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COMMUNICATIONS.

Bible View of Baptism Refuted.

Section 3. For what had was Christ baptized?

Mr. Boland in attempting to answer this question, tries in the first place to show what Christ was not baptized for. He says, "Not as an example to his followers, they are baptized to get into the church, but Christ was already a member of the church, &c." All the Jews and all that John baptized, and all that Christ baptized (by his disciples) were members of this church, in the same sense that Christ was. Some of those members of the church rejected the counsel of God against themselves, in not being baptized by John, just like Mr. E. is rejecting the counsel of God in not submitting to Christian baptism. For he is certainly doing what some of those members of the church did, making void the commandments of God by his traditions. We pass several things, such as "Christ joining the church in infancy to give us an example—and not being baptized in the name of Father, Son and Holy Ghost," &c., as being unworthy of notice. He next says, "Christ was baptized three years before gospel baptism was appointed." If Mr. Boland is correct, Christ was baptized three years before John commenced baptizing and preaching. Mark says, "The beginning of the Gospel of Jesus Christ the Son of God. He came to preach the Gospel of the Kingdom of God, and to baptize with water." John's preaching and baptism were certainly gospel. Mark's evidence is true.

Mr. B. next repeats the question and answers it thus: "To consecrate him a priest." He then offers the following evidence: "The Jewish priesthood pointed to Christ; the Levitical priesthood was to culminate in him, and be abolished by him. Christ was baptized at thirty years of age—just the age the law required a priest to be when consecrated. When Jesus demanded baptism, John refused; Jesus reminded John that the law required it. Therefore in all things it behooved him to be made like his brethren (the priests), that he might be a faithful high priest. Christ was to be anointed above his followers, the priests. They with oil; he with the Holy Ghost. Immediately after his baptism or consecration, the Holy Ghost descended upon him." This is Mr. B.'s evidence, except two other points which we will notice presently. Upon this he asks his readers to render their verdict in favor of his answer: That John baptized Christ to consecrate him a priest. Can you do it? If you were sworn jurors to render judgment according to law and evidence, you could not—you would not render judgment in favor of his answer. A demurrer to his evidence would throw the case out of court, without the verdict of a jury.

We have been particular to give his evidence, and even some of his conclusions, though all, with any sense, know, that conclusions are not evidence. Any one at a glance can see—whose eyes are not blinded by prejudice—that no part of his so-called evidence, nor all put together, has the least tendency towards proving his answer to be correct.

Again he says, "If Christ was not consecrated a priest according to law, then he could not abolish the Levitical priesthood," &c. Another conclusion, but no proof. But why could he not? He was God manifest in the flesh, and surely he could abolish the old covenant and establish the new without being consecrated priest according to the ceremonial law. He did these things as God and not as a Jewish priest. But Mr. B. says, "If he was ever consecrated a priest, it must have been at his baptism." What a strange conclusion for a minister of the gospel to come to, with the New Testament before him, which says, "The law makes men high priests; but the word of the oath since the law, makes the

Son (high priest) who is consecrated forevermore." Then surely John did not consecrate him by baptism.

But again, he says, "Up to the time of his baptism, Christ had performed no official act, but now he enters immediately upon his official work; therefore his baptism was official." Official means by virtue of office. Then by virtue of Christ's consecration by John's baptism, Christ did all his mighty works. Who believes such nonsense? What acts did Christ ever perform by virtue of an office conferred by John, or any other man? Surely no acts as a priest, for Paul says, "If he were on earth he would not be a priest, seeing that there are priests that offer gifts according to the law."

Mr. B. next says, "Let us assume the most fearful responsibility that I have ever known a minister of the gospel to do. Hear him: 'After his baptism, Christ went into the temple to purge it, and when he had cast out them that sold and bought in the temple, the chief priests came to him and said, 'By what authority doest thou these things?' and who gave thee this authority?' See Matt. 21. The point raised was in reference to Christ's using authority in the temple, which belonged to the priest alone; and Christ answered their question as to who gave him this authority, by referring them to John's baptism; showing that John was a priest, and that the baptism of Christ at the hands of John, was an official act, conferring priestly authority upon him.' Reader, turn to Matt. 21, Mark 11, Luke 20. There you will see that Christ told those chief priests that he would ask them one thing; if they answered him, he would answer them. 'The baptism of John: was it from heaven or of men?' They said, 'We say from heaven, he will say, Why then did you not believe him? But if we say of men, we fear the people. And they answered, and said, We cannot tell. And Jesus said, Neither tell I you by what authority I do these things.' Jesus says he did not tell them; Mr. B. says he did. Jesus knew whether he told them or not; Mr. B. does not know, his reckless assertion to the contrary notwithstanding.

Some reasons why John did not consecrate Christ a priest. John was a priest, that we know of. Luke says of John, 1: 8, "The child grew and waxed strong, and was in the desert till the day of his showing to Israel;" 3: 1-2, "Now in the fifteenth year of the reign of Tiberius Caesar, the word of God came unto John the son of Zacharias in the wilderness." John commenced preaching in the wilderness. The Jews sent priests and Levites from Jerusalem to find out who John was. He was not a priest, or they would have known him. They asked him, if he was not the Christ, nor Elias, nor that prophet, why he baptized? Not a word either by him or them about his being a priest. But if John had been a priest, he could not have consecrated Christ a priest without violating the law. No one could be made priest by law but a Levite. Christ was not a Levite, but of the tribe of Judah. Christ, if he had attempted to exercise priestly authority in the temple, or anywhere else, would have violated the law, and could have been condemned for it. But if John had been a priest and Christ a Levite, John could not have consecrated him a priest, by baptizing him in the river of Jordan, without violating the law, for two reasons: First, "What John did to Christ, in Jordan, was not what the law required to be done to consecrate a priest; Second, Neither in Jordan, nor at Jordan, was the place the law required, but at the door of the tabernacle. See Ex. 29; Lev. 8. Paul said, 'The law made men priests, and that they were made after the law of a carnal commandment. But the word of the oath which was since the law, makes the Son (a priest), who is consecrated forevermore, after the power of an endless life. Paul said, 'The law made nothing perfect.' Then the law did not make Christ a priest, because he is a perfect priest. Paul said those priests were made without an oath, but this (Christ) with an oath." Paul did not know anything about this baptismal consecration of Christ, to make him a priest.

You now see plainly that all Mr. B.'s sophistries and perversions fall to the ground, not even containing a shadow of proof. But the question is still asked, If Christ was not baptized to consecrate him a priest, for what end was he baptized? Let John answer the question. I think he is a more competent witness than Mr. Boland. I do not think Mr. B. likes him much, because he was a Baptist, but I hardly think he will be able to impeach him. John said, speaking of Christ, 'I knew him not, but that he should be made manifest to Israel. Therefore

am I come baptizing with (in) water. He that sent me to baptize with (in) water, the same said to me, Upon whom thou shalt see the Spirit descending and remaining, the same is he who baptizes with (in) the Holy Spirit."

Christ was made manifest at his baptism, not as a Jewish priest, but as the Son of God. John could then say, "Behold the Lamb of God!" Christ's baptism was the sanction of his example given to John's baptism, as a divine ordinance. It was divine because God sent John to baptize. It was from heaven; hence Christ in requiring John to baptize him, and in being baptized himself, ratified the divine precept. P. M. MUGROVE.

Bro. Crumpton's Letter.

[In our opinion it would not be edifying to our readers for us to say more on this subject. In justice to Bro. Crumpton we publish his letter without note or comment. R.]

I wrote a communication some weeks since upon Bro. Renfro's "Short method with Eufaula," and hoped, by stating some facts given privately by Eufaula, not only to put the matter at rest between the contestants, but to rejoice the hearts of all truly interested in the matter, by informing them that Eufaula was, as yet, on orthodox grounds. I really thought Bro. Renfro would be glad to know that he had explained himself privately, and would rejoice to retract the charge of "infidelity."

I hoped, also, that Eufaula would consider his strictures upon Bro. Renfro's "predestination," and change his language—at least leave off "nefarious,"—and that these two gifted brethren would "dwell together in unity."

It is true, and has never been denied, that my purpose was to vindicate Eufaula, as far as his own private expressions and explanations to me would permit, but it is exceedingly uncharitable even to conjecture that my article was an epousal of him or his sentiments. I am sure I criticized Eufaula very closely, and said some things in candor, about his sermon and address, which I would have said of few other men. This I did because I knew he was possessed of all offense.

In true, nor have I ever denied it, that I did, and do, espouse the doctrine of Bro. Renfro—"predestination"—and will soon write upon it for Alabama Baptists, and this controversy grew out of the discussion of this subject; and the only criticism passed upon Bro. R.'s "Short method with Eufaula" was, "May we not ascribe all Eufaula has said and done to something milder than infidelity?" But my good Bro. Renfro writes that I am explaining for Eufaula and Eufaula for me, &c.

I have only written this much to assure all the readers of the ALABAMA BAPTIST of my purpose of "peace and fraternity." I here, and now, call upon God, who knoweth the secrets of all hearts, to witness, that my purpose was to palliate what seemed to be a crime in Eufaula, and induce Bro. Renfro to modify his language, somewhat, and not leave Bro. Eufaula, a Baptist minister in good standing in his church, under a charge which would inevitably destroy the fellowship of the brethren for him and injure his usefulness, unless he could clear himself.

I can write week after week upon this subject and establish my views; but I exceedingly doubt the propriety of such a course. And now, in conclusion, I say, I love both these brethren and believe they love each other. Let us all cease our spite and sarcasms, for the readers of the paper think we are angry with each other.

B. H. CRUMPTON.

Elder W. B. Carter's Resignation.

We, the Missionary Baptist Church of Christ at Gum Spring, in compliance with the request of our much beloved and esteemed pastor, Elder W. B. Carter, do hereby accept his resignation.

Resolved, 1st, That we regret to give him up, and would earnestly and sincerely recommend him to any sister church or churches as a true and worthy minister of the Gospel of Jesus Christ.

The Evils of the Liquor Traffic, and Prohibition in Alabama.

Dear Baptist: The great uprising of the people all over Alabama against the traffic in and use of intoxicating liquors is indeed gratifying to some brethren say wonderful; but when I consider the evils, the absolute wrongs of the nefarious and baneful traffic in liquor, it is no wonder to me that people should rise against it and cry, Enough, stop! I wonder to me is that liquor ever obtained such foothold in the country as it has.

I shall not in this paper discuss the subject of drinking intoxicating liquors. That has, from a social, moral and religious standpoint, been proved to be a crime, and a crime condemned by God himself. And that persons who do not drink at all as a rule, have better health, and live longer than those who drink, even moderately; that they can do more work and endure more hardships in any climate, hot or cold, than those who drink; that they have brighter intellects and purer morals than those who drink; that they make more reliable and better citizens than those who drink. But hoping to awaken still more interest in this matter, I shall speak of the great wrongs which this liquor traffic inflicts on the people.

And first of all I would call attention to the fact that no man, not even the liquor vendors themselves, will assign any motive of public good for engaging in it. Their object in selling whisky is not to benefit any one, but to make money, though it be at the expense of the property and happiness of their fellow men. The liquor traffic tempts men to their ruin, it does nothing else does. And unless it is checked the commonness of the traffic will remove from the minds of the young all conviction of its sin and all ruinous results. Public sentiment must hold the liquor traffic up before the world in its true character, the bane of society, the corrupter of morals, the consumer of wealth and the destroyer of immortal souls. Recently I was talking with a man who said, "I have tried to quit drinking. The tears filled his eyes, and he exclaimed, 'My God! will you pray for me?' That man would be a sober man if whisky was taken out of his way. Judge Noah Davis says: 'An experience now of more than twenty years of judicial life has taught me that more than seven-eighths of the crimes committed in this country, which involve personal violence are traceable to the use of intoxicating liquors, and beside that, a very large percentage of every other class of crime.' A northern writer asks this pertinent question: 'What would you do with a man if he should appear on your streets with a box of snakes, and should tempt persons who did not know the danger to put their hands upon them and thus expose themselves to their bite? Would you tolerate him? But there are hundreds who make it their business to tempt the inexperienced to that which bites like a serpent and stings like an adder.'

The liquor traffic (unhappily men with that which dethrones their reason, turns them into demons, and causes them to murder each other like savages. It destroys the peace and happiness of thousands of homes, and drags men, women and children down to poverty, ignorance, shame and ruin. It destroys the peace of churches, and is the cause, probably, of the loss of more souls than any other one thing. But I can not, in this paper, so well, enumerate the wrongs of this baneful traffic.

Now should we not make a mighty effort to drive the destroyer from our State? Our legislators have been elected and are paid to make laws for the benefit of the people. Laws that will promote the interests and public good of the people. Now let all the friends of society, of virtue and of Christianity work with a resolution and will commensurate with the task till the meeting of the Legislature in February, circulating petitions, and let them be signed by ladies and gentlemen. And let petitions be circulated among the colored people. They will sign the petitions almost to a man when the wrongs of the traffic are shown them. Let the petitions ask for prohibitory laws for your communities and counties as Christian counties have done, or what is better, let the Legislature meet let some influential citizen go in person to the Legislature and present the petition. Let the Legislature meet let some influential citizen go in person to the Legislature and present the petition. Let the Legislature meet let some influential citizen go in person to the Legislature and present the petition.

Money spent on myself may be a millstone on my neck; money spent on others may give me wings like the eagles.—Rev. K. D. Hillecock.

The Monument and Inscription of Si-ngan-fu.

A few issues since a paragraph occurred in the columns of your "Missionary Notes" containing the following statement:

"It is said that a curious tablet has been found in Sienai Province, China, whose inscription shows that Christianity was introduced into China A. D. 636, and sanctioned by Imperial decree in the year 699. The tablet was erected A. D. 781."

This tablet, with its remarkable inscription, was discovered about 200 years ago at Si-ngan-fu, the imperial capital, at the time of its erection, of the Chinese Empire.

Despite the amazing incredulity of Voltaire over its discovery, this tablet supplies a long lost link in the historic chain of Chinese missions. Mr. Huc, in alluding to this subject, says, "Already, as early as the 5th and 6th centuries, we discover traces of the first missionaries who traveled by land from Constantinople to what they called the kingdom of Cathay. These apostles wandered on foot, their staves in their hands, over mountains, along banks of rivers, through forests and deserts, amidst privations and sufferings of every kind, to carry the tidings of salvation to nations unknown to the rest of the world. * * * The discovery of the monument and inscription at Si-ngan-fu proves incontestably that in the year 635 the Christian religion was known and even flourished there. This inscription speaks of numerous churches which owed their erection to the piety of the emperors, and of magnificent titles bestowed on the priest Olophen, who is designated as the sovereign guardian of the kingdom of the Great Law, that is to say, the Christian religion."

The tablet records a persecution against Christians by the Bonzes, beginning in 712, and the ultimate triumph of the former. It states, as a matter of detail, that in 744, upon a visit of a preacher, named Sohan, from Ta-tschin, (the Roman Empire), the Emperor commanded him and six others to perform Christian rites in the palace Him-Kin, and to suspend over the door of the Imperial temple the tablet of the Christian faith. The Emperor is described, together with the official dignity and private virtues of the foreign priest Y-sen, who "rendered excellent services to the State, and acquired, in a high degree, the esteem of the Emperor."

As quoted by M. Huc in his "Travels in the Chinese empire," the inscription concludes in this way: "This stone was prepared and raised in the second year of the reign of Tar-toung, (A. D. 781) at that time the priest Nin-chou 'Lord of the Law,' (chief of the religion), 'governed the whole body of Christians in the oriental countries. Lion-sion-gen, counselor of the palace, and formerly member of Council of War, wrote this inscription.'"

The reference to Kono-tze-y, a Christian statesman and general, whose name shines with the luster of an unusual greatness upon the face of this tablet, must, for brevity's sake, be omitted.

Our Romanistic authority will not do to trust too far, however, in this matter. M. Huc reads on the face of the Si-ngan-fu tablet nothing but Romanism. In a concluding paragraph he says: "There is no doubt, then, that the Christian religion was flourishing in China in the 8th century, since it contained within its bosom such men as Kono-tze-y; but it is probable, nevertheless, that the faithful had many contests to sustain with the Bonzes, and with the Nestorians, who at this epoch, were scattered in great numbers all over the regions of high Asia." (Italics mine.) It is regarded as an historic fact by Anti-Romanists, that "the faithful" referred to as engaged in contests with Nestorians were Nestorians themselves.

M. Huc says that "a magnificent fac-simile of this celebrated inscription may be seen in the Imperial Library at Paris."

N. B. WILLIAMS.
Livingston, Ala., Jan. 1, 1881.

Dear Bro. West: A happy new year to you, and may it be more abundantly prosperous to you and the ALABAMA BAPTIST than any preceding one, and may it be the beginning of a long and prosperous career of usefulness and glory. I am glad to hear of the great and growing medium of communication, the Alabama Baptists, and I trust I am not entirely wrong in saying that "charity which loveth all things," and I rejoice to know that there "lingers in my heart

How to Accomplish It.

It has been my purpose to try and advance some arguments in favor of prohibition in Alabama, but now, after having become better acquainted with the views and feelings of the more thoughtful and peace and order-loving citizens of our State, I have decided that this is unnecessary. It is action that we need now and not argument. We only need that the many thousands of good citizens in our State, who are utterly and bitterly opposed to the use and sale of intoxicating liquors in our midst, and who are ready and willing to do and sacrifice in behalf of prohibition, be convinced that now is the time to act, and to do so.

I cannot believe that the remedy public needs to be convinced that now is the time to act, but yet, it may be that there are many who need to be convinced that such is the case. I doubt not but that the facts in other communities are similar to those in this community. I am by no means the most active, urgent, better and outspoken opponent of whisky in this community, and yet I am the only one, except the ministers of the gospel, who has heard, or is likely to let his voice be let through the public press. These people are not in the habit of giving expression to their views upon paper and through the press, and are unwilling to attempt to do so, in regard to this matter, although so desirous of its accomplishment. No more am I. But some one must write. We cannot dispense with the newspaper, with its widespread influence. And I am sufficiently interested to be willing to be the mouth-piece of the people of this section. Is there not one good man in every community, who is willing to be, and will be, the mouthpiece of the people, and who will let the will of the people be known through the press, secular and religious? Enough upon this point.

As to the how to act, I know of but one thing to be done, viz: Petitions must be circulated and signatures obtained, urging the Legislature to pass prohibitory laws for the State. Now it is necessary that some one take the initiative in this work. Will not every lover of his fellowman and of his community and of the souls of men let this be his peculiar work until it is accomplished?

Inter-communication and Inter-dependence.

"One Lord, one Faith, one Baptism," is at least a part of the professed belief and practice of Baptists.

This of itself necessitates the practice of what is termed close communion; for if open communion is allowed, it is a tacit confession that there is a plurality of baptisms, or that baptism is not at all necessary to a participation in the supper. But is not every one who has professed faith in the doctrines of the cross, and upon such profession and, at his own request, been by a qualified administrator buried with Christ by baptism, entitled to the privilege of the supper, unless his conduct since baptism has been such as to preclude him? Immersion symbolizes the death, burial and resurrection of

tized upon our professed faith in a crucified, buried, risen, and living Christ; and in the general resurrection of the dead. The supper shows forth his death till he come, 1 Cor. 11:26. In it Christ is to be remembered. "This do in remembrance of me," 1 Cor. 11:24. It is between the Savior and the individual communicant, "who has made a credible profession of the Gospel in the mode appointed for his disciples by the Savior." It was not intended to be a test of love or fellowship among Christians, not even members of the same individual, local church, but of our love and obedience to Christ, "who died for us and rose again," and who said, "This do in remembrance of me." I would if I could shut out everything around me but the blessed Savior, forgetting as far as possible my brethren present and participating in the same blessed privilege; close in with the crucified, buried, risen, and living Christ, trying to remember "all his dying groans," and praying him to "remember me."

If the following advantages condensed from able writers upon the subject be true, why not practice inter-communication, and why not have a communion season at the close of our associations and conventions? 1. The supper is a means of strengthening our faith in the Lord Jesus Christ. 2. It affords great consolation and joy. 3. It increases love. 4. It has a tendency to strengthen our minds in the mystery of godliness. 5. It gives us an utter aversion to all kinds of sin, and occasions a hearty grief for it. It has a tendency to excite and strengthen all holy desires in us. 7. It renews our obligations to our Lord and Master. 8. It binds the souls of Christians one to another.

Can a man be qualified to administer an ordinance and at the same time disqualified to participate in it? Not a few of our ministers serve two to four churches for which they administer the ordinances of the Gospel. They have not been baptized into the fellowship of more than one church,—they have not been ordained at the instance and by the authority of more than one church. They cannot hold membership in more than one church at the same time. Therefore in every case the church accepts the services of one in the administration of the supper to whom they deny the qualifications of participating, unless inter-communication is practiced.

A. B. COUCH.
Mobile, Jan. 4, 1881.

It is seriously asserted by a French scientist that the application of a magnetic sand from the Isle of Bourbon rapidly revives diseased plants.

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The phenomenon of phosphorescent fresh meat has been observed in France. Some cutlets of raw pork shone so brightly in the dark that it was possible by the aid of the light thus furnished to tell the time by the watch. The meat did not otherwise differ in appearance or taste from common meat. The phosphorescence disappeared on the sixth or seventh day. The cause seemed to be a condition of the luminosity, so that when the meat began to smell its brightness ceased.

Progress in the Liberty Association.

At a regular quarterly meeting of the Executive Committee of Liberty Baptist Association, held Dec. 24th, 1880, the following resolutions were unanimously adopted:

1st. Resolved, That we recommend to the churches of this association to raise \$500.00 for missions during the present association year—1880-1881, and that our missionary, Elder T. J. McCandless, be appointed as special agent to collect the above amount.

2d. Resolved, That Elder T. J. McCandless receive for his services as missionary for the ensuing association year—1880-1881, the sum of \$300.00.

3d. Resolved, That the Secretary furnish to the agents of each church in the association the above resolutions.

4th. Resolved, That a copy of the resolutions be furnished the ALABAMA BAPTIST for publication.

5th. Resolved, That the Secretary invite Elder T. M. Bailey, State evangelist of the Alabama Baptist State Convention, to visit each church of our union during the coming spring.

By order of Executive Committee.
Geo. D. NORRIS, Secretary.
New Market, Madison Co., Alabama.

Keeping the Good News.

A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said:

"Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. Its fruits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you."

"What!" she said, "do you think I could keep the good news to myself? Do you think that I could be content with having 'all the pardon, and peace, and eternal life for myself, and not go and tell my dear father, and mother how they can get it too? I would go if I had to swim there! Do not try to hinder me, for I must go and tell my people the good news."

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7 "	8.00	16.00	28.00	52.00
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SCIENTIFIC MISCELLANY.

An electric railway experiment is proposed for Paris.

Herr Reulhaus, a German writer, has described an elevated road valley in the Rhine Province, in which the passage of the wind produces musical tones wonderfully like the chiming of bells.

A scientist of Japan has found that the skin furrows at the tips of the fingers vary in different individuals; and he thinks it quite possible that markings may be traced in these furrows peculiar to different races of people.

A great Russian cavern, 145 feet wide and 68 feet deep, has been explored, and found to contain the remains of a prehistoric workshop for the manufacture of stone implements, the whole belonging to two distinct periods in the development of primeval man.

According to Mr. S. E. Peel, several varieties of ants possess the power of producing distinctly audible sounds. He has heard some of these insects at a distance of twenty or thirty feet, the noise being produced by the scraping of the horny apex of the abdomen three times in rapid succession against the dry leaves of the nest.

The solar engine, invented by M. Mouchot, has been so improved by M. Pfrre that eighty per cent. of the sun's heat is made available for use, while M. Mouchot has never been able to utilize more than fifty per cent. This increase of efficiency is due to change of the form of the reflectors and the heaters. With a receiver having a surface of about one hundred square feet, under a clear sky, M. Pfrre boils twelve gallons of water in less than thirty minutes.

The phenomenon of phosphorescent fresh meat has been observed in France. Some cutlets of raw pork shone so brightly in the dark that it was possible by the aid of the light thus furnished to tell the time by the watch. The meat did not otherwise differ in appearance or taste from common meat. The phosphorescence disappeared on the sixth or seventh day. The cause seemed to be a condition of the luminosity, so that when the meat began to smell its brightness ceased.

The fan is of very ancient origin. Tracing its history, the Journal of Hygiene states that the papyrus was one of the first plants used in making fans. In ancient Greece, the first fans were made of branches of myrtle, acacia and plane trees. It was not until the eighth century that the palm fronds of the peacock, and as a new and elegant kind of fan, as the fan-makers have extended, the use of feathers alone came to be discarded, as they were found too pliable and the idea was conceived of placing between each pair of feathers a thin strip of wood. Fans are often mentioned in Latin authors. Plautus refers to the flabellifer, or female slaves, who carried parasols and fans to shade and drive away flies from their mistresses. Fans of peacock feathers remained in fashion through the middle ages, up to the seventeenth century, not only in Italy but in England and France. Fans of ostrich feathers came into vogue gradually, excluding those of peacock feathers, and such fans appear in Titian's pictures. Leaves of palm trees, reeds and ornamental woods are among the substances of which fans are now made in foreign countries.

A late scientific writer defines instinct as "nothing else than an obscure remembrance of experiences which were made by earlier generations. A clear remembrance which extends over the boundaries of our individual life has, it is true, not yet been found among men, but this does not prove anything against the above assertion. Such a remembrance we do not possess even for the complete period of our present life. Our memory does not extend back to the first years of our infancy. It is interrupted by sleep; it may be strengthened by exercise, or weakened by neglect; it may be interrupted by many abnormal states by which life itself is not interrupted. Whether in dreams, or in conditions of abnormal nervous excitement, in hysteria or other sickness, memory is increased, so that it really extends over the period of our so-called individual life, is a question which, although much talked about by humbugs and impostors, might at first arrest the attention whether the memory of man has such an extension, and though even for the human race the contrary may be proven, it nevertheless might be possible that some animals are endowed with a memory which reaches far beyond their so-called individual existence."

Penalty of Wrong-Doing.

The lines of suffering on almost every human countenance have been deepened, if not traced there, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering; no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain, are yet terribly avenged, even in this life. They abridge our capacity of happiness, impair our relish for innocent pleasures, and increase our sensibility to suffering. They spoil us of the armor of a pure conscience, and of trust in God, without which we are naked amidst the changes of life. Thus, to do wrong is to inflict the worst injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever or wherever we violate any moral or religious obligation.—Channing.

Alabama Baptist.

SELMA, ALABAMA, JAN. 13, 1881.

JOHN L. WEST, PUBLISHER.

EDITORS:
E. T. WINKLER, Editor, Selma, Ala.
J. J. D. RENNOLD, Editor, Talladega, Ala.

Entered as the post-office at Selma, Ala., for transmission through the mails, as second class matter.

IMPORTANT TO YOU AND TO US.

A CANDID STATEMENT IN REGARD TO THE ALABAMA BAPTIST.

Judging from present indications, the year 1881 will be one of the hardest years through which the ALABAMA BAPTIST has had to pass. The shortness of the crops throughout the sections of Alabama from which our patronage is mainly drawn, has led fearfully upon our receipts. We have lost one-third of our subscription list within the last two months. The great majority of our subscribers have requested us to discontinue their papers, having stated that they are not able to pay for it, but that they will renew so soon as another crop shall afford them the means. But what shall we do until the harvesting of that crop and the return of our patronage?

For our part, we hope to make the paper as interesting as it has ever been. On the part of our subscribers, we shall expect every man to pay for his paper and to pay promptly. We beg that all our friends will, at once, while the money is in the country, exert themselves to secure for us as many new subscribers and as many renewals of old subscriptions as possible. We suggest that those whose subscriptions will expire during the summer months send on their renewals now. It will be easier for them to pay now, and it will be a great relief to us. We are aware that with many people in Alabama it will be a hard struggle to get through the year. But, brethren, we beg you, in curtailing your expenses, let the cause of Christ, your churches, your pastors, your religious paper be the last to suffer.

From the first of December to the first of January we were compelled to drop from our list nearly 1,000 names of those whose subscriptions had expired and of those who had sent their names as subscribers, but had not sent the money. We deeply regretted the necessity which forced us to this step. But there was no alternative. We kindly and politely stated the facts to these brethren, some of them have become very much offended. We can only assure them again that we retained them on our list just as long as we could. We were losing money and were compelled to drop them. Already brethren are requesting us to continue the paper and wait until the close of the year for the money. We would do so cheerfully if we could, but we cannot. JNO. L. WEST.

A MARTYR IN A PALACE.

It was expected that the present Pope would no longer carry on the role of martyrdom which Pius IX persisted in playing to the last. But he has concluded to continue the comedy. Recently on receiving a pair of white satin slippers, richly embroidered with gold, from some ladies in San Francisco, the afflicted prelate exclaimed:

"These ladies are inspired by sentiments like unto those of the women of the Gospel. In like manner as they followed the Saviour at the time of the Passion on Calvary, when he was abandoned by all, so do these in their affection toward me, whom they see suffering on this Calvary and who, however unworthy, am still his representative and vicar."

This is very sad;—and what is worse, the case is hopeless. A nobler and richer palace than this papal Calvary, the Vatican, the round globe does not sustain. Its pictures, its statues, its staircases, its courts, its chapels, its libraries, its galleries, its apartments, 4,422 in number, and all its appliances and appointments are simply incomparable. He is surrounded by clouds of red-cloaked cardinals, files of Swiss guards in brilliant uniforms of black and orange slashed with red. He is flattered and caressed by countless multitudes. Haughty cardinals swing incense before him as if his throne were the altar of an incarnate God. He claims the widest and mightiest dominion of any man that lives. This position of affluence and honor is the Calvary of which he complains. Poor old gentleman! if such a lot does not content him, the world can do nothing for his relief. He might indeed find comfort in the thought, if he would only admit it, that that loss of temporal dominion which he deprecates as a crucifixion has removed a fatal obstacle to popular education, enlightenment and political freedom. The Papal States know, if he does not, that there is a silver lining to the cloud.

E. T. W.

WONDERS OF PRAYER.

Dr. Yates, one of our oldest and most judicious missionaries in China, reports, through the columns of the *Foreign Journal* for November, the account of numerous faith-cures, performed by a native Chinese preacher. This assistant, who bears the awkward name of P'ay Taz-oo, was preaching at Soo-Chow, on the text, "The light of the body is the eye," &c., when a man with inflamed eyes came to him, and asked whether the preacher could relieve him. P'ay gave the poor fellow some simple application, and urged him to believe in Jesus, who was able to open the eyes of the blind, and to save his soul. In twenty-four hours, the man returned to show him that his eyes were healed. The cure produced the greatest excitement and commotion in the great city. Notwithstanding P'ay's protests that he was a preacher and not a doctor, crowds of the afflicted came to him to be prayed over in the name of Jesus, and were in like manner relieved. One sufferer, who had been given over as a doomed man, and was unable to stand, was brought to him, and, after having been rubbed all over and prayed for, was, that very day, restored to health. And now the applications to the native preacher number from seventy-five to one hundred a day.

Dr. Yates was naturally incredulous of the truth of these wonderful reports. He had received a message from P'ay to the effect that he would not draw his salary, the free-will offerings of those whom he was relieving, being sufficient for support. The account is confirmed by the testimony of teacher Wong, who returned to Shanghai from Soo-Chow; and also by the statements of the Methodist missionaries who are laboring in the latter city. No better evidence can be obtained or demanded. Neither the instrument through whom these wonders are wrought, nor any of the witnesses, undertakes to explain the facts; they content themselves with saying: "These things are so,—and they are very strange."

But now, if these things are so, the widely prevalent conclusion, that the days of miracles have passed, must be revised; and, if not wholly rejected, at least modified. How far we may expect direct answers to our prayers for temporal mercies will perhaps always be a debatable question in practical theology. Lavater maintained that any Christian, who could firmly believe that God would work miracles through him, would be able to do so.

Mell in his ingenious book on prayer, although he would doubtless deny that such results of believing prayer should be called miracles. The objection to this view is that it lacks discrimination and reserve. Every believing prayer must be answered,—but the petition may be answered in a better way than that sought by the worshipper. The thorn in the flesh may not be extracted;—but a richer measure of grace may be given to bear it. And yet we must believe that more abundant direct answers to prayers, even for physical relief and temporal blessings, would be granted, if there were a more simple and childlike faith in the hearts of worshippers. In his *City of God*, Book XXII, § 8, Augustine relates many such instances, of some of which he was an eye witness: one was a case of blindness, another of fistula. We ourselves know of two cases where persons given up by the physicians and seemingly in the article of death, recovered after having been prayed for.

But the opinion of Grotius is more pertinent to the present occasion. He held that Christian missionaries might hope to perform miracles. In support of this belief, Grotius adduced the evidence both of Christians and Pagans, to show that miracles continued long after the apostolic age; that they were facts known to everybody, and as to which there could be no doubt. Grotius, *Op. Theol. Tr. The Objection* Religion, Book III, § 7. The objection urged against this position is that miracles belonged to the first Christian age,—that they were restricted to those early heralds of the gospel, who needed them for the confirmation of Christian truth and the building up of Christian churches. To this objection, however, the reply would be that the present is the first Christian age for China; and that perchance the missionaries, now laboring in that vast Pagan Empire, need as greatly the aid of signs and wonders, as Paul and his companions did, when they traversed the Empire of the Caesars. We shall wait with lively interest the arrival of further intelligence from Soo-Chow. In the meantime, let us commend to God's special blessing the little band who are holding this evangelical advanced post against overpowering numbers,—and let the sacramental host not neglect, and not delay, to send them ammunition and reinforcements!

E. T. W.

If your subscription to the ALABAMA BAPTIST has expired, please send your renewal at once.

AN IMPORTANT ENTERPRISE.

The *Baptist Encyclopedia*, A Dictionary of the Doctrines, Ordinances, Usages, Confessions of Faith, Sufferings, Labors and Successes, and of the General History of the Baptist Denomination in all Lands, with numerous Biographical Sketches of distinguished American and Foreign Baptists, and many Illustrations. Edited by Wm. Cathcart, D. D. Philadelphia: Louis H. Everts.

We are glad to learn that this valuable work, whose contents are indicated by the title page given above, is now in such a state of advanced preparation as to warrant its publication in successive numbers, and the promise of the publisher that the whole volume will duly appear. The parts will be about twenty in number, each of 72 pages, the paper of the best quality and the pictures of men and institutions remarkably well executed. The work will be of great value to all who are interested in the history and progress of the denomination. That it will not be faultless is to be expected, for such an undertaking has never heretofore been made. There will be the usual want of perspective which attaches to all dictionaries. Second rate persons will sometimes take precedence of able men, and important topics will be sometimes overlooked. The fact that but one third of the co-workers of Dr. Cathcart come from the South, where the larger part of the Baptist history of our country has been transacted,—where certainly the vast majority of the Baptists of the world are now living is an unfortunate circumstance. The Southern editors selected are able men (Dr. Renfroe represents Alabama), but in addition to those who were charged with writing the denominational affairs of this or that State, it would have been well if some of the accomplished Southern editors could have also been employed upon the general work of the Encyclopedia. We hope that this suggestion will be considered in the kindly spirit in which it is given. Dr. Basil Manly could afford valuable assistance in this department if the exacting duties of his professorship would allow. We see that, in the account of Baptist missionary work in Africa, no notice is taken of the labors of our Southern Baptist missionaries in that continent which are well worthy of grateful commemoration. These matters, however, we hope to find under some other head. We hope that the work will be in general demand. Its appearance marks an epoch in the history of our denomination.

Every intelligent family and be useful to every minister in our immense membership. E. T. W.

THE OTHER SIDE.

While urging churches to make comfortable arrangements for their pastors, it occurs to us that there is another side to this subject. Have pastors discharged their duties to their churches? Is it not often the case that "poor preach poor pay," or at least inefficient pastoral work and want of organized system, bring inadequate pastoral support and render every thing unsuccessful. Is not this often the case? As it is true of the pastor as of anybody else, "in the sweat of thy face shalt thou eat bread;" if a man in the ministry will have a living, he must work for it; and an occasional sermon for a church is not much work, and does not deserve much remuneration. But this is not the most important matter; the prosperity of the church and the salvation of sinners are the great objects of pastoral and ministerial pursuit; the development of the church in all good works and sound sentiments should have his watchful, prayerful, and constant attention. Now is the time for us all to begin to improve in this important relation. R.

ARRANGEMENTS FOR PASTORS.

Our churches in Alabama are not yet done arranging their plans for the support of their pastors for the opening year. Much is being said about the stringency of the times. Bad crops—a real evil over a large part of the State, makes money scarce; and no men feel so more seriously than the pastors of the State. Many of them are not paid for the past year. When men find it necessary to curtail their expenses, they will, in seven cases out of ten, begin with retrenching their outlay for religious and intellectual privileges; they cease to pay the pastor, or they materially reduce their amount to him; they take their children from school, or manage not to pay the teacher; and they stop their religious and literary papers and other literature of that character. But the good living, fine dressing, and political papers must be kept on hand. What does this indicate? What is to be thought of the moral state of the man or woman who acts thus?

Sometimes persons conclude, "Well, the small sum that I pay the pastor is of no consequence; if he could live with it, he can live without it;" when

likely that small amount is just what he now needs, and needs it pressing. With many of our churches the pastor is not paid because there is no body to look after the matter: the deacons neglect it and every body neglects it. No rule, no system, no plan, no anything; everything as to the pastor's salary goes helter skelter, or does not go at all, for want of some efficient deacons. We need some men who will, in a business way, give earnest attention to this matter. Baptist churches need system—system. We urge you, brethren, to look to the wants of your pastor. See to it that the arrangements of the new year for his support are well made. R.

READ THIS—ABOUT OUR PAPER.

It is sometimes the case that editors and publishers say too much by way of appeal for help; and in some cases they say too little. We of the ALABAMA BAPTIST come under the last named classification,—we have said too little about the wants of our paper. And now we leave it for Bro. West, the proprietor, to do as he pleases about stating the needs of the paper to the present necessity. Yet we feel at liberty to say something on the importance of an effort during this month and the next to secure subscribers for the paper.

And, first, let us urge all our subscribers whose time is about to expire, to renew at once: do not fail. We know something of the scarcity of money, but your subscription is a small matter to you, but many such sums are almost fatal to the paper, if withheld.

And then, quite a number of names have been dropped because of failure to renew. A publisher must have some rule by which to be governed as to how long he will carry a name who fails to renew. By the application of such a rule, many have been discontinued. Will not the pastors and brethren see these at their earliest convenience, and try to secure their renewals? The paper does not wish to part with old friends.

And then another fact, have we not generally concluded that the paper is getting on very well, and ceased to work for it? Let us all renew our energies and efforts in this behalf. Do not require Bro. West to bear all the hardships of Baptist newspaper matters in Alabama. Let us bear a part with him; and in order to this, let us begin at once to work for the further circulation of the paper. Brethren, it is a matter of very great importance right now. R.

"His eloquence, as he spoke of the high calling of the Christian ministry, higher than that of an angel, thrilled the hearts of his hearers."—An exchange, speaking of an ordination sermon. We do not doubt the eloquence of the sermon, for more than a dozen years ago its author was one of the most eloquent men we had heard. But is the comparison made between the calling of the minister and that of an angel correct? That is, is the office work of the Christian ministry a higher work than the work of angels? We are aware that it is not a new statement. It has often been made. But is it not a species of mere magnificence without proper data and without a sound basis? We do not controvert the sentiment, we are not prepared to dispute it, but we have serious doubts about its correctness.

We remember that a number of years ago, when we first read the words of Dr. Carson, we were thrilled by the grand picture which he drew, of Christ in the centre of celestial spirits, his saints nearest to him, while the angels form an outer circle, whose business it will be through eternal ages to serve our Lord and his triumphant church; and we can still receive the picture as in all probability a correct one, and rejoice in its truth, grandeur and glory; but that contemplates a state of being where angels and ministers shall have finished their work on earth. And no higher office can be imagined for a finite spirit, than that of attending through infinite ages the Head of the Church and his bride—his purchased possession; and that office on the part of angels is in exercise at this hour, and has been from the time the sons of God first shouted for joy, and will be an official exercise in all eternity. We do not underrate the ministerial vocation; it is the grandest work ever committed to man; the highest station ever filled by mortals; but when Winslow says that "no seraph ever winged his way on an embassy so grand," and when John Angel James says that "the office of the minister of Jesus is more important and more exalted than ever claimed the service of an angel," we must be pardoned if we insist that these great men spoke beyond what is written.

The minister of Christ is called to the high mission of proclaiming peace to men, but "peace on earth and good will to men" was first announced by angels. The Gospel minister is an ambassador of Christ, with the "ministry" and the "word" of reconciliation committed to him, and therefore

prays men in Christ's stead to be reconciled to God, and no human intellect could occupy a more elevated sphere. So, too, when Moses received the law from God "it was ordained by angels in the hands of a mediator," and "the words spoken by angels were steadfast, and every transgression and disobedience received a just recompense of reward;" and though the condition of the man is still worse who neglects the "great salvation" proclaimed by Christ and "by them that heard him," yet this greatness of the salvation is not because men proclaimed it, but because it is the plan of him who made a little lower than the angels, and because it is the scheme announced by both angels and men, as recorded in both the Old and the New Testaments. Angels attended prophets and patriarchs, priests and people, under the old dispensation; and they attended Christ and his apostles under the new. And when we read the angelic story as found in the word of God, and reflect on the fact that they are celestial spirits, much of whose mission and work cannot yet be known by us, and reflect further, that we have reason for the opinion that their office will never cease, we may reasonably doubt the correctness of that eloquence, whether in poetry or prose, which places their station and commission below that of any in the universe, except the direct work of one of the Persons in the glorious Godhead. The station of the minister in its moral grandeur is higher than that of kings, heroes, statesmen, or scientists, yet we have this treasure in earthen vessels; what we knew of the work of angels as "ministering spirits, sent forth to minister to them who shall be heirs of salvation," opens for them a most exalted station; and what we do not know of their mission certainly opens a vast field for the play of an intelligent Christian imagination. R.

FIELD NOTES.

—Rev. S. O. Y. Ray has moved from Pushmataha to Nicholson's Store, Choctaw County. —We are pleased to learn that the South Alabama Female Institute, at Greenville, over which our Bro. J. M. Thigpen presides, is prospering this session. —Mr. Thon West—Sir, you will discontinue my paper, as I do not wish to read it. Yes, sir, I do not wish to read it. —Rev. J. G. McCaskey has been compelled to move from Garland to Georgia, having been unable to secure a house at Garland. The people seem greatly pleased with him as an evangelist. —There is every prospect now that there will be forty and fifty preachers at Mississippi College this session. —Baptist Records of Mississippi are making earnest and continued efforts to educate their young preachers. Brethren of Alabama, why can we not educate all our young preachers? We are abundantly able to do it. We have at Marion one of the best colleges in the South, and we have a large number of young ministers throughout the State. Let us raise the money and send them to Marion. No investment of capital for the Master will bring richer returns. —People do not understand the ethics of debt. If I go in debt knowing I cannot pay for what I buy, I steal. A sneak thief is not so bad as a man who contracts debts intending not to pay them. Some people move every May-day, to escape their creditors. If there are any such here, they ought to be in the penitentiary instead of the church. —Talmage. If you owe any thing, go and pay it at once. Nothing you have is yours until all your just debts are paid. —Deacons should not cease their efforts till every dollar of the pastor's salary is paid. —Baptist Record. Has your pastor received his salary in full for last year? It ought to have been paid before the close of the year. If it has not been, see that it is paid at once. He will feel better and so will you. —Have all our pastors taken up collections for missions and ministerial education yet? If not, by all means, let it be done at once before the money season closes.

—Rev. N. B. Williams, of Livingston, has been called to the care of the Gainesville church for one Sunday in each month. —We have 13 ministerial students at Howard College. All of them, we have been informed, are excellent young men. Some of them, if not all, need aid from the churches. Brethren, take up a collection for this object at once, and send the money to Rev. P. M. Bailey, Marion, Ala. —God has promised to supply all our need: but he has not promised us anything unless we need it. Finite beings make provision for the remote future because they do not know the future; but an infinite being is never in a hurry, and therefore never acts until it is necessary. A man who has faith in God will not, when his earthly store runs low, infer that God has forsaken him; but, on the contrary, that succor must be close at hand. —Dr. Cleveland says the issue of the ALA. BAPTIST for last week looked like it had been on a "general spree." We don't deny it. And we wish to say right here and now that the big disgust of our life, so far as newspapers are concerned, was in the printing of that paper. That issue was printed when the weather was at its coldest. We have a fine press and good rollers and ink, but our rollers and ink were not made for use in the arctic regions. This is our apology for the worst printed paper we have sent out in many a day. —We regret to learn from the *Eufaula Times*, that Dr. Wm. H. Thornton, a prominent member of the First Baptist church of Eufaula, is in such feeble health as to be confined to his room. Dr. Thornton's health has not been good for some years, and the exceedingly cold weather of the past few weeks

has operated very much against him. —Rev. Z. D. Roby has moved from Tuskegee to Cusseta, Chambers County, where correspondents are requested to address him. "I am under the impression," from a careful consideration, that the doctrine of infant baptism cannot be proved by the Scriptures, even on supposition. Am I correct? —R. M. Guy, *Day Minster*, Jan. 6. You are undoubtedly correct. —We regret to learn that Pastor Woodfin was too unwell to fill his pulpit at the Montgomery First Baptist church last Sabbath. —Is your Sunday-school furnished with lesson papers for the year? If not, make up a list of what you need and send to *Kind Words*, Macon, Ga. —Bro. Paulin, the pastor of the Clayton Baptist church, publishes occasionally a little paper which he calls the *Clayton Baptist*. In the December No., now before us, we note with pleasure the following statement:—"Every member of Clayton Baptist church, old and young, male and female, has contributed something to the cause of Missions during the present year. Over the amount asked for by the State Board has been raised. What other church in Alabama has done the same?"

From North Alabama.

Dear Baptist: I have delayed sending any items of news, hoping to be able to send some more money and names for the paper, but my work is dull in that line, and I will do a few items without the money and names.

Among most of our country churches in this section, the work is very dull and inactive in winter, for want of comfortable houses. I make a comfortable house a point of necessity wherever I am attempting to build up the cause. At three points, I have a house under consideration and one under way. The great want of our country churches in order to an active work, is a good house.

My work being in the country I have not done much in assembling congregations since the middle of November, but I keep bunning away visiting to keep up an interest till spring. The evangelist can do a great work in visiting properly directed and improved.

CONSOLIDATION.

In many sections there are weak and inactive churches, four or five miles distant from each other. I think the cause would be strengthened by consolidating, thus making a body of more strength, and would enable them to build a good house at a point most accessible, secure a pastor, and carry on an active work. I am suggesting that course, and think will succeed at one or two points.

HERESY.

I have Campbellism, footwashing, and promiscuous affiliation to contend with in my field. I answer the Campbellites in the language of Nehemiah: "I am doing a great work and have not time to come down to thee." I tell the footwashers they are behind the times, or rather ahead of the times; for we find no account of such practice in the New Testament church, and tell the affiliationists if their course be right, there is no use of a Baptist church; and try to teach them all the way of the Lord more perfectly.

At one of my churches there is a strong Methodist influence, but they give me good attention, and I have already baptized some of them.

BRO. DAVID

has located at Huntsville as an evangelist from Tuskegee and East Liberty Associations, to labor in North Alabama. We are glad he has come amongst us. He will be quite an addition to our work in the Master's cause in this long neglected field. I met him at his home at Huntsville a few days ago: found him full of zeal and ready for work. We will heartily co-operate together, and I think I express the feeling of the brotherhood generally of this section.

Let me request of my brother evangelists, though a stranger in the flesh to most of you, let us keep each other posted in our several work, by frequent communications through the ALA. BAPTIST. It will have a tendency to encourage each other in hearing of the progress of the general work. Our people will more readily read the paper if they see our letters, and if we can make them interesting.

T. J. MCCANDLESS,

District Evangelist for North Liberty Association.

New Market, Ala., Dec. 29, 1880.

Sunday School Institute.

The Sunday-school Institute of Canaan Association will meet at Central church, at 10 a. m., Jan. 29, 1881.

SUBJECTS.

Christian courage. J. T. Herring, R. J. Waldrop, Elds. J. H. Hendon, and J. H. Weatherly.

The study of God's Word. R. K. Vann, J. Martin, A. J. Nunnelly and Eld. R. W. Inzer.

Brotherly love. R. Tims, R. H. Stetter, Elds. E. B. Waldrop, J. M. Herry and A. J. Waldrop.

The afternoon of Sunday will be occupied in the recitation and discussion of the lesson "Simon and the child Jesus." Luke 2:23-35.

It is the duty of every church member to see that his church is represented. Come one, come all.

T. V. B. MOOR,

WM. H. SMITH,
J. H. HAYGOOD,
O. J. WALDROP,
Committee.

Doctrinal Notes.

BY E. B. T.

Imputation—Apostasy.

It is conceived that the guilt of Adam's transgression is imputed to his posterity; that the guilt of his people is imputed to their Redeemer; that the righteousness of Christ is imputed to those who believe on him. The difference is, that posterity became sinners and actually guilty in Adam; that believers became not actually but legally righteous in Christ, who though accounted guilty for them, is yet "holy, harmless, and undefiled." To be sure, there comes with faith a true personal righteousness in comparison with unbelievers, to be consummated in heaven; but even this, alone through the mediation of Christ. So that, at least, there remains a marked analogy between the relations of his posterity to Adam, and the relations of believers to Christ. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," (for in him all have sinned.) "As by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life," (upon all who believe.)

The imputation of Christ's righteousness does not protect erring believers from the judgments of this life. "Judgment must begin at the house of God." "The Lord will judge his people." "Our God is a consuming fire." "When thou, with rebukes dost correct man for iniquity, thou makest his beauty to consume away as the moth." When Nathan confronted David with his crime against the peace and life of Uriah, the penitent monarch cried out, "I have sinned against the Lord. And Nathan said unto David, 'The Lord also hath put away thy sin; thou shalt not die.' But he did not withdraw the denunciation, 'Behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes and give them unto thy neighbor.' "Thou didst it secretly; but I will do this thing before all Israel, and before the sun." "Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." "The sword shall never depart from thy house." Presently Tamai was smothered under the wheels of a salom in rebellion, and the king flying for his life.

It is believed indeed that those fearful passages in the Epistle to the Hebrews describing the fate of "apostates," in popular phrase, find an exhaustive application in the judgments that come upon heretical and grossly sinning believers. The theory that these passages are designed as a warning against absolute apostasy, is inadmissible on many accounts. It is contrary to a great number of explicit Scriptures; to the whole analogy of faith; incompatible with the advocacy of an everlasting Intercessor. That they announce the doom of "almost Christians," given up to "hardness of heart and reprobation of mind," is almost equally inadmissible. The epistle is addressed to supposed saints, given to the Son, "none of them lost." The first thought, therefore, would be that these are warnings against some great danger; and this, although it should be remembered that St. Paul, assumed to be the author, is famous for digressions, in which he often expends, for reasons, his utmost strength. In addition, it deserves to be noticed that an interpretation exceedingly harsh is required to apply certain epithets descriptive of the parties warned to any thing less than true Christians. They "have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come." They are "sanctified" by the "blood of the covenant."

Wherefore it is suggested, that the passages may find their application in the case of real believers, fallen into gross sin, against which the Apostle would warn his "holier brethren, partakers of the heavenly calling," of whom he is persuaded better things, however, "though he thus writes," lest they "perceives themselves through with many deep and abiding sorrows," give occasion to the enemies of God to blaspheme, bring upon themselves something worse than stoning to death under the law of Moses,—become "castaways." Only one difficulty, it is believed, attaches to this theory,—that "it shall be impossible to renew them again unto repentance." Upon the discussion of this difficulty, it is inexpedient to enter now farther than to say that it is not deemed more decided than the application of certain strong terms above mentioned to unconverted men. The subject may be resumed, if not in the next article, at some suitable time.

Predestination.

The Bible teaches that God unchangeably purposed in eternity to save every soul which has been or is to be saved, and the purpose comprehends the effectual means to produce holiness of character and accomplish the final end. This is predestination so far as the doctrine relates directly to the saved. It is taught in the covenant of grace; in the perfection of the Divine nature; and by Scripture declaration. It predicates, in and grows out of absolute sovereignty, which carries with it absolutely right. It turns, to a considerable extent, on Divine foreknowledge. "Known unto God are all his works from the beginning of the world." Acts 15:18. "Remember the former things of old: for I am God and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46:10. Many more passages might be cited, but these are enough to prove this perfection-foreknowledge. Well, if God foreknew all things, of course he foreknew the salvation of all the souls to be saved.

But it was not my purpose to dwell on any argument here to establish predestination in salvation, only pointed Scripture declarations. To these let us turn. Eph. 1:3, 4: "According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." And verse 11: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." In the third chapter of this epistle, the apostle, still rejoicing in the "manifest wisdom of God" in the salvation of souls among the Gentiles, says, it is "according to the eternal purpose which he purposed in Christ Jesus our Lord." To save the unnecessary trouble of quoting all the passages in the Scriptures equally positive and pointed—which would be to quote a large portion of the Bible,—the reader will allow me to cite him to the following places out of many in the Word, and ask that he turn and read them: Rom. 8:29, 30, 1 Peter 1:1, 2, 2 Tim. 1:9, 2 Thess. 2:13, John 6:37, Acts 13:48. Any impartial reader of these inspired declarations will be astonished that this doctrine should be denied by any one.

But then say I am troubled with difficulties. Well, will they deny that its opposite doctrine is attended with difficulties? The Bible itself acknowledges difficulties,—"mysteries"—in the Divine will and ways, and provides for them. The language of our blessed Saviour, "Even so Father, for so it seemed good in thy sight," satisfactorily disposes of more difficulties in the Divine government than all the human reasoning in the world. And this short and Scriptural method belongs with consistency to the doctrine alone which is here advocated. Submissive faith in the sovereign will of God can say, "It is the Lord; let him do what seemeth him good;" "I was dumb, I opened not my mouth, because thou didst it." But be the plea on the ground of difficulties what it may, the quotations and citations above prove the doctrine head-on in this article. If not, language cannot prove anything. Not the number of passages, with equal apparent conclusions, can be brought to prove eternal punishment, or the resurrection, or the final judgment, the immortality of the soul, Trinity in God-head,—or scarcely any doctrine held relatively among evangelical Christians.

The Universalist says, eternal punishment is abhorrent to his feelings, and contrary to the Divine love. The Armenian says, predestination is abhorrent to his feelings, and contrary to Divine justice. And each in his turn employs philosophy nearly in the same way to get his horrifying doctrine out of the Bible. And so on and so forth, among our Doctors of the law.

The doctrine, proven in this brief article, excludes human pride and boasting; promotes humility; honors God; makes salvation certain; and thence encourages Christian duty. And I think I may safely add,—it is a safeguard against cardinal errors and heresy. Comprehensively considered with its kindred and cognate doctrines,—election, etc.—it has been the stay and comfort of countless millions of our departed fathers and surviving brethren. It breathes in the bosom of all gospel hymnology, and is heard in essence every Sabbath, in the prayers of both Calvinists and Armenians. The overwhelming majority of the departed great and good of earth—remarkable for piety and usefulness—have firmly believed, joyfully lived, and triumphantly died in this doctrine. It lifts from the willows the harps of God's weeping Israel, and turns their sorrow to laughter, in the grand old sentiment,—

"Grace! 'tis a charming sound!
Harkening to the call,
Heaven with the echo shall respond,
And all the earth shall sing."

PHILLOS.

"HURRAH FOR THE BAPTIST PUBLICATION SOCIETY AND ITS ENTERPRISING MANAGERS, AND SUCCESS TO THE NEW PUBLICATIONS—Our Young People, Intermediate Quarterly, Picture Lesson Cards. Formerly I thought the American Baptist Publication Society was a little sleepy and behind the times; but now I am ready to take it all back." So writes Rev. W. Entwistle, of New York.

A Good Suggestion.

A good brother of this place has suggested that those interested in, and acting in, behalf of prohibition for our State, have been sending, and are yet preparing to send, petitions to the Legislature of the State, and have quite forgotten to send up petitions to the Great Lawgiver. Now I am so impressed with this suggestion, and the possibility of its truthfulness, and our lack of wisdom and utter helplessness, without the guiding influence of the Spirit of God, both with ourselves and our legislators, that I feel called upon to urge every Christian philanthropist throughout the State to make this matter a subject of special prayer to God. And I would suggest that the fifth Sabbath in January be recognized by every church as a day of special prayer in this behalf.

It is claimed that the present body of legislators is one composed of as wise and learned and true men, and as large a number of earnest and zealous followers of Christ, as have, at any time in the past history of our State, ever graced the halls of our capitol. But the wisdom of man never has, and never can, frame such laws as will best promote the happiness and well being of his fellow man, or put down or control any existing evil, or advance the cause of God. We must not depend upon the wisdom of our legislators. We must appeal to the Great Lawgiver. D. P. G. Fort Deposit, Jan. 3.

Miscellaneous Notes.

The third district of the Cahaba Baptist Association, will meet with the church at Pleasant Hill on Friday before the 5th Sunday in January, 1881. Subjects: 1. Growth in Grace. B. F. Bishop and J. S. Ford. 2. What are the principal causes of the present declension of religion in our churches, and what are the best means to be employed for a revival of religion in our midst? James Davis and C. F. Woods. 3. Temperance. C. F. Woods and M. T. Jenkins. Introductory sermon by Eld. Carter Tubbs. At 11 o'clock Sabbath, by Rev. W. A. Bishop.—W. Daniel, Sec.

A part of a paragraph is left out of my article on the doctrine of election, which appeared in the ALA. BAPTIST, December 26th, which greatly interested our readers.

Our servants should not only accept all God's revealed truth, but they should walk in it. A hardshell preacher is reported to have said from the pulpit not long since, that almost any person can talk election, but it takes a genuine Christian to walk election. I like the expression. By leaving off "it takes a genuine Christian to walk election," you make me say I like an expression which has no force nor sense in it.—G. D. Benton.

There is not much of religious interest taking place in this part of Alabama now. There have been so many disagreeable Sundays for a month or two that religious worship is much interrupted on account of our uncomfortable houses. My work is unchanged except exchanging Antioch for La Fayette church. At County Line we have commenced re-weatherboarding and painting our house of worship. At Rock Spring our new house will be a comfortable and pretty house, quite an ornament in the community. There will be little or no debt upon it when completed, and the lamps for lighting and stoves for heating are ready to go into it at once, and no debts upon them. No fairs or suppers have been needed to raise the funds. The success with which this has gone through proves that it is as easy to build a good as it is an inferior house. Mr. Pleasant has also made some fine improvements on its house this year. I am glad to see the increased spirit in this direction. Hop: there will be a like improvement in the direction of missions and religious literature.—G. E. Brewer, La Fayette.

The Power of the Press.

The returns so far received for Hubbard's Newspaper Directory of the World, to be published early in 1881 by H. P. Hubbard, New Haven, Conn., indicate that the papers published in the world are divided about as follows:—United States, 9,600; Germany, 5,000; Great Britain, 3,000; France, 2,500; South America, 1,150; Italy, 1,050; Austria, 1,000; Australia and Pacific Islands, 1,000; Spain, 950; Russia, 950; Canada, 540; Sweden, 350; China and India, 300; Denmark, 300; Japan, 250; Norway, 250; Portugal, 250; Africa, 250; Mexico and West India, 150; Turkey, 70.

This list will probably be increased slightly so that the aggregate will not fall far short of 30,000. Of this number over 15,000 are printed in the English language.

January 1st, and the present is therefore a good time for beginning a subscription. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

ALABAMA NEWS.

Hogs have died from the extreme cold in Talladega county.

A number of families have gone from Russell county to Texas.

Hogs are dying of cholera in the neighborhood of Burnt Corn, Conecuh county.

Many panthers are making their appearance in the lower part of Clarke county.

Calves are dying of some mysterious disease in different parts of Conecuh county.

Mr. Marks Asher, of Eufaula, has made an assignment for the benefit of his creditors.

Mr. S. M. Marx, merchant of Greensboro, failed, and was closed up on the 31st ult.

A large per cent of the cotton and corn around Russellville, will not be gathered.

Citizens of Russellville are making a strenuous effort to stop the sale of liquor at that place.

Many persons in Colbert county, who had ice houses, filled them during the late cold snap.

Farmers of Pike county are complaining of a scarcity of labor, and are powerless to remedy it.

Mr. Chris. McDonald, of Huntsville, cut and stored 200 tons of clean ice during the cold snap.

In Conecuh county C. C. Smith's corn crib was burned, together with about 300 bushels of corn.

Hon. Thomas Williams contributed \$50 to the completion of Rock Springs church, Chambers county.

Enough ice was harvested at Gainesville during the late freeze, to supply the town probably next summer.

Mr. W. C. Heyman, who became insane during confinement in jail at LaFayette, has been taken to the Insane Asylum.

Rev. J. C. White retires from the Tallapoosa Democrat, having sold his interest in the paper to his partner, Mr. Jas. H. Lowrey.

Many citizens of Talladega county will apply to the Legislature to authorize the qualified voters to vote upon the local option law.

Car loads of negroes, says the News Journal, have passed through Denopolis daily, for the past ten days, for the Mississippi bottoms.

Mr. J. H. Parker, editor of the Rockford Enterprise, and Miss Alice H. Smith were married recently at the residence of the bride's mother.

At the residence of the bride's mother, on Christmas day, Jim Leech shot and killed Wm. T. Goforth (both white men). Leech escaped arrest.

Capt. John Steele, of Lowndes county, lost his corn crib and 150 bushels of corn by fire. Supposed to have been the work of an incendiary.

Many of our citizens, says the Democrat, express the greatest anxiety for the passage of a law prohibiting the sale of intoxicating liquors in Clarke county.

Mr. T. A. Mims, says the Opelika Observer, who was accidentally shot a week or two ago, receiving forty-two buck-shot in his right hip, is able to be up again.

Mr. H. H. Webb, of Chambers, while returning home, fell from his buggy while descending a hill, and striking his head against a rock, died in a few minutes.

Talladega cotton receipts are behind some twelve or thirteen hundred bales, as against the same date last year. But there is a good deal of cotton yet left in the country.

The store and warehouse of Mr. James Ferrer, at Spring Hill Barbour county, were destroyed by fire on last Monday night. Mr. Ferrer loses about \$1,500 and was uninsured.

Mrs. Della McKinney, of Limestone county, is one hundred years old. Mrs. M. lives with her baby, Jolly Squire Jack McKinney, of Gilbertsboro, who is fifty-four.

The Aberdeen (Miss.) Examiner says that the Aberdeen & Birmingham Railroad will be completed from Aberdeen to the Alabama coal fields by the 1st of January, 1882.

Mrs. Banister, wife of the Episcopal minister at Huntsville, was presented with one hundred dollars in gold as a Christmas present, by the members of her husband's church.

Glen BAKER, a Tusculum boy, has been appointed Superintendent of the Western Union Telegraph Company for Arkansas, Louisiana and Texas, with headquarters at Dallas.

On the 3rd inst., Gov. Cobb appointed Nell McCarron, Esq., of Mobile, as Judge of the criminal court of Inferior Jurisdiction of Mobile county, in place of the late Percy Walker.

In a section not over five miles square, ten miles north of Florence, are ten men who can read and write French and German as fluently as English, and three of them, says the News, are colored.

Many citizens of Autauga, says the Signal, warmly advocate prohibitory liquor law for the entire county. An effort is being made in Prattville to prohibit the sale within the corporate limits, or raise the license to \$2,500.

The Carrollton Alabamian says: We are sorry to learn that a majority of the farmers living on Sipsey, met with disastrous failures this year in both their corn and cotton crops. We hear of one who worked about twenty mules and made seventeen bales, and others averaged a bale and a half to the mule.

Mr. George Pierce, residing eight miles north of Hatcherbubbe, Russell county, was accidentally shot by Marcus O'Neal, son of Dr. J. K. O'Neal, of Uchee, Alabama. The shooting was purely accidental, and the result of careless handling of weapons. The deceased was about 65 years of age and the father of four children, none of whom were at home at the time of the sad occurrence. Young O'Neal is frantic with grief.

The Eufaula Bulletin says: The storehouse and contents of Mr. W. H. Pruett, at Batesville, on the M. & E. Railroad, were totally destroyed by fire. Mr. Pruett was sleeping in his store at the time, and came near losing his life, as before he awoke he had singed his hair. The fire originated from that on the hearth. Mr. Pruett lost his house and about \$8,000 worth of goods, on which he is insured for \$5,000. He is one of the very best citizens of our county, and has the sympathy of all of our people in his misfortune.

Says the Eufaula Times and News: Mr. B. B. Davis had seven or eight gold fish frozen in ice a few days since. He thought, very naturally, that they were killed. After the ice had been melted, however, the fishes were found to be alive, and they are now as graceful in their active movements as before the freeze. Dr. Copeland had a number of leeches in jars filled with water. They were also frozen in a solid mass of ice, and if he could have taken them from the jars, leeches and all would have been thrown into the streets. The ice was melted, however, and the leeches found to be all right.

The Signal says some one broke into the postoffice at Prattville, Wednesday night, and broke open all the letters, then set the office on fire. It was discovered, and the fire extinguished before it had made much headway. Thirty-five cents left in the drawer were stolen, and most of the post office papers injured, which will delay the annual report from that office. On the same night, the drug store of Wilkenson & Hurd was entered, and about \$60 in cigars and perfumery stolen. Every drawer in the drug store was opened and examined. Only about 75 cents left in the store was taken. Mr. Geo. W. Hurd's store was also opened on the same night, and a considerable amount of jewelry stolen. On Monday night previous, Col. W. H. Hunt's store was entered, and goods to the amount of \$500 were stolen.

MARRIED.

At the residence of the bride's father, near North Port, on Friday evening, Dec. 24, 1880, by Eld. Fred. D. Hale, Mr. John Hall and Miss Alice Farley.

At the residence of the bride's father, near North Port, on Sunday morning, Jan. 2, 1881, by Eld. Fred. D. Hale, Mr. Bascom Crimen and Miss Annie Harter.

On the 22nd day of Dec., at the residence of the bride's father, in Lee county, Ala., Mr. John R. Bickerton, of Russell county, Ala., to Miss Willie F. McCoy, by Rev. G. D. Benton.

At the residence of the bride's father, in East Perry county, Ala., Dec. 23, 1880, by A. S. Bolling, Esq., Mr. Samuel M. Bolling Jr., and Miss Phoebe Harris. Attendants: Mr. Felix Rogers and Miss Moffie Davis.

On the 21st of Dec., by Eld. Geo. E. Brewer, at the residence of J. H. Barnes, Mr. Albert Walton to Miss Fannie Barnes, All of Chambers county, Ala.

On the 23rd of Dec., at the residence of C. M. Hunter, by Eld. Geo. E. Brewer, Mr. T. D. Lunford to Miss Emma D. Hunter. All of Chambers county, Ala.

Resolutions.

The following resolutions were adopted by Bethesda Baptist church in conference, Dec. 19, 1880.

Whereas, the Great Ruler of the universe saw fit in his providence on the morning of the 26th of Oct., 1880, to take from our midst by death, our beloved brother, Deacon Calvin Stevens, who joined the Baptist church at the age of 21 years and has lived that remnant for the people of God;

Resolved, 1. That in his death the church has lost one of its greatest lights, the cause of Christ a true and faithful advocate, the Sunday-school one of its strongest pillars, and the community one of its very best citizens.

Resolved, 2. That while we most keenly feel and realize his loss in so many particulars, we thank him who has called him from us, that our loss is his eternal gain, he having gone, as we are assured, to obtain that rest that remaineth for the people of God.

Resolved, 3. That we tender to his bereaved family our deep sympathies in their great affliction.

Resolved, 4. That the clerk of the church forward a copy of these resolutions to the ALA. BAPTIST for publication, and that a copy be furnished the family of the deceased, and that a copy be spread upon the minutes of the church.

Done by order of conference Dec. 19, 1880.

J. T. Boyd, Clerk.

Churches and Sunday Schools.

I will furnish any Sunday-school registers, Family Bibles, Hymn Books or any kind of book published on this Planet, at publishers' prices. Wanted, men to sell books by subscription.

M. E. ABBEY, Opera Building, Selma, Ala.

Celebrated Dr. Wm. H. Stokes.

Baltimore, writes: "I confidently recommend to the medical profession Stokes' Liquid Extract of Root for consumption, depression, weakness and indigestion."

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

This best, cheapest and most convenient article for hanging clothes is the French Improved Patent. For sale by Cantthon & Coleman, Druggists, Selma, Ala.

Develin Shoe Polish stands without a rival. It will not rub off or soil the shoe when used. For sale by Cantthon & Coleman, Druggists, Selma, Ala.

Our Club Rates.

We will send any of the following periodicals to 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:

Periodical	Price of Both.
American Agriculturist.....	1.50
Harper's Young People.....	1.50
Harper's Magazine.....	1.50
Christian Herald.....	1.50
Ala. Farm Journal.....	1.50
Southern Argus.....	1.50
Courier Journal.....	1.50
Democrat's Magazine.....	1.50
Godley's Lady's Book.....	1.50
Planter's Journal.....	1.50
Philadelphia Times.....	1.50
Our Home.....	1.50
Harper's Bazar.....	1.50
The Nursery.....	1.50
Baptist Family Magazine.....	1.50

SELMA MARKETS.

Corrected weekly by Gary & Raymond, Whole Sale Grocers, Water Street.

CORRUM.—Good Middling, 1.50; Middling, 1.40; Low Middling, 1.30; Good Ordinary, 1.20; Ordinary, 1.10; Middling, 1.00; Low Middling, 90 cts; Good Ordinary, 80 cts; Ordinary, 70 cts.

BAKON.—Hams, 14 to 16 cts; Shoulders, 6 to 8 cts; C. H. for 14 to 15 cts.

BULK.—No. 1, 5 to 7 cts; No. 2, 4 to 5 cts; No. 3, 3 to 4 cts; No. 4, 2 to 3 cts; No. 5, 1 to 2 cts; No. 6, 10 to 12 cts; No. 7, 11 to 13 cts; No. 8, 12 to 14 cts; No. 9, 13 to 15 cts; No. 10, 14 to 16 cts; No. 11, 15 to 17 cts; No. 12, 16 to 18 cts; No. 13, 17 to 19 cts; No. 14, 18 to 20 cts; No. 15, 19 to 21 cts; No. 16, 20 to 22 cts; No. 17, 21 to 23 cts; No. 18, 22 to 24 cts; No. 19, 23 to 25 cts; No. 20, 24 to 26 cts; No. 21, 25 to 27 cts; No. 22, 26 to 28 cts; No. 23, 27 to 29 cts; No. 24, 28 to 30 cts; No. 25, 29 to 31 cts; No. 26, 30 to 32 cts; No. 27, 31 to 33 cts; No. 28, 32 to 34 cts; No. 29, 33 to 35 cts; No. 30, 34 to 36 cts; No. 31, 35 to 37 cts; No. 32, 36 to 38 cts; No. 33, 37 to 39 cts; No. 34, 38 to 40 cts; No. 35, 39 to 41 cts; No. 36, 40 to 42 cts; No. 37, 41 to 43 cts; No. 38, 42 to 44 cts; No. 39, 43 to 45 cts; No. 40, 44 to 46 cts; No. 41, 45 to 47 cts; No. 42, 46 to 48 cts; No. 43, 47 to 49 cts; No. 44, 48 to 50 cts; No. 45, 49 to 51 cts; No. 46, 50 to 52 cts; No. 47, 51 to 53 cts; 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THE FAMILY CIRCLE.

The Bright Side.

Rev. Dr. Wilson, our London correspondent, closed a recent article with the following beautiful little poem. As we did not have room in that paper for all of the article, we give the verses here. It teaches it is better to look at the bright side, which will be a good sentiment, no doubt, to many of our readers. We were more to do this, to the way and others, would be made brighter, the way smoother, and the burden lighter.—Ed.

"There is only a rest on the road of life
If we only could stop to take it,
And many a tone from the better land
If the quivering heart would wake it.
To many a soul that is full of hope,
And whose beautiful trust we're faithful,
The grass is green, and the flowers are bright
Through the winter storm piteous.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
Fit the sweet blue sky will soon peep through
When the oncoming clouds are sifted.
There was never a night without a day,
Or evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawn.

There is many a gem on the path of life,
Which we pass in our daily pleasure,
That is richer far than the jeweled crown
Or the miser's hoarded treasure.
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to God's will with a ready heart
And hands that are swift and willing,
Than to snap the delicate, tender threads
Of our curious lives asunder.
And when the weaver has finished his work,
And sit, and grieve, and wonder.

Kitty's Offering.

It was the prettiest, daintiest little bit of lace, muslin and embroidery ever put together, with Kitty's own name in the corner, all twined about with tiny leaves, flowers and tendrils, which seemed as if they must have been worked by fairy fingers; and it came tied down by pink ribbons in "oh, such a lovely box with four little boys, without much clothes on them, 'cept wings, carrying Christmas greens!"

For was not this Christmas morning? And had not Kitty, when asked by grandma a month since what she most wanted for a Christmas present, answered, "A brodered hanker-stuff!"

Yes, grandma was the good fairy whose skillful fingers had worked the dainty trifle, and it would be hard to tell what pains those loving fingers would not take to please the little maiden whose winsome looks and words found their way to all hearts.

A proud and happy child was Kitty when she received that wonderful Christmas gift; and when she was dressed for church, and nurse had arranged the little hankerchief in her mite of a pocket, so that the lace edge and embroidered name might show, she felt rather finer and more elegantly dressed than she had ever felt in all her little life before.

This was not the first time that Kitty had been to church; for three or four Sundays now she had gone with her father and mother, and so far had been as quiet and well-behaved as any little five-year-old girl could be. But, whether it was the new hankerchief or all the other unusual excitements of the day, Kitty was far more restless than Christmas morning than she had ever been before, and by-and-by she scrambled to her feet upon the seat, turning so as to face the congregation. Seeing this, kept the little woman quiet for a time, her mamma let her stand there during the reading of the Scripture, and Kitty amused herself with gazing about her.

Suddenly she spied, seated several pews off, a gentleman who often came to her papa's house, and whom she liked very much.

"Mr. James never saw my new p't-hankerchief," said Kitty to herself, when she had smiled at him and nodded her head like any Chinese mandarin. "He might be offended of me if I didn't show it to him."

And pulling the little hankerchief from her pocket she shook it out, and holding it up by two corners as high as her hands could reach, and quite forgetting that she was in church, she called aloud:

"Mr. James, you couldn't afford dis."

Her mamma pulled her down pretty quickly, as you may be sure; but all the young people around began to titter, and even the older and graver people could not help smiling.

When Kitty remembered that she had so forgotten herself and spoken aloud in church, she was very much mortified, and she laid her face against her mamma's arm, and would not look up again for some time, while two or three big tears of shame stole down her cheeks.

When she had dried her eyes and could raise her head once more the minister was talking. Kitty always thought it very strange that such a tall, grave gentleman as the clergyman should talk so much and so loud in church, when she was not to be allowed to speak at all. But now as she sat gazing up at him and listening, she presently became interested in what he was saying. She could understand a good deal of what he said, and she found that he was telling of a home which some kind ladies had started for poor little sick and crippled children who needed kind care and a comfortable place when they were ill.

People were talking about "hard times," he said, and the ladies who were in charge of the hospital did indeed feel that these were "hard times," for they did not receive one-half the money they needed for the wants of the sick children. And then he asked that those who were better off, and who had many good things to be thankful for that Christmas day would give for the abundance for those who were in want.

He spoke, too, a few words to the children of the congregation.

"There is hardly a child here," he said, "who has not some trifle which he or she may spare for these poor little ones who have not such happy, pleasant homes as you have who have not had such Christmas gifts as most of you have received. Would you not like to send something exposed to resurrection and slanders."

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which may give pleasure or comfort, which will gladden the heart of some little child like yourselves? And dear children, remember that any offering you make this morning is in the name and for the sake of the Baby Jesus—who was born in Bethlehem, the Saviour Christ who came to give us the best of all Christmas gifts, salvation and everlasting life."

Even the very smallest children present could help, and if it was but for love of the dear Jesus who had blessed and called them, it would show that they wished to please him.

Kitty heard, and she was very sure that she did wish to please the dear Jesus whose birthday all loved to keep on this Christmas morning, and as she listened she wished that she too could give something for those poor little children who had had no presents.

But what should it be? She had no toys or picture books with her there in church, and her pennies were all safe at home in her money box. If she but had some there, or one or two of the new toys or books, she would give them gladly for the little cripples. There were the gentlemen beginning to pass around the plates for the offerings, and Kitty had not one single thing to give.

As she thought this her eye fell upon the new pocket-handkerchief which lay upon her lap.

Why, she could give this, and how pleased the poor little children would be! She did not believe they had ever seen one so pretty; she was sure she never had. But could she give it up even for these children who had so many pretty things when she had so few?

There was a moment's struggle as the gentlemen came slowly up the aisles with the plates, taking from each person present what they could or would give; and the organ played and a sweet voice sang the words, "Inasmuch as ye have done it unto me, ye have done it unto me."

Then Kitty's mamma saw her carefully fold the little hankerchief, give it one kiss—a good-by kiss it was, as mamma knew a moment later, when the gentleman passed the plate into her pew—and Kitty laid the dainty trifle upon it, and raising her eyes swimming in tears, forgot herself once more and said aloud, "It will do for dem little cripples, and I do want to help dem."

The gentleman hesitated one moment, and glanced at Kitty's papa as the latter laid his own contribution upon the plate, but papa, who saw what it all meant, motioned him on.

There was a very suspicious glimmering in the eyes of that old gentleman as he went on up one side of the aisle and down the other, bearing the plate with that tiny morsel of lace and embroidery lying upon it, the baby's offering which worked its mission on its way, telling its own story, and opening many a heart to give more largely and freely than it would have done but for that silent monitor and example.

Carefully treasured among mamma's dearest possessions lies the little hankerchief, all unknown to Kitty; but the sum which redeemed it has gone to buy many a comfort and pleasure for the little cripples to whom Kitty sent her offering.—*Christian Weekly.*

The Circus.

1. It properly belongs to a lower civilization than ours. It is a shame that with all our advantages for intellectual and moral improvement, we have not outgrown it.

2. The circus is immoral in its tendency. The jokes of the clown are often profane and obscene, and always low. The proof of this allegation is to be found in the songs that are sung and the witticisms that circulate on our streets after the circus has come and gone.

3. The circus is expensive. It maintains a large body of non-producers who live extravagantly on the hard earnings of the gasping and giggling crowds who flock to see their performances. There is much complaint of high taxes, and many complain when called upon to pay for the protection of their lives and property, and the education of their children.

"That circus took away from here eight thousand dollars," said a citizen of a town of two thousand inhabitants, whose public schoolhouse was sadly in need of repairs, which the people felt they were too poor to make.

4. The circus is cruel. The methods by which the animals are trained are said to be torturing. But be this as it may, the circus is cruel to little children that are forced upon the arena, and their whole lives sacrificed to it.

5. A Christian cannot carry to the circus the spirit of Christ and bring it away with him. The man or the woman who, after mixing with the crowds that throng the circus, and listening to what he hears there, wishes to do again, or wishes to send his children to it, does not answer to the description given to the follower of Jesus in the Book he professes to take as his instructor and guide in the Christian life, nor can he claim that he is led in so doing by the Holy Spirit.

This is what we think in our heart of hearts concerning the circus.—*Nashville Christian Advocate.*

Bishop Heber once said: "It is a fatal mistake to suppose that there can be no apostasy from Christ, where we are not absolutely called on to deny his name, or to burn incense to an idol. We deny our Lord, whenever, like that Demas, we, through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise or even our silence, to measures or opinions which may be popular and fashionable, but which we ourselves believe to be sinful in themselves, or tending to sin. We deny our Lord whenever we forsake a good man in affliction and refuse to give countenance, encouragement and support to those who, for God's sake and for the faithful discharge of their duty, are exposed to persecution and slanders."

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Self-Denial.

Do you know what self-denial means? Perhaps this story will help you understand it.

One morning, as Harry and his parents were sitting at the breakfast-table, Harry seemed for a while engaged in a brown study. Presently he exclaimed, "Father, I have made up my mind not to eat any more salt mackerel."

"Ah! what has brought you to that conclusion?" asked his father, with a look of earnest inquiry.

"Because," continued Harry, "our Sabbath-school teacher said we ought to give up something, so that we might have money to put in the missionary box."

"Well, but what has induced my boy to choose salt mackerel as the thing he will give up," again asked his father.

"Why," answered Harry, "because mackerel don't come very often; and I don't like them very much, anyhow."

Now, do any young readers think there is any self-denial in that? I will tell you what self-denial is.

Little Jenny, who dearly loves oranges, received one just ever so rich in its beautiful golden color, and plump with its delicious juice. Instead of eating it, she ran around the corner and gave it to little Emma, who was sick, and whose mother was too poor to buy such luxuries. That was self-denial.

When you give away something that you really want, though by so doing, you may make another happy; or when you give up something that you are really fond of, that you may have money for missions or other purposes—that is self-denial.

Jesus said, "If any man will be my disciple, let him deny himself."—*Carrier Dove.*

Green, the historian, thus describes Whitefield and the wonderful effects of his vehement oratory:

"Whitefield, a servant of Pembroke College, was above all the preachers of the revival. Speech was governing English politics; and the religious power of speech was shown when a dread of 'enthusiasm' closed against the new apostles the pulpits of the Established church, and forced them to preach in the fields. Their voice was soon heard in the wildest and most barbarous corners of the land, among the bleak moors of Northumberland, or in the dens of London, or in the long galleries where, in the pauses of his labor, the Cornish mine listens to the sobbing of the sea. Whitefield's preaching was such as England had never heard before—theatrical, extravagant, often commonplace, but hushing all criticism by its intense reality, its earnestness of belief, its deep, tremulous sympathy with the sin and sorrow of mankind. It was no common enthusiasm who could wring gold from the clenched fist of Franklin, and admiration from the fastidious Horace Walpole, or who could look down from the top of a green knoll at Kingswood on twenty thousand colliers, grimy from the Bristol coal-pits, and see as he preached the tears 'making white cheeks'—down their blackened cheeks."

The astonishing statement is made, that of 3,600 students in the University at Berlin, 1,302 are Jews. Sixty-nine names were stricken from the list during the summer season for idleness.

OUR PUZZLE CORNER.

Cross Word Enigma.

My first is in fall, but not in win;
My second is in brandy, but not in gin;
My third is in ice, but not in perch;
My fourth is in pastor, but not in church.

My fifth is in cage, but not in coop;
My sixth is in schooner, but not in sloop;
My seventh is in sow, but not in seed;
My eighth is in action, but not in deed;
My ninth is in cow, but not in alive;
To avoid my whole we all should strive.

MELANCHTON.

Hidden Towns.

1. I have a tract on which is printed, "Love one another."
2. He will return to New York tonight.
3. A lady at Newport landed at Portsmouth.

4. Give the cup to Newell.
5. How such an oversight could occur is a mystery.
6. A bat has been seen in that old building.

JERRY.

Problem.

"Twice as many eggs as you'll eat,
If of yours you will give me two."
"An equal number we will get."
If two eggs I may have from you."
"Was this two hungry men conversed?"
How many eggs had each at first? JERRY.

Concealed Philosophy.

Are we all sceptics, think you? A voice asks, "Are we not justified in being so?" Perhaps; but we should not rashly decide.

May we, then, be properly directed. What should man do—believe without seeing?

Nay; but are we always seeing aright? [Concealed in the above are six words, which ask a question which has furnished food for the philosophical thought of all ages.]

MELANCHTON.

Square Word.

1. Part of the head.
2. One of the early inhabitants of the earth.
3. A hollow place in the earth.
4. A large bird found in Australia.

JENNIE R.

ANSWERS TO LAST PUZZLES.

NUMERICAL ENIGMA.—"A thing of beauty is a joy forever."
WORD PUZZLE.—Hides, idea, side, shed, die, bid.
DECIPHERMENTS.—1. Crash, rash, ash. 2. Swell, well, ell. 3. Price, rice, ice. 4. Grasp, rap, asp.
CHARADE.—Man-grove.
CURIALES.—1. Earl, ear. 2. Barn, bar. 3. Tear, tea. 4. Rock, roc. 5. Port, for.

FARM AND HOUSEHOLD.

Fertilizers.

There are soils on which wheat does not yield well, because they are deficient in organic matter. Yet thirty-bushels of wheat and thirty-six hundred pounds of straw would require, in a soluble form and properly distributed, only about sixty-two and a quarter pounds of organic material, in addition to that which is freely supplied by water and the air. In such a case the failure results from the want of this very slight quantity of plant food, in a condition in which it can be used, in a whole acre of land. By means of the decay of plants, and the death of worms and insects, together with absorption by the soil, the land is being constantly replenished with organic materials, while the chemical and mechanical changes constantly going on slowly, but surely, add to the stock of mineral elements which plants require. The gradual decomposition of the soil is a wise provision for preventing its waste by the carelessness of man, and keeping a constant supply of food ready for each generation of plants as its needs may require. The soil is really inexhaustible as far as its mineral elements are concerned. It may be badly used—so badly that only very small crops can be grown; but there will still remain vast quantities of plant food waiting the proper time for their change into some extent man can hasten the process which nature is constantly carrying on. He cannot do this so rapidly as to involve a great waste of these elements, but he can secure all that the largest crops which can be grown will require. The method is simple, and consists in merely following, on a smaller scale, the processes which nature has so long carried on. Pulverizing the soil will certainly unlock stores of plant food which otherwise had remained unavailable. By taking a peck of soil from a common field, which has been long under cultivation, drying and sifting it, it will be found that much the larger part will remain in the form of fragments of rocks, gravel, and hard lumps of earth, which will not pass a fine sieve. It is only the very fine particles which are in any condition to yield the plant food which they contain. Consequently, only a small proportion of the soil has its plant food in an available form. But the fragments of rocks, the pebbles, the gravel, and the lumps of earth, all contain some of the elements which plants require, and will surrender them just as soon as they are pulverized and rendered soluble.—*Farming for Profit.*

Analysis of Soils.

Soils, distant by a few feet, may vary in their composition, or some of the fertilizing matter may be in such small quantities, as to escape the notice of the chemist. It is very important that the agriculturist shall know the nature of the soil which he tills, at least its principal ingredients. Here are a few directions, which will enable him to do this for himself. To find the amount of sand and clay in soils, and the moisture: Weigh the soil and spread it on a clean paper, put it in an oven, not heated enough to discolor the paper. When dry, weigh again, and the loss in the weight gives the amount of moisture. Weigh another portion, put it in water and stir it until it is thoroughly incorporated with the water; boil it so as to entirely divide the particles; then let it settle. The sand will first fall to the bottom, and as soon as the clay begins to settle pour off the water; dry and weigh the sand, and you have the amount of sand, which, subtracted from the entire weight, leaves the amount of clay.

To obtain the amount of lime in soil, mix one hundred grains of the dry soil with half pint of water, and add half a wine glass full of muriatic acid; stir it thoroughly, several times during the day, and let it stand and settle overnight. Pour off the clear liquid in the morning, and again fill the vessel with water and stir it thoroughly, and when clear again, pour it off dry the soil and weigh it. The loss of weight is the lime it contains. An easy method of testing a soil to see whether it has much or little lime, is to pour on it a few drops of strong acid, sulphuric or muriatic. If much lime be present there will be an active fermentation, if less lime, less fermentation. The organic matter, or regulated mould in a soil can be ascertained by drying the soil well in an oven; then weigh it; then heat with a dull redness, or a lamp or bright fire until the combustible matter is burned away and evaporated; then weigh, and the loss is the amount of organic matter. This organic matter contributes very largely to the fertility of a soil. The experienced farmer, the last few years in this section, teaches that the sandy soils, with a comparatively small percentage of clay, are the best for a varied cultivation, for fruits, small grain, and even for cotton.—*Ex.*

Mixed Food for Stock.

As a rule, says the *Western Agriculturist*, Western farmers feed too much corn to all their stock. Mixed feed will produce better results in stock feeding as surely as does mixed husbandry in farming. A mixture of feeding substances is always conducive to the health of animals. It operates as a change of food, and it is more convenient to mix several substances and to use them together than to feed them separately. For horses, the basis of the grain feed should be oats or barley. It might be remarked here that barley is too much neglected as a feeding substance; it is nutritious and healthful even as a single food, while mixed with corn it reduces the heating character of the latter. Equal parts of oats, barley, corn, wheat or rye bran and linseed ground together form a perfect food for horses, in excess, no element of nutrition is wanting, and having the laxative effect of the oily linseed to keep the digestive organs in perfect order, the skin loose and the coat smooth and glossy.

About Butter.

Prof. X. A. Willard, than whom there can be no higher authority, contributes to the *Country Gentleman* the following:

Milk, of average good quality, contains 87 per cent. of water. It has, in solution, casein, milk sugar and certain inorganic salts. In addition, it contains from 3 to 4 per cent. of "butter fat." The fat is distributed through the fluid in minute globules, which vary in size, according as the milk comes from different animals, or animals of different breeds. The milk globules are found to be larger in the Jersey cow than in the Ayrshire, and larger in the Ayrshire than in the Holstein or Dutch cow. The globule is larger, too, at the time of calving. From an extensive series of analyses, Dr. Voelcker found the proportion of fat in genuine cow's milk, and milk not produced in any way abnormally, to vary from 7 1/2 to 10 per cent.

The composition of cream varies according to its solidity, or whether it is thick or thin. The following is the composition of cream raised from milk set in shallow pans, in the old way, viz: water, 1.67; butter (pure fatty matter), 33.43; casein, 2.62; milk sugar, 1.56; mineral matters (ash), 0.72, and making altogether 100.00.

There is a difference of opinion among chemists and physiologists, as regards the condition in which the little fat globules exist in the milk; some holding that the globule is surrounded with a thin skin or membrane of nitrogenous matter; while the other view is that the fat exists in the form of free globules, forming an emulsion with the caseous and saccharine matter of the milk. But this question need not be discussed here. Suffice it to say that the generally received opinion is that the butter globules are enveloped in a covering, and, as the weight of this covering is heavier than water, it accounts, in part, for the reason why some of the minute globules remain nearly stationary in the fluid, or do not come to the surface when milk is set aside to cream.—*American Farmer.*

Among the causes which produce brittle hoofs in horses and cattle, the *National Live Stock Journal* mentions the frequent standing in rotting dung-heaps, or in pools of decomposing liquid manure. In the dung heap there is not only the moisture and steam soaking and softening the hoof, but there is an abundance of ammonia gas, which is especially calculated to soften, dissolve and destroy the horn. Standing in such decomposing organic matter is still more injurious when the animal is confined to a box or stall, for here the injurious effect of inactivity is added to the other conditions.

HUMOR.

Mysterious—the passion which leads some people to persist in writing poetry who have hardly sufficient intelligence to pack pork.—*San Francisco Wash.*

A traveling printer, who for want of employment at his trade went to work on a farm, came in one day to ask his employer if a hen should be set solid.—*Boston Commercial Bulletin.*

An Ohio doctor couldn't tell whether a boy patient had lung fever or cancer of the stomach, but the boy was good enough to say that he broke his arm the day before, and thus got the doctor out of his dilemma.—*Chic.*

A young student was asked by his sweetheart, who had an uncommonly thick head of hair, what he thought of it, and absently answered he thought it would present a fine field for the study of natural history. They were never married.

Two Sparks from London once came upon a decent looking shepherd in Argyleshire, and accosted him with, "You have a very fine view here, you can see a great way." "Ay, a fery great way," "Ah, you can see America here, I suppose?" "Farrer than that," "How is that?" "Yu just wait tite mists gang awa', and yu'll see mune."

"Oh, dear!" exclaimed a young lady, entering a public hall, the other evening, "what a dreadful odor of carburetted hydrogen!" "Mum?" said the janitor, with a puzzled countenance. "The smell of the carburetted hydrogen," she explained. "That's no kind of gin, mum," replied the janitor, "that's gass; the pipes is leaky, mum."—*Boston Transcript.*

"I have no patience with a man who can't remember a thing no longer than it's being told him," exclaimed Jones impatiently. "Now I can carry a thing in my mind a month, if you be." "You're a lucky dog, Jones," remarked Prendergast quietly. "It isn't everybody that has so much room in his mind as you have, you know."—*Boston Transcript.*

"Sure," said Patrick, rubbing his head with delight at the prospect of a present from his employer, "I always mane to do my duty." "I believe you," replied the employer, "and therefore I shall make you a present of all that you have stolen from me during the year." "I thank your honor," replied Pat, "and may all your friends and acquaintances treat you as liberally."

A Boston man besought his wife, he being but three years married, for the privilege of a night key. "Night key?" she exclaimed, in tones of amazement, "what use can you have for a night key when you have the Emancipation League meets Monday night, the Ladies' Domestic Mission Tuesday, the 'Sisters of Jericho' Wednesday, the 'Daughters of Nineveh' Friday and the 'Woman's Progressive Art Association' and the 'Suffrage Band' on alternate Saturday nights. You stay at home and see that the baby doesn't fall out of the cradle." He stays.—*Burlington Hawkeye.*

About Butter.

Fertilizers.

There are soils on which wheat does not yield well, because they are deficient in organic matter. Yet thirty-bushels of wheat and thirty-six hundred pounds of straw would require, in a soluble form and properly distributed, only about sixty-two and a quarter pounds of organic material, in addition to that which is freely supplied by water and the air. In such a case the failure results from the want of this very slight quantity of plant food, in a condition in which it can be used, in a whole acre of land. By means of the decay of plants, and the death of worms and insects, together with absorption by the soil, the land is being constantly replenished with organic materials, while the chemical and mechanical changes constantly going on slowly, but surely, add to the stock of mineral elements which plants require. The gradual decomposition of the soil is a wise provision for preventing its waste by the carelessness of man, and keeping a constant supply of food ready for each generation of plants as its needs may require. The soil is really inexhaustible as far as its mineral elements are concerned. It may be badly used—so badly that only very small crops can be grown; but there will still remain vast quantities of plant food waiting the proper time for their change into some extent man can hasten the process which nature is constantly carrying on. He cannot do this so rapidly as to involve a great waste of these elements, but he can secure all that the largest crops which can be grown will require. The method is simple, and consists in merely following, on a smaller scale, the processes which nature has so long carried on. Pulverizing the soil will certainly unlock stores of plant food which otherwise had remained unavailable. By taking a peck of soil from a common field, which has been long under cultivation, drying and sifting it, it will be found that much the larger part will remain in the form of fragments of rocks, gravel, and hard lumps of earth, which will not pass a fine sieve. It is only the very fine particles which are in any condition to yield the plant food which they contain. Consequently, only a small proportion of the soil has its plant food in an available form. But the fragments of rocks, the pebbles, the gravel, and the lumps of earth, all contain some of the elements which plants require, and will surrender them just as soon as they are pulverized and rendered soluble.—*Farming for Profit.*

Analysis of Soils.

Soils, distant by a few feet, may vary in their composition, or some of the fertilizing matter may be in such small quantities, as to escape the notice of the chemist. It is very important that the agriculturist shall know the nature of the soil which he tills, at least its principal ingredients. Here are a few directions, which will enable him to do this for himself. To find the amount of sand and clay in soils, and the moisture: Weigh the soil and spread it on a clean paper, put it in an oven, not heated enough to discolor the paper. When dry, weigh again, and the loss in the weight gives the amount of moisture. Weigh another portion, put it in water and stir it until it is thoroughly incorporated with the water; boil it so as to entirely divide the particles; then let it settle. The sand will first fall to the bottom, and as soon as the clay begins to settle pour off the water; dry and weigh the sand, and you have the amount of sand, which, subtracted from the entire weight, leaves the amount of clay.

To obtain the amount of lime in soil, mix one hundred grains of the dry soil with half pint of water, and add half a wine glass full of muriatic acid; stir it thoroughly, several times during the day, and let it stand and settle overnight. Pour off the clear liquid in the morning, and again fill the vessel with water and stir it thoroughly, and when clear again, pour it off dry the soil and weigh it. The loss of weight is the lime it contains. An easy method of testing a soil to see whether it has much or little lime, is to pour on it a few drops of strong acid, sulphuric or muriatic. If much lime be present there will be an active fermentation, if less lime, less fermentation. The organic matter, or regulated mould in a soil can be ascertained by drying the soil well in an oven; then weigh it; then heat with a dull redness, or a lamp or bright fire until the combustible matter is burned away and evaporated; then weigh, and the loss is the amount of organic matter. This organic matter contributes very largely to the fertility of a soil. The experienced farmer, the last few years in this section, teaches that the sandy soils, with a comparatively small percentage of clay, are the best for a varied cultivation, for fruits, small grain, and even for cotton.—*Ex.*

Mixed Food for Stock.

As a rule, says the *Western Agriculturist*, Western farmers feed too much corn to all their stock. Mixed feed will produce better results in stock feeding as surely as does mixed husbandry in farming. A mixture of feeding substances is always conducive to the health of animals. It operates as a change of food, and it is more convenient to mix several substances and to use them together than to feed them separately. For horses, the basis of the grain feed should be oats or barley. It might be remarked here that barley is too much neglected as a feeding substance; it is nutritious and healthful even as a single food, while mixed with corn it reduces the heating character of the latter. Equal parts of oats, barley, corn, wheat or rye bran and linseed ground together form a perfect food for horses, in excess, no element of nutrition is wanting, and having the laxative effect of the oily linseed to keep the digestive organs in perfect order, the skin loose and the coat smooth and glossy.

About Butter.

Prof. X. A. Willard, than whom there can be no higher authority, contributes to the *Country Gentleman* the following:

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