

Alabama Baptist.

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W. C. CLEVELAND, - - - JNO. L. WEST.

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DUTY OF FORGIVING OFFENSES.

"I could forgive him if I thought he was sincere," is the language we frequently hear when trying to adjust difficulties between brethren, when one has made fall and free acknowledgment for some past transgression or inadvertent remark which has wounded the feelings. How unchristian, how unchristian, to accuse a brother to his face, or still worse, behind his back, of downright hypocrisy! Who has made us judges of the secrets of each other's hearts? Hear the Master—"Judge not, lest ye be judged." Why do you not think your brother sincere? You reply, Because this is not the first time he has acted thus. Are we allowed by the Gospel to make the repetition of a trespass the ground of suspecting the integrity of our brother, and that suspicion a sufficient cause for rejecting his acknowledgment? Not at all. Forgiveness is a law absolutely binding, and if a brother were to trespass against us seventy times seven, and turn and say, I repent, we are absolutely and unconditionally bound to forgive him.

So highly important did our Savior esteem the duty of forgiveness, that he has connected it with the pardon of our own sins. Just as we forgive, so may we expect to be forgiven; just as we hold others bound, so may we expect to be bound: for if we forgive men their trespasses, our Heavenly Father will also forgive us; but if we forgive not men their trespasses, neither will our Father forgive our trespasses. "And when ye stand praying, forgive, if ye have aught against any, that your Father also which is in Heaven may forgive your trespasses; but if ye do not forgive, neither will your Father which is in Heaven forgive your trespasses." "And his lord was wroth, and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Unforgiving man, what think you of these sayings of Him who spake from Heaven? Have you here any conditions on which forgiveness is granted? Have you any warrant for four "If I thought he was sincere," "I will try to get along," "I will forgive but I can't forget," and all such phrases, by which you make it clear that you do not forgive the offense? Remember the Lord's prayer, "Forgive our trespasses as we forgive those who trespass against us." If you do not forgive, you pray that God may not forgive you. Awful prayer! Think of a poor mortal praying to the great Eternal to hold him bound to suffer the punishment due all his sins, solemnly invoking the divine vengeance upon his immortal soul! Who is he that does not forgive his brother? Thou art the man who has made this prayer! How unfortunate he who dares not to repeat the Lord's Prayer!

Where is the individual who, when he first felt the love of God shed abroad in his heart by the Holy Spirit, in that sacred, happy hour cherished in his heart one thought of harm or hate against any being below the skies? Let us cultivate the spirit of forgiveness. It is one of the greatest graces. It is so Christian-like, it is so God-like, that we are exhorted, that as God for Christ's sake hath forgiven us, so we ought also to forgive one another.

TATTLING.

Tattling is a very fruitful source of discord and distress in churches and communities. There are two species of the evil, the one where a person merely repeats indiscreetly an unfavorable report about another without any design of injuring the individual. Such repetition of reports, to say the least of it, is culpable. Let us reflect how much we dislike for others to repeat scandalous hearsays about us, however groundless they may be, and as we dislike it in others, so should we avoid it in ourselves. It has been well said, "Character is of such a delicate texture that it is sullied by too much handling." How much, then, must it be blackened by the repetition and exaggeration of dark reports?

The other is where an individual wantonly assails the reputation of his brother, by either publicly or privately giving circulation to rumors and reports that blast his standing and ruin his influence. This is odious indeed, and the calumniator should be made to feel the severe discipline of the Gospel and the expressed condemnation of the community. How

odious is the character of the slanderer, hated by all the good; hated by all the bad; hated even by slanderers themselves! Let us study to shun it. Read Jeremiah 9: 3-8, and James 3, and then remember, "Blessed are the peace-makers."

