those who "should believe on him to life everlasting." There was a true satisfaction, a true substitution, the execution of penalty upon the substitute. But this vicarious scheme need not, does not, exclude the main ideas of the moral or the governmental theory. The example of Christ, "holy, harmless, undefiled, and separate from sinners," full of love and compassion, offering himself up for us, was surely designed to have its impression upon man, and this object was designed to be secured in the propitiation. The behests of divine government needed a grand illustration of obedience unto death. It needed to be shown that sin works death; that the "wages of sin is death." It is an abuse of the doctrine of justification by faith, to omit, in their connections, when expounding the word, these subordinate, but important, doctrines of the Bible. They have sometimes been forgotten in an exultant antinomianism, as the idea of expiation, the sole ground of acceptance with God, has been ignored in fancied imitation of Christ, as the way of life; and the mere healing of disease attributed to the offering on Calvary. That penalty

is executed, on the principal, by the constitution and course of nature, cannot be doubted; whether also in part by the "superadded active wrath of God," may not be easily decided. The whole is a region of speculation. Let the systems complement each other.

Sunday Schools; a Plea for the Lambs.

From the *Southern Baptist*, 1 Sep the following paragraph. It is the language of one of the oldest and ablest Sunday-school workers in Mississippi. But I think he must for the moment have forgotten the life and business of Sunday-school work. Hear him:

"It has been questioned whether a conversion ever occurred in the Sunday-school. The fact can be established by many witnesses; yet the Sunday-school is the place for sowing, not for reaping. Who will say that the truths of Scripture there taught may not be like 'bread cast upon the waters' that they have made none 'wise unto salvation' that the word of the Lord has 'returned unto him void'? Not so; faithful teaching, whether in the family, in the Sunday-school, or from the sacred desk, will result in the conversion of souls. But 'the power will be of God and not of us'; for we are at best only 'earthen vessels.' Conversions are sometimes reported even where religion is set at naught."

Such language is entirely unworthy of a Sunday-school worker, and, yet, I suppose, it is orthodox. The reason why our Sunday-schools are so barren of results is that teachers have no faith in their work, and would be astonished if one of their scholars should be converted. Let that sentiment obtain that the Sunday-school is to inculcate truths to be gathered up in mature life, after the cares of the world crowd upon them, and much of the sowing will never be reaped, and the children ready for salvation will die in their sins.

Is the object of Sunday-schools to keep the children off the street, and from mischief; to learn how many brothers Joseph had, and how far Samaria is from Jerusalem? No. Teach them the distance from earth to heaven; that Jesus is their elder brother; that they are sinners; that Jesus loves them, and is ready now to pardon their sins, not to-morrow, next year, or the next decade. Long before these periods arrive many of the dear children will be dead and in the world of woe. No Sunday-school should ever be closed until Jesus is brought to the front as a present Savior and scholars are made to feel that they are sinners and need just such a Savior. Teachers should be selected for their deep piety, their love for Jesus and for souls, with no fumes of whisky on their breath or fondness for theaters, or any thing that will detract from the effect of their teaching. It is related of a lady that within two years every one of three large classes was converted under her teaching. She carried her scholars to Jesus and brought Jesus to them, and taught them that now is the accepted time, and made the story of the cross a personal matter with them; and God blessed her efforts as he will bless other earnest workers. But don't tell your scholars that they must repent in after life. Is it true that the more decades we spend in sin, the better Christians we make? Does a tree make better timber by being bent, warped and wrung by tornadoes? There is nothing that we handle with so little common sense, either animate or inanimate, as our children. Bring them to Jesus "before the evil days come when they shall say they have no pleasure in them." Bring them now, to-morrow may be too late. M. E. ABNEY, Selma, Ala.

Scandalous Offences.

"Is it a violation of the law of Christ, as laid down in the 18th chapter of Matthew, to bring a charge against a brother for a public offence, before seeing and talking with him? In short, must I first see and talk with a brother before preferring charges against him for selling whisky, getting drunk, using profane language, gambling, &c.? Do not the 15, 16 and 17 verses refer altogether to personal and not to public offences?" J. E. DEER.

ANSWER.

It is difficult to give a satisfactory reply to so general a question. While the passage referred to by our correspondent implies a personal offence, the principle it includes is of wider application. We may be offended by an unbecoming or scandalous act, which is not a personal offence. If in such a case anything can be done by private influence to amend the offender and induce him to reform his course, and make public acknowledgment to his brethren, it should be by all means tried. There are, however, flagrant violations of the moral law—such as adultery, theft, murder—which call for summary discipline. We agree with our correspondent that a scandalous offence justifies prompt church action. The honor of the church should be vindicated unflinchingly; but let us try, also, by God's blessing to save the offender too. E. T. W.

Meeting of the State Mission Board.

Being in Selma last Monday night at the house of a member of our State Mission Board, I was invited to be present at the meeting of the Board, which was to occur that night. Three things impressed me very strongly. The Board means work; it means intelligent work; and it means faithful work. It is astonishing and immense-gratifying to a friend of our Master and his Gospel, to see how much work these brethren have upon their hands and how nobly and well they go through it. The "indefatigable" Corresponding Secretary gravely informed us that he does something in the way of correspondence for his work! We as gravely informed him that he deserved no credit for that, since we had hired him to do just that thing! But before he returns to his pocket that little memorandum book which is drawn upon the Board at the opening of the meeting, you have been convinced that he has indeed done a wonderful amount of work by correspondence. And when the Secretary reads out his memoranda, one by one, and the brethren of the Board ply him with question after question, you become convinced that these brethren carry their business sense into this work, and do not propose to give their sanction to anything without knowing very fully what they are doing. Furthermore, the brethren impress the spectator with the idea that they are unwilling to put aside and leave unattended to any work which the denomination have committed to their care.

I am persuaded that no one, with the good of our cause at heart, could attend such a meeting as that I attended Monday night without becoming thoroughly enthused upon the subject of missionary work. The matter of State Missions is encouraging beyond our anticipations.

E. J. FORRESTER.

Howard College and its Faculty.

I have been here only a short time, but long enough to become satisfied that the most untutored mind can come here and be fitted to fill the most important places in life. The faculty is composed of hightoned Christian gentlemen, with all that that word implies. Col. J. T. Murfee, President, whose teaching is business-like, practical and thorough, gives entire satisfaction to all the students. No one, after becoming acquainted with him, can help admiring him. Prof. Gathway is a man of rare culture, and one of the finest gentlemen that it was ever my privilege to know. He always meets one with a pleasant smile. A more amiable man could not have been selected to fill the position that he occupies. In the estimation of the students here he is a great man. Any one who has ever recited to Prof. Dill, in the department of ancient languages, cannot help feeling that he is taught by a man who is prompted by the purest motives. It has not yet been my privilege to have any recitations under Prof. Boggs, but I am told by those who have that a gentlemanly deportment characterizes all his actions. Prof. Hix, who is in charge of the preparatory department, is a perfect model of a Christian gentleman. He seems never to tire in his strict adherence to duty. With such a faculty as we have here Howard College will immortalize its name, and rising generations will in time to come call it blessed. I am well pleased. I thank God that I am placed in charge of such noble men.

A. L. B.

General News.

Durham, N. C., had a \$100,000 fire last week.

Receipts of hogs at Chicago during November were 1,110,000 head, a larger number than were received in one month at any market.

Geo. T. Baker & Co.'s steam cotton gin at Dyersburg, Tenn., was burned with a large amount of seed cotton. Loss \$15,000, no insurance.

The O'Brien Bros. plug tobacco manufactory at Covington, Ky., was destroyed by fire Dec. 2. Loss on stock \$10,000, and on building \$1,500; stock insured for \$5,200 and building for \$3,000.

At Eldorado, Kansas, Dec. 1st, the Walnut Valley Elevator and Bonanza mill, owned by E. S. White, were destroyed by fire, together with some thousand bushels of corn. The loss is about \$20,000; insurance small.

Last week at West Point, Va., a fire occurred which destroyed the extensive wharves and sheds of the Richmond, York River and Chesapeake Railroad Company and the company's steamer Shirley. Also the freight on the wharves, including 6,000 bales of cotton. The loss is estimated at \$250,000.

The debt statement issued at Washington Dec. 1st, shows the decrease of the public debt during the month of November to be \$3,609,261.23; cash in treasury \$210,926,763.98; certificates outstanding \$7,400,700; silver certificates \$33,077,280; certificates of deposit outstanding \$34,335,000; legal tenders outstanding \$34,335,000; fractional currency outstanding \$1,163,207.37.

LITERARY NOTICES.

DOMESTIC MONTHLY for December, Blake & Co., Broadway and 14th St., N. Y. Cloaks and cold-weather furnishings, and even the conventional toilettes to be worn to matinees; wedding-dresses come in, too, this month, and "Another Reign of Lace." Under Children's fashions an account is given of girl's shoes, as well as their wraps and dresses, and "Boys' Suits." "Purs form a special chapter. The illustrations are fairly descriptive of themselves; the explanations accompanying cuts, however, will this month render it easy work for the holiday enthusiast to gain ideas from Domestic Art, as well as from Gloves and Linen. Mary Anne De Vere begins in this number a serial entitled "Was She Jealous?" Mr. Merigat's Art Paper, A Sketch by E. E. Rexford, Mrs. Henry Ward Beecher's Household Department, several poems, and discriminating notices of new books make a most acceptable number. The publishers have made arrangements to give a fine large steel engraving of Millais' celebrated painting, "Yes, or No?" with the DOMESTIC MONTHLY for the ensuing year.

ANDREWS' BAZAR for December. From the striking Christmas picture, "Santa Claus at Home," on the title page, to the last page with its funny pictures and sprightly "Turtle Tracks," it is good. In addition to its usual Fashion Intelligence all yearly subscribers receive with this number, a Christmas Gift in the form of a Giganitic Supplement, the full size of the BAZAR itself, filled with useful and beautiful designs that can be used as patterns in fashioning many articles suitable for Holiday Gifts; also designs for printing on china, silk and satin, for embroideries, etc., etc. The proprietor states that these designs, if purchased of a dealer, would cost ten times the price of the BAZAR. The subscription price of ANDREWS' BAZAR is \$1 a year, and every subscriber is entitled to a premium, and if they begin with the December number, they will secure the Christmas supplement. W. R. Andrews, N. Y.

One of the most useful and popular journals coming to our table is the American Agriculturist. The number for December 1st is illustrated with a full Hundred of Original Engravings and sketches, that convey practical information directly to the mind more plainly than words can. About 150 articles and items are given, including Work of the Month; Exposures of Humpbugs; Great Grain Exports; A \$2,200 House, with full Plans and Specifications; Cheap Cisterns; Road Culverts, well illustrated; Pear Blight; by Professor Burrill; Good Hints on Colds, and Catarrhs; many labor-saving devices and conveniences illustrated; full chapters on Housekeeping, and for the little folks, etc., etc. The next number will begin the 40th annual volume, and it should have a place in every family, in city, village, or country. Terms, \$1.50 a year; 3 copies, \$4; 4 copies, \$5; single number, 15 cents; one specimen, 6 cents. Orange Judd Company, New York.

THE SANITARIAN.—With the December number, The Sanitarian closes its eighth volume, and an index of the whole eight volumes, 1873 to 1880, inclusive. With the evidence of this index before the reader, there is no risk in stating that The Sanitarian is a most complete cyclopedia of practical sanitation. In this publication there is choice collection of essays and excerpts by equally numerous and distinguished sanitarians, comprehending all branches of sanitary science. The leading papers of this number are: How to Avoid Yellow Fever; The Dangers of Childhood; The Final Sanitary Report on the U. S. S. Plymouth; Quinine Production in India; Menu; The Editor's Table. \$3.00 a year; 30 cents a number. The Sanitarian, New York.

The January, 1881, number of the BAPTIST TEACHER, published by the American Baptist Publication Society, appears with a new title page, and enlarged from 36 to 48 large 8vo pages. Notwithstanding the additional outlay, the price remains the same; 50 cents per copy in clubs of five and upwards. It is issued with the following interesting table of contents: Editorials: A Fresh Start; Plus Ultra; Adaptation; Bring Him to Me; Faithful unto Death; Blackboards. Contributions: Making the Soul Felt, by Rev. O. P. Eches; Diamonds, by Rev. Dwight Spencer; Baptist Training School, by Eli S. Reinhold; News and Notes: Bible Lessons; Teacher's Record, etc. Taking into consideration the size of this Magazine, and the character of its contents, the Society claims that it is the cheapest work of this kind published.

INTERMEDIATE QUARTERLY.—One of the new candidates for popular favor among Baptist Sunday-schools is the Intermediate Lesson Quarterly, prepared by Mrs. M. G. Kennedy, and issued by the American Baptist Publication Society. It is a bright and attractive magazine of thirty-two pages, with an engraved cover, an illustration of each lesson; Map of Palestine; Dictionary; Lesson Selection; Golden Text; Lesson Story; Helps to Study; Questions; "Lessons for Us"; Home Searchings; and "Daily Mania." The features in common with its larger companion issue, are "The Advanced Bible Lesson Quarterly" and the "Order of Service," and "Review Programme." The Hymns (without music) are also the same as in the other.

Among the contents of OUR YOUNG PEOPLE, a new paper for boys and girls, we note the following: A Strange New Year's Day; Bad Books; A Golden Rule for Avoiding Sins; The Great Master; True Courage; Company of the Bible; A Word at the Start; Dressing and Dancing; New Year's Resolutions; The Week of Prayer; The Sunday Stone; Dorothy's Ride; by Mrs. Mary E. Bradley; Oh! the Happy Child; Tempted and Penitent; We Come and Go; Lillian's Trouble; A Sister's Sympathy. Work and Play.—Questions on the January Lessons; Books worth Reading; Puzzle Department, etc. Published by the American Baptist Publication Society.

ALABAMA NEWS.

Corn is selling at 85 cents a bushel in Greenville.

There are 1719 more whites than blacks in Butler county.

There are 19,902 more blacks than whites in Lowndes county.

A negro man was killed near Huntsville while resisting arrest.

Fifteen families from Georgia have settled in Marshall county in the last few days.

W. O. Winston, of Sumter County, lost 25 bales of cotton in a field that was overflooded.

Mr. Thos. Merriwether, of Bullock county, lost his gin house and six bales of cotton by fire.

The rails for the extension of the Pensacola and Selma railroad have been unloaded at Pensacola.

A new steamer, the W. H. Gardner, with the capacity for 1,000 bales of cotton, is on her first trip up the Bigbee, from Mobile.

Rev. F. B. Webb, of Union Springs, was chosen Moderator of the East Alabama Presbytery, which met at Milton, Florida, last week.

The population of Jackson county in 1870 was 19,470. The new census of 1880 gives it a population of 25,184, an increase of 5,714 in ten years.

Rev. A. R. Holderby, pastor for several years past of the Presbyterian church in Tuskegee, has resigned the charge, in order to accept another in Louisville, Ky.

Among the proceedings of the Presbyterian synod of Alabama, at Pensacola, is the appropriation of \$4,500 to the Orphan's Home, at Tuskegee, each of the 18 churches of the Synod to raise its pro rata share of the amount.

Mr. Posey Gordon, living on the King place, near New Bern, Hale county, while laboring under a temporary fit of insanity, took his life by shooting himself and subsequently cutting his throat. A failure in his crop caused the unfortunate affair.

The schooner John McAdams, late from Mobile, was lost in the Gulf, 50 miles from Vera Cruz, recently, with her cargo of lumber and shingles. It is surmised, the News says, that the crew took to their boats, and tidings of their safety may be reported. It was found bottom up.

The Ozark Star says: Mr. John Cain, of Asbury, sold here Tuesday two bales of cotton, which he says he gathered from three-quarters of an acre which has been in cultivation over forty years. The cotton was classed low middling, and was sold at 10 1/2 cents per pound, cash.

The cotton receipts in Eufaula for the season to date, aggregate 27,791, with shipments to date of 24,984, leaving a balance on hand, not including what may have been carried over from last season of 2,807. These receipts are against 19,598 for the same time last year, an increase over last year of almost one-half.

The Columbia Enterprise says: Mrs. Knight has most clearly demonstrated that ginger can be successfully raised in this latitude. She has a most flourishing bed of this plant, and this office is indebted to her for a cutting with its beautiful top. Mrs. Knight started with a small cutting brought from Tampa, Florida.

Maj. George B. Clithair, of Mobile, who started an orange grove on Hermitage Island a year ago, will realize a hundred thousand oranges on this year's crop. As many of his trees were young and not bearing, he expects to realize an increase of a million in ten years. This orchard consists of fifteen hundred orange and a hundred peach trees.

The Mobile News reports that a mutiny occurred on the steamer Mary, and that Capt. Quill had a leg badly damaged in the melee. The guilty parties have been arrested and placed in irons by United States Marshal Osborn, and were undergoing examination, yesterday, before the United States Commissioner. Capt. Quill is unable to be on duty, and his boat remains in port for repairs. The particulars of the mutiny will be given after the report of the case before the Commissioner.

The report of the permanent committee of the Orphan's Home at Tuskegee, made to the Alabama Synod of the Presbyterian church at its late session in Pensacola, shows that twenty-five orphans have been clothed, fed, lodged and instructed by that institution during the past year. A little over \$2,000 has been spent in support of this institution. The resignation of Rev. A. R. Holderby as Superintendent was accepted and the appointment by the executive committee, of Rev. G. R. Foster as his successor was confirmed.

The Gainesville Reporter says that "Hale," a dog, constant friend and associate of the children of Col. Jno. J. Jolly, known in the communities where he has lived as "Hale Jolly," died from grief on the 9th ult. He was the constant companion of little Jno. J. Jolly, who died on the 2d ult., and was his regular attendant and friend. After the burial of little John, of which "Hale" was an eye-witness, the dog refused to eat or drink, and died one week after. This may appear strange, but it is true.

The Scottsboro Citizen reports a cold blooded murder which was perpetrated near Fackler, Jackson county. John Colbert, Pink Davis, another white man and two boys were out opossum hunting one night not long since in the Fackler neighborhood, when Davis, without any provocation, knocked Colbert down with an ax. Colbert was hit on the back of the head. He lived seventeen days, and died. "The hunters were going along quietly and talking and joking, when the murderer knocked his victim senseless to the ground. It seems that Colbert whipped or slapped Davis when he was a boy, and that Davis vowed that he would kill him if he ever lived to be a man. The murderer is now in jail.

MARRIED.

On the 25th Nov., in the town of Cropwell, at the residence of Rev. L. Law, by Elder W. W. Kidd, Mr. H. C. Davis to Miss M. J. Law, all of St. Clair Co., Ala.

On the 5th inst., by Rev. A. T. Sims, at the residence of the bride's father, near Starlington, Butler county, S. D. Sawyer, of Brooklyn, Conn. county, to Miss E. A. Ryan. May happiness be their portion, and blessings attend their pathway.

Death of Judge F. M. Hill.

It is an excessive grief that we announce the death of Judge Francis M. Hill, which occurred at his residence, near Lott's Ferry, Choctaw county, on the morning of the 23d inst. He was in the fifty-first year of his age. He was an honest, candid and true man, and an upright and exalted Mason. A wife and two little daughters are bereaved by his death.

Mr. Sterling, Nov. 29, 1880.

Little Winn.

Saddened by the loss of our little one, we are the better prepared to sympathize with the parents of Little Winn Courts Breedlove, who died in Adairville, Ky., Oct. 25th, 1880, aged three years. Our darling had only come before, and their dear, lowly little graves will constantly remind us that they are safe from all life's chilling blasts, and that our journey, though long, is brief, or low-land and river to them.

Good-bye, little Winn, till a happier day. When we'll cast our tears and sorrows away. M. J. N.

Mrs. J. J. Bryant.

Death has again invaded our midst and claimed for its victim our much loved and lovely sister, Mrs. J. J. Bryant, wife of Bro. James Bryant, who died at the residence of her husband, near Benton, Nov. 27, 1880.

Frail and delicate from childhood, she would say for Heaven's sake, to give up her little one, always with a murmur, though her heart was almost breaking, she resigned her precious ones to the God who gave them, and she has three little ones to greet her in heaven. As an invalid, for a few months she was unable to leave her bed, and she was always with a murmur, though her heart was almost breaking, she resigned her precious ones to the God who gave them, and she has three little ones to greet her in heaven. As an invalid, for a few months she was unable to leave her bed, and she was always with a murmur, though her heart was almost breaking, she resigned her precious ones to the God who gave them, and she has three little ones to greet her in heaven.

December 1st, 1880. M. L. R.

Cawthon & Coleman, Druggists, Selma, Ala., make a specialty of Good Lamp Chimneys, and sell them for the same price that is asked for inferior ones.

The habit of running over boots or shoes corrected with Lyon's Patent Heel Stiffeners.

This best, cheapest and most convenient article for the correction of the Foot and the Heel. For sale by Cawthon & Coleman, Druggists, Selma, Ala.

\$100.00 A Month.

Can be made by energetic business men, with little or no capital. Business light, pleasant and permanent. Call on or address by mail, M. E. ABNEY, Opera Building, Selma, Ala.

Brilliant Shoe Polish stands without a rival. It will not rub off or soil the shoes when wet. For sale by Cawthon & Coleman, Druggists, Selma, Ala.

Eminent Dr. W. F. Stewart, Baltimore, writes: "I confidently recommend Golden's LIQUID EXTRACT or Syrup for consumption, debility, weakness, &c. I have tested it with universal success. Sold by all druggists."

Our Club Rates.

We will send any of the following periodicals and the ALABAMA BAPTIST to any address on receipt of the amount named in the column headed price of both. By this means you will secure a great reduction. Price of Both. American Agriculturist, \$1.50. Harper's Young People, 1.50. Harper's Magazine, 1.50. Harper's Weekly, 1.50. Christian Herald, 1.50. Ala. Farm Journal, 1.50. Southern Argus, 1.50. Courier Magazine, 1.50. Demorest's Magazine, 1.50. Godey's Lady's Book, 2.00. Plante's Journal, 2.00. Philadelphia Times, 2.00. Our Home, 1.00. Harper's Bazar, 4.00. The Nursery, 1.50. Baptist Family Magazine, 1.00.

SELMA MARKS.

Corrected weekly by Gary & Raymond, Wholesale Grocers, Water Street. CORN—Good Middling, 12 1/2; Middling, 12; Bad Middling, 11 1/2; White, 12 1/2; Yellow, 12; Red, 11 1/2. RICE—Hull, 12 1/2; Husk, 12; Broken, 11 1/2. SUGAR—Cane, 12 1/2; Beet, 12; Molasses, 11 1/2. LARD—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. BUTTER—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. EGGS—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. CHICKENS—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. DUCKS—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. TURKEYS—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. PORK—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. BEEF—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. MUTTON—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. LAMB—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. VEAL—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. CATTLE—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. HORSES—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. CARRIAGES—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. FURNITURE—No. 1, 12 1/2; No. 2, 12; No. 3, 11 1/2. 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THE FAMILY CIRCLE.

Our Baby.

Two little shoes,
Out at the toes,
Wherever mother goes,
Soleed gingham dress,
Put on just now,
They do get so dirty,
No one knows how,
Little black face,
Black each wee hand,
Been making mud pies
And playing in sand,
Dear, precious head,
Tousled and rough,
Bright, laughing eyes,
Can't see enough,
This is our baby
All day.

Two little feet,
Roy and bare,
Two chubby hands,
Folded in prayer,
Tired little head,
Dark-ringed with hair,
Soft baby face,
Dimpled and fair,
Pansy-blue eyes,
Heavy with sleep,
Silvery sweet voice,
Lipsing, "Father, us keep,"
This is our baby
At night.

Waiting for the Grist.

"It is strange," said a gentleman who sat next to me in the car, and with whom I had struck up quite an acquaintance, "what an influence a look, a word, or the little act of a perfect stranger will sometimes have upon a person."

"Yes," said I; "more than any of us realize."

"It was the simple act of a stranger that changed the whole course of my life."

"Indeed! How so?"

"When I was a boy my father moved to the then Far West—Ohio. It was before the days of steam, and no great mills thundered on his riverbanks, but occasionally there was a little grist mill by the side of some small stream, and hither, whenever the water was up, the whole neighborhood flocked with their sacks of corn. 'First come, first served.' Sometimes we had to wait two or three days for our turn. I generally was the one sent from our house, for, while I was too small to be much account on the farm, I was as good as a man to carry grist to mill. So I was not at all surprised one morning when my father said, 'Henry, you can get up old roan and go to mill to-day.'"

"Saunders' mill was ten miles away; but I had made the trip so often that it didn't seem far. I believe one becomes more attached to an old mill than to any other building. I can see just how it looked as it stood there under the sycamores, with its huge wheel and rough clap-board sides."

"When I arrived, I found the North Branch and Rocky Fork folks there ahead of me, and I knew there was no hope of getting home that day; but I was not at all sorry, for my basket was well filled with provisions, and Mr. Saunders always opened his big barn for us to sleep in; so it was no unpleasant time we had while waiting for our grist. This time there was an addition to the number that had been in the habit of gathering, from time to time, in the old Saunders barn, a young fellow about my own age, probably a little older. His name was Charley Allen, and his father had bought a farm over on the Brush Creek road. He was sociable and friendly, but I instinctively felt that he had more manners than the rest of us. The evening was spent, as usual, in relating coarse jokes and playing cards. Although I was not accustomed to such things at home, I had become so used to it at the mill that I had long since ceased to shock me, and, indeed, I was fast becoming a very interested spectator."

"Well, boys, it is time for us fellows to go to roost," said Jim Finley, one of the greatest roughs on the Rock Fork, as he threw down his pack of cards and began to undress. We all followed his example, although it was not much undressing we did to sleep on the hay-mow; but we were so busy with our own affairs that we did not notice Charley Allen until Jim exclaimed, 'Heyday! we've got a parson here; he hev!' Charley was kneeling by the oats-bin, praying. Jim Finley's jest met with no response. The silence was only broken by the drowsy cattle below, and the twittering swallows over-head. More than one rough man wiped a tear from his eyes as he went silently to his bed on the hay. I had always been in the habit of praying at home, but I never thought of such a thing at Charley Allen's. As I laid awake that night in the old barn, thinking of Charley Allen's courage, and what an effect it had upon the men, I firmly resolved that in the future I would do right. I little thought how soon my courage would be tested. Just after dinner I got my grist, and started for home. When I arrived at Albright's gate, where I turned off to go home, I found the old squire waiting for me. I saw in a moment that something had gone wrong. I had always stood in the greatest awe of the old gentleman because he was the rich man of the neighborhood, and now I felt my heart beginning to beat very fast. As soon as I came near he said, 'Did you go through this gate yesterday?' I could easily have denied it, as it was before daylight when I went through, and I quite as often went the other way. Charley Allen kneeling in the barn came to my mind like a flash, and before I had time to listen to the tempter I said, 'Yes, sir, I did.'"

"Are you sure you shut and pinned the gate?" he asked.

"This question staggered me. I remembered distinctly that I did not. I could tell the pin out without getting off my horse, but I could not put it in again; so I carelessly rode away, and left it open."

"Out with it; tell just what you did!"

"I left it open," I said, abruptly.

"Well, you left the cattle in, and they have destroyed all my early potatoes—a terrible piece of business!"

"I'm very sorry, I'd—"

"I'm not sorry," said Mr. Saunders, "but I'm not a farmer, and I don't know how to raise potatoes. I'm a lawyer, and I don't know how to raise lawyers."

"I'm not a lawyer, either," said I, "but I'm a student, and I don't know how to raise students."

"I'm not a student, either," said Mr. Saunders, "but I'm a farmer, and I don't know how to raise farmers."

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"I felt very badly about the matter, for I was really sorry that the old gentleman had lost his potatoes, and then I expected to be severely reprimanded at home; but I soon found that they knew nothing of the matter, and after several days had passed, I began to rest quite easy. Alas for human hopes! one rainy afternoon I saw the squire riding down the lane. I ran off to the barn, ashamed to face him, and afraid to meet my father. They sat on the porch and talked for a long time. At last my curiosity overcame my fear, and I stole back to the house, and went into mother's room to see if I could hear what they were talking about. 'Why, the boy could be spared well enough, but he don't know anything about the business,' said my father. 'There is one thing he does know,' said the squire, 'he knows how to tell the truth.' He then related the circumstance which I so much dreaded to have my father hear. After he had gone, my father called me to him and told me that the squire was going to start a store in the village, and wanted a boy to help, and that I could go if I wanted to. I went, and remained in the village store until it blossomed out into a city store; and people say that I got my start in life when I entered Albright's store, but I will always maintain that I got it while I was waiting for the grist."—*Albion B. Remick, in Sunday-School Times.*

The Honest Rumseller.

As there is some little interest in our town about petitions, granting license, etc., also for the benefit of all concerned in the "temperance move," I submit the following from the National Temperance Society and Publishing House, 58 Reed street, New York, where much more of a similar kind can be found:

Friends and neighbors:—Having just opened a commodious shop for the sale of "Liquid Fire," I embrace this early opportunity of informing you that I shall commence the business of making drunks, paupers and beggars for the sober, industrious and respectable portion of the community to support.

I shall deal in "familiar spirits" which will excite men to deeds of riot, robbery, and blood; and, by so doing, diminish the comforts, augment the expenses, and endanger the welfare of the community.

I will undertake, at a short notice, for a small sum, and with great expedition, to prepare victims for the asylums, the poor houses, the prisons and the gallows.

I will furnish an article which will increase the amount of fatal accidents, multiply the amount of distressing diseases, and render those which are harmless incurable.

I shall deal in drugs which will deprive some of life, many of reason, most of property, and all of peace; which will cause fathers to become fiends, wives widows, children orphans and all mendicants.

I will cause many of the rising generation to grow up in ignorance, and prove a burden and nuisance to the nation.

I will cause mothers to forget their offspring, and cruelty to take the place of love.

I will sometimes even corrupt the ministers of religion, obstruct the progress of the gospel, defile the purity of the church, and cause temporal, and spiritual, and eternal death; and if any should be so impertinent as to ask why I have the audacity to bring such accumulated misery upon a comparatively happy people, my honest reply is—Money.

The Spirit Trade is lucrative, and some professing Christians give their cheerful countenance.

I have a license; and if I do not bring these evils upon you, somebody else will.

I live in a Land of Liberty.

I have purchased the right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom.

I pledge myself to do all I have herein promised. Those who wish any of the evils above specified brought upon themselves or their dearest friends, are requested to meet me at my Bar, where I will, for a few cents, furnish them with the certain means of doing so.—*X. in the Capital.*

Beating His Wife.

The story was all over town. Everybody was talking about it. It was too bad, they said. What was too bad? Why, the new minister had been beating his wife! Was it possible? Yes; there could be no doubt about it. Mrs. S., who lives next door, heard a shriek about ten o'clock last night—a woman's shriek—from a chamber in the rear of the house. She looked across, and through the curtain she could see a man and woman running about the room in great excitement. He was flourishing a stick, and striking with it. The blows could be plainly heard. And as he struck, she screamed.

Mrs. S. could hardly sleep, she was so excited by what she had seen. She was up early next morning. She hurried through her breakfast, and then started out—to see the poor abused minister's wife, and comfort her? Not a bit of it. She went to Elder A's, found the family at the table and told the news. Then she floated on to Elder B's and Deacon C's, and over half the town. The half that she had not time to call on soon heard it from the other half, and before noon there was a great excitement in Ballville.

The officers of the church discussed the matter with heavy hearts. Such disgraceful conduct could not be endured. Something must be done. But what? Call at once on the minister and his wife and inquire into the matter? Oh no; that would not be dignified and official. Besides, there could be no doubt about it. Did not Mrs. S. see the beating with her own eyes? So they called a meeting of the session, and summoned the minister and his wife. He to answer to a charge of unministerial conduct, and she to testify in the case.

They came, greatly puzzled and surprised. The case was gravely

stated by the senior elder, when the culprit and witness burst into a loud laugh. Checking themselves, when they saw how serious and sad the session looked, they explained.

The minister's wife, though an excellent woman who loved everybody, and especially her husband, did not love rats. But the house having been vacant for some time, the rats had taken possession. When they went to their chamber a huge rodent ran under the bed. The wife screamed. The husband caught up a stick and tried to kill the intruder. Every time he struck at and missed the rat the lady screamed again. How could she help it? It was an exciting scene, and must have looked very funny to their neighbors who were watching through the curtained window. They laughed heartily when it was all over, and the rat was dead; and they could not help laughing whenever they thought about it.

The session were in a fix. They were down on Mrs. S. for making fools of them. They asked her, "Why didn't you go over to the minister's and make sure about the matter before you reported it?" And she retorted, "Why didn't you go and inquire into it before you called a meeting?" And all the town that talked yesterday about how the minister abused his wife, is talking to-day about what an awful gossip Mrs. S. is, and how she fooled the elders of our church.

I am mortified and disgusted. Is there any way to cure these mischief-making gossips? Would it be right to hang them? It seems to me that that passage in the third chapter of James about the tongue ought to be printed in big letters on a card, and hung up in all our churches. Don't you think so?

Your constant reader,
SOLOMON SLOW

—The Occident.

How the Story Grew.

As Kitty Coleman and Maggie Weir were going to school one morning, Kitty said,—

"I was over at Uncle Fred's last Saturday, and came near staying too late. We had such fun that I did not notice how near the sun was to setting, and I was very much afraid I might meet a tramp."

"Did you meet any one?" inquired Maggie.

"No one but Johnnie Gates; he was coming down the hill whistling, and with a great big watermelon under his arm; I was scared at first, but when I saw who it was, I got over it."

At recess, Maggie said to Mary Ford,—

"Kitty told me that she saw Johnnie Gates carrying a great big watermelon home Saturday evening. Wonder where he got it and what he is going to do with it?" Before school, Mary whispered to Sallie Bates, "Johnnie Gates was seen carrying a great big watermelon Saturday evening. I wonder if he got it honestly."

"Mr. Hart's melon patch was robbed about that time; maybe that's where it came from," answered Sallie.

At noon Sallie told Susan and Jennie,—

"I know something, and I'll tell you if you won't breathe it to a soul."

"Oh, no, we won't," cried both girls, in one breath; "what is it?"

"Why, Johnnie Gates robbed Mr. Hart's melon patch one night last week."

"Oh, dear, isn't that awful!" exclaimed Susie.

"I always thought that Johnnie was not so much better than the rest of us, for all he made believe he was so honest," said Jennie.

"He couldn't have done it alone," Sallie said.

Whereupon Jennie hastened to a group of school-children, who were in the house, and told them, "Johnnie Gates and a lot of other boys had robbed Mr. Hart's melon patch and destroyed all they could not carry away."

Just at that moment Johnnie himself came in whistling, and looking like anything but a thief.

"O, girls! get together quick; I've got something for you, and it is most school-time."

The girls looked at each other, and with little movements of disgust, turned away.

"Why, what's the matter with you all? hurry up, as the bell will ring," cried Johnnie.

"We know what you've got, Johnnie Gates," spoke up Sallie, "and we don't want any of your old stolen melon, and I think you should be ashamed of yourself."

"Who says I stole a melon?" cried Johnnie, in an excited tone; "I guess he'd better not tell me so. I was over at Uncle Henry's Saturday night, and he gave me a splendid one, and I saved it off purpose to give you all some; but if that is the way you are talking about me, you may do without."

"Well," said one of the girls, "that is what I heard, anyway."

"Who told you, I'd like to know."

Then all began to talk at once, and because so excited that they did not notice that their teacher was in the room until she spoke to Johnnie, asking him to explain the cause of the confusion. Then she carefully examined into the matter until she found that all came from Kitty Coleman saying that she had met Johnnie with a melon.

The children had taken part in the story felt somewhat ashamed of themselves, when they saw how much the story had grown in their hands.

The teacher said, "I hope every one of you will learn a lesson from this incident and just now, before the habit becomes fixed, resolve that you will tell nothing but what you know to be true, and that what you do tell, you will tell exactly as you heard it; and not tell anything to injure another, even if it is true. I hope Johnnie will forgive you, and that you will never forget the lesson you have learned to-day."

I am glad to say that Johnnie did forgive them, and gave them a piece of the melon all around; and I hope that neither he nor any of my little readers will grow up to be tattling, gossiping men or women.—*Morning Star.*

FARM AND HOUSEHOLD.

Wild Plum Jelly.

Pour boiling water over your plums, turning it off immediately—this is for the purpose of extracting the bitter taste in the skins. Steam the plums in a stone jar or covered pan over boiling water, until they crack so that the juice runs out. Put them into a colander and let them drain, but do not press them. Boil this juice twenty minutes, meanwhile heating the sugar on plates in the oven (pound for pint) so hot that you cannot bear your hand in it. Put the hot sugar into the boiling juice, and boil all together a few minutes.

Cabbages.

Leave out until heavy frost and the ground is about to freeze, then pull and place heads down in rows and cover the heads with a few inches of earth. Where there are many a plough may be used in covering them. Two furrows turned upon the heads will do the bulk of the work and the spade and hoe will finish the covering. A common method in family gardens is to dig a trench, where water will not stand, a little deeper than the height of the cabbages, set the cabbages in the trench close together, with what earth adheres to the roots. As the weather gets cold put on a little straw, and when winter fairly sets in complete the covering to several inches of straw and put boards over the whole. Soft heads thus stored will become hard and excellent by spring.

The Cotswold Sheep.

Mr. Joseph Harris has the following in praise of this breed:

"If well fed and provided with dry quarters under foot there are no sheep that will stand exposure to the weather better than the Cotswolds. The Cotswold ewes are good breeders and good nurses. They frequently have two strong lambs, and occasionally three at a birth. I have never had a pure bred Cotswold ewe in the flock that would not breed. We let the ewes have their first lambs when two years old, and they frequently continue to be good breeders until ten years old. The Cotswolds are the hardiest of all the English breeds of sheep. Of all the well established breeds the Cotswolds are the largest. The celebrated experiments of Lawes and Gilbert proved beyond all question that the Cotswolds produced more mutton and more wool than any other breed; and not only this, they gained more in proportion to the food consumed than any other breed."

Raising Pears.

An Indiana fruit grower considers undue forcing to be in most cases the reason why farmers experience so much difficulty in raising pears. He says, "Pear trees being more costly than other fruit trees, are generally planted in the richest soil and more highly cultivated than other trees, the result of which is an undue forcing; a premature growth and also a premature death. Any one, upon a moment's reflection, must know that unripe wood, full of sap, is more apt to suffer from severe freezing than that thoroughly ripened. Hence the winter killing and summer blight of so many fine fruit trees. Then to raise pears; plant on thin, dry soil, where the trees will grow slowly; use a solution of copperas as a wash, head back well and do not be in too much haste and you will get fine pears in due time and plenty of them. The pear may be readily grown on apple stocks by grafting, also upon the wild crab; the only objection is that the pear graft will grow faster than the others."

How to use Hen Manure.

Dry muck, loam or other earth will retard or prevent the fermentation and hold the ammonia that is formed. Water enough to keep quite wet will do the same in cool weather. Plaster with enough moisture will also absorb the ammonia, but dry plaster will not. The custom of mixing lime and ashes with hen dung is wrong. They drive out the ammonia instead of holding it. Mouldiness implies and smell of ammonia proves decomposition and loss of ammonia. But the smell of ammonia is extremely pungent, and unless it is very strong not much loss need be feared. Since the chief fertilizing ingredient of hen dung is nitrogen, and it has so little phosphoric acid and potash, it is rather a stimulating rather than a lasting manure. Many farmers use it for corn. But nearly all of our experiments imply that this is poor practice. It sets the soil, but little help from nitrogen, and responds best to phosphoric acid and potash. A little in the hill, however, well mixed with earth, may be very useful to give the crop a start. Hen dung is useful for potatoes, garden vegetables, or, indeed, almost all crops, including strawberries and other small fruits.—*Ex.*

Selection of Breeding Stock.

The art of breeding may be summed up in the one word, selection, or it may be expressed in the common rule of good breeding—"Always select the best." To be able to tell the best is the most difficult point in the breeding of farm stock. The successful breeder must have a clear idea of the qualities sought, and the quickest and best method by which such ends may be reached. He must necessarily be keen of sight to observe the good and bad points, and the causes by which they have been brought about. His judgment must be of the best to suggest remedies for defects, and new methods for bringing out valuable characteristics. "He will prove himself the most successful breeder who can select with the most correct judgment." Edward H. Mearns, whose breeding in sheep has been so successful, once said, when asked what proportion of the rams bred by himself he would willingly use in his own flock, answered, "Not one in three hundred." This is but an instance of the care, skill, judgment, and we may add, present sacrifice exercised by the true breeder. We have said that in profitable breeding the selection must be for a distinct and well defined purpose. The first principle in stock breeding was the selection of animals adapted to the circumstances of the given farm, its size, quality of food, etc. The ancients knew that the breeds of animals that had lived for a long period of time on hard fare and a poor soil, would do better on moderate land than those that had the highest kinds of keeping. Animals are much like plants, as they do not thrive well if transplanted from a rich to a poor soil.—*American Agriculturist for Nov. 1.*

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An Old Farmer's Wisdom.

One who has tilled the soil for forty years, and meantime accumulated a competence and given his children a good education, says his experience has taught him these things: 1. One acre of land, well prepared and well cultivated, produce more than two which receive only the same amount of labor had on one. 2. One cow, horse, mule, sheep or hog well fed, is more profitable than two kept on the amount necessary to keep one well. 3. One acre of clover or grass is worth more than two of cotton where no grass or clover is raised. 4. No farmer who buys oats, corn, wheat, fodder and hay, as a rule, for ten years, can keep the sheriff away from the door in the end. 5. The farmer who