Dr. Geo. B. Taylor, our missionary in Rome, sends an earnest appeal for contributions to the Torre Pellice chapel, now being built. We would call especial attention to it, and ask that every reader send a liberal contribution immediately to Rev. T. M. Bailey at Marion, Ala. Dr. Taylor's conduct of missionary work in Italy has gained the fullest confidence of all who are acquainted with his operations. Wise, discreet, earnest, we rely upon him as a faithful man of God; and do not hesitate to press any appeal he may make. We need not speak of the importance of the mission in Italy; it is recognized. We ask for a prompt, liberal response to Dr. Taylor's appeal. Will not the Baptists of Alabama contribute five hundred dollars?

We are compelled to hold a number of communications for future issues of our paper.

FIELD NOTES.

Bro. A. R. Scarborough, of Sumter county, has gone on a visit to his two sons in Texas. He expects to be absent about six weeks. We hope his visit will be a pleasant one. Last Sabbath the Abbeville Baptist Sunday-school elected a young lady as Superintendent, Miss Mamie Long, and appointed a committee to inform her. The assistant Superintendent is one of the young men of the school, H. L. Martin, Esq.—Rev. I. L. Taylor has resigned his charge of the Pensacola (Fla.) Baptist church, and will serve the Milton and two adjacent churches. "Please say, that because of hard labor, exposure to bad weather, and delay on account of bad roads and full creeks, I did not get to my appointment Saturday and Sunday, at New Prospect. Expect to try to preach at Smithville the fourth Saturday and Sunday. As we haven't time to send a copy of this to the ALABAMA BAPTIST, hope it will please you."—L. J. Milburn, in Miss. Record.

About mid-day of Tuesday last, while Rev. Mr. Christian and lady were absent, their dwelling was broken into and robbed of the following articles: a heavy and valuable overcoat, the watch and vest of a fine, new broadcloth suit, and Mrs. Christian's gold watch and chain, with, perhaps, other articles.—Birmingham Iron Age. It will take a good many subscribers to the Advocate to make up for the lost articles, and we hope Bro. Christian will get them. "The success of any Sunday-school depends largely upon the punctuality of its teachers. As far as your class is concerned, it matters not how carefully you may have prepared your lesson if you are not at your post on Sunday. Punctuality is not even a minor virtue."—If your class think you have not interest enough to be there, they will soon be among the missing. And absence will soon have its effect upon you. Your interest will be lessened by every absence. The difficulty of teaching will appear greater every time you shirk your duty. Be punctual!—Greensboro Watchman.

"Information has been received that the Baptist church edifice at Opelika was destroyed by fire Friday night. The pastor, Rev. Mr. Riley, has a study in the church, and it is believed that the fire was communicated by means of a defective flue. This is quite a heavy loss to the membership, but it is no doubt able to replace the burnt church without delay. It is not known whether there was any insurance held on the building."—Montgomery Advertiser.

"I expect to take the ALABAMA BAPTIST as long as I live. I deem it a first class religious paper and a faithful exponent of Baptist doctrine. I would rejoice to know that everybody would take it and read it. In my opinion, it is just the paper that would do for the denomination what we all want done—keep the people informed as to what Baptists believe. Nine tenths of the people are in the dark in regard to our views as Baptists; nine tenths are led by other peoples' views and opinions, having none of their own. I am truly glad to hear that Bro. Renfro is going to be a regular contributor to the paper."—D. M. A. Danby, Rehoboth.

"Doctor Kallach proposes if necessary with his church to stand 'solitary and alone,' and 'preserve at least one church that shall be true to Baptist faith and history.' Just now the Baptists of California seem to be unanimous in favor of his him alone."—Central Baptist. Leave a letter from a brother in Montgomery, in which he says, 'You will doubtless be surprised to see it stated in this week's ALABAMA BAPTIST that you believe in and practice open communion.' Now, the mildest thing that my sense of justice will permit me to say concerning the man who prefers this charge against me, is that somebody has taken advantage of his weakness and made him the victim of a joke. I have never performed an act, or uttered a word, that any man in his right mind could construe into an expression of sympathy with the practice of open communion. When I surrender my position on that question, I shall cease to be a Baptist."—J. B. Hawthorne, Richmond, Va. The following is the note referred to and is all that was said on the subject. It appeared in our issue of Nov. 17th. The Montgomery brother misunderstood Bro. Baber. "I have heard of some Pseudo-Baptist preachers," in a community not a great way from Selma, telling in private that Dr. Hawthorne both believes in and practices 'open communion.' This will no doubt be news to his church in Richmond, as it was to me."—E. F. Baber.

"If ever you have seriously gone to work making poetry, forget it henceforth and think the Lord to forgive

you."—Sturgeon.—Rev. H. Hatcher has closed his connection with the Biblical Recorder. Rev. C. S. Farris takes his place. "The chief and most remarkable feature of the body was the generous contributions made to benevolence. Every cent asked for was given. Over eight thousand dollars were secured for Education, Missions and Sunday-schools."—Biblical Recorder.—"In spite of the plain teaching of the New Testament in regard to the impossibility of becoming reconciled to God through a self-made righteousness, how many people still cry out, 'I am not good enough for God to accept me.' What a clear distinction on this point is made by Luther when he says that we do not become righteous by doing what is righteous; but having become righteous we do what is righteous. And the becoming righteous is God's work through Christ, not man's work for himself."—Few clergymen are better known or more highly esteemed in the United States than the Rev. Dr. S. Irenaeus Prime. For many years the readers of the *Drawer* were indebted to him for the good things gathered in its pages. Writing of the enthusiasm which Southern people, especially Kentuckians, entertain for fine horses, he says: "I was visiting a great planter in Kentucky, near Lexington, while attending the Presbyterian Assembly. He wanted

old; and when they were brought out, I said, 'Morgan colts.' 'Why,' he exclaimed, 'do you know a Morgan colt when you see it?' 'Certainly,' I said, 'or an Eclipse colt.' 'Well done!' said he. 'I never saw a minister before that knew a Morgan horse, or any other, at sight. Why, sir, you can have a colt to any church in Kentucky!'—*Harper's Drawer*.—As a matter of fact, it is the faithful work of the pastor which renders the success of the evangelist possible, and it is often the work of the evangelist which makes the work of the pastor fruitful. Is it not possible for him that soweth and him that reapeth to rejoice together?—*Journal and Messenger*.

"When pastor in Amelia county, during the war, we baptized an old colored woman, who clasped her hands as she walked out of the millpond and cried aloud: 'Glory to God! my work is all done now.' Too many white, as well as colored people, act as if possessed by the same delusion."—*Religious Herald*.

Apologetic.

It was announced in the ALABAMA BAPTIST two weeks ago, that I would act the part of a "regular correspondent" in the columns of this paper; a work which I am pleased to perform. I ask to be indulged in a remark or two personal to myself.

While the Editors of the paper will be in complete control, with the right to treat my communications as they do those of any other brother, I think that I have been enough before the Baptists of this State to be responsible for my own writings. What I mean by this is, that if I discuss questions which some think ought not to be discussed, let not any one be held to account for it but the writer. For instance, the Editors had no right to say that I would soon dip into the inspiration question; nor did I know it when the arrangement was made, but entering on my work, I found that subject already on hand in such form as to demand some attention from me.

Again: I expect at an early day to review Dr. Graves' non-intercommunion book in several articles. I live in Alabama, and have for more than a half-century; and if things are being discussed and urged on the Baptists of this State, which demand a revolution in faith and practice, it is utterly impossible for me to write at all without giving some attention to these very things. I shall leave the "editorial" and write in my own personal responsibility. May God bless the paper, its Editors, and every reader abundantly.

J. J. D. RENFRO.

Colporteur Work.

The State Mission Board has grand facilities for disseminating sound, religious literature throughout the State. Most of the appointees to the Board can do this work in connection with their missionary labors. Many of them feeling the need of it, are anxious to engage in the work. The only obstacle in the way is the lack of money to procure books. At the last Convention it was recommended that a permanent fund of \$1,200 be raised, to be used as a capital to operate with. We need the money now. Our missionaries are calling for books. The people need them, and they will buy and read them. Will pastors please take up collections for this work at once? With one hundred dollars, we can keep a colporteur amply supplied with books and keep him continually in the field. Are there not brethren and sisters among us who will give \$100.00 each to this work? Thousands of our people would be blessed by their benefactions whilst they passed to their reward, the good work would still be going forward. Who will send us one hundred dollars to be known as their permanent fund for colporteur work?

T. M. BAILEY, Cor. Sec. and Treas.

The Florida Baptist Convention.

Bro. Cleveland: The Baptist Convention of the State of Florida holds its next session at Ocala, Marion county, commencing Dec. 8th. By the Transil Railroad it is quite accessible. We would be glad to see as many of you as can attend from Alabama. We are little yet and need sympathy and help—and we somehow cannot help feeling that Georgia and Alabama especially ought to look upon us somewhat as a child of theirs. We are looking for some brethren from your State. Come to see us at Ocala. The railroads in our State will only charge half fares.

W. N. CHAUDOIN.

"The Far-Famed Heresy" vs. "the Old Doctrine."

When men of any party, or any sect, or any denomination, find themselves "diverging" from their own people, or when they are so regarded by their people, they should be willing that the whole truth of that divergence should be stated; and no one should wish to hold them responsible for more than the real attitude of the position which may fairly be ascribed to them. We are quite sure that the brethren who are characterized as "crying for days and months, Great is the Old Doctrine," are not disposed to overcharge those who admit with a gusto that they have diverged; nay, in their estimation, the divergence is too serious a matter even when stated by its friends to need any magnifying. All honest men should be willing also to be responsible for the tendencies of their doctrines; and if the same doctrines held by others have generally led to shipwreck of faith, it is every way legitimate to warn them of the "alarm," which arises from the apprehension that these doctrines will also lead to disaster in their hands. And if the divergers show that they propose to act as a party or as a body to sustain their departure, and speak of their "numbers," and add them up as Brother Lindsey

some seem to have done in our own State, and remind us of the vast reserve force who are intimidated by the "editorial" us," but will show themselves after awhile on the field where the martyrs are to be crowned; or if they intend to array them, or the young men against the old men, and the "scientific theologians" against those who are supposed to be fettered by "traditional opinions," then it is entirely fair to hold the party responsible before public sentiment for their doctrine as stated by any one and by every one of them, and the more responsible for the position of those who may be the recognized formers of the class.

For instance, what right has any one to suppose that these brethren have given up Dr. Toy as their great leader? It may be that some of them have put forth indefinite protests and dissents, but they are understood to have been formulated by him, and to "accept his principle, though they do not follow it to the same extent." And how can it be supposed that the "principle" will not carry them to the same extent?

When Dr. Toy left the Faculty of the Seminary, he stated that he found himself "diverging" from the generally received views of the Denomination on the subject of inspiration, and that that divergence was constantly increasing. Now, how far has he diverged? Inspiration is no longer the question in his divergence. The authenticity of very much of the Bible is learnedly disputed by him, to the entire satisfaction of the extreme wing of Unitarians with whom he is now co-operating. Whole books of the Bible are set aside by him with an easy dash of his pen: to such an extent is this carried by him, that it seems quite probable that he will dispose of the whole Old Testament as "apocryphal" in a second report of Dr. Toy's performances in the Unitarian Conference at Princeton, as published in the *Examiner* and *Chronicle*, of the 17th of November, says: "He not only denied the Mosaic authorship of the Pentateuch, and of the Jewish priesthood and ritual, ascribing these to Ezekiel and to the period of the Captivity; but he denied also the Biblical doctrine of the creation and the fall, and by necessity, the correlative doctrine of redemption. From 'Babylonian myths,' copied by Ezekiel, have come, he said, 'the conception of sin, of punishment and of restoration,' the doctrine which has fettered the human mind for years and centuries, and which has cast gloom over the religious life, and which has undertaken to shut out from the salvation of Christ every man who could not be demonstrated to descend from Adam. It is the doctrine of the federal headship." Of course he holds the Pauline theology to be worthless, as it is built on Babylonian myths.

Now, is it not a significant fact that at the very time Dr. Toy among the Unitarians is being published to the world, there comes a new wall through a Baptist paper published in Mobile, Ala., over his removal from the Faculty of our Theological Seminary two and a half years ago? Is there no cause for distrust and alarm that just now the Denomination is jeered as "narrow-minded" on account of his removal? Is it possible that any Alabama pastor believes that Dr. Toy ought still to be teacher of "Old Testament interpretation" in our Seminary? And yet, what other construction can be put upon this lamentation except that this opinion of him is still entertained? With all the conceded excellencies of our brethren, who of them will claim to be Dr. Toy's superior in consecration, intellect, and learning? And if they still hold him up as a luminous guiding star, admitting that they have adopted his principle, by what mode of reasoning can any one conclude that they will stop short of his position? And forasmuch as they nowhere disclaim his "principles," on what ground can it be supposed that they do not hold it, and how can he hope for better results than he has reached? He is following the principle to its natural and logical sequence, as very many have done before him.

Now, what is this principle? I do not believe that Dr. Toy's statement of it two years ago was one iota more objectionable than the following, in the ALABAMA BAPTIST of last week, from one whom I rejoice to think of as one of "the precious sons of Zion, comparable unto fine gold;" but here is his statement of the principle: read it carefully:

"Several of our number have declared their conviction, that in matters of purely human knowledge the Bible writers were not instructed by the Holy Spirit, and so were liable to make mistakes, by knowledge and its promulgation infallibly preserved from error. So, all besides the revelations of positive religious truth may

be looked upon as the setting given the precious stones by jewellers who esteemed the jewel as above all price, and encased it in the best of their minds and hearts might supply." But to every one of the writers is allowed, not only a free sincerity to publish God's truth in God's fear, but that also which was claimed by David: 'The Spirit of the Lord spake by me and his word was in my tongue.'

Now, reader, how far is this behind Dr. Toy's present position? It reduces the Bible to purely a question of critical opinion as to what part of it is "positive religious truth" and what part is "human knowledge." Dr. Toy may carry his notions of human knowledge something further than others do. He may only see a "Babylonian myth" where they think they see "religious truth" or pure "human knowledge," but the principle is the same; both assume that a large part of the Bible is human knowledge, "uninstructed by the Holy Spirit," and both assume that the Bible writers were "liable to make mistakes," and therefore both may assume that some so-called Bible writers were not Scripture writers at all, and that by "mistake" or by intention they palmed off on the world and on the church whole books of "myths and legendary legends from Babylon" and the most that either of them claims for the Bible writers is that in "positive religious truth" they were filled with spiritual wisdom, and in "human knowledge" they were preserved from error," so that in the statement of religious truth their infallibility was reduced to the mere matter of "preserving them from error!" "This is the sum and substance," so we are told, "of the far-famed heresy." It may be answered, Yes, and it lifts the flood-gate which has let in vast shoals of heresies in the Christendom of Europe and of America.

But I do not purpose in this communication to discuss this matter. I only meant to show our brethren one phase of the reasons why the "older brethren are alarmed." And they must allow me to say that the "older brethren" are the men who feel that they have been attacked "with fixed bayonets and braying horns." In the main, whatever of discussion has existed on the subject has been forced by the other side.

And when our brethren undertake to show how they cannot "be won back," they should reflect that that is not the question before the public: the defense and promulgation of the truth is the chief matter involved. There are a few marks that always follow error: 1st, the demand for greater liberty; 2nd, the cry of persecution; 3rd, the assumption of superiority; 4th, declarations of how it cannot be won back—declarations of how it must be approached. And in such cases, those who refuse to "be won back," are infinitely the losers. "The Old Doctrine" has stood through several millenniums, tried by the most searching criticism, and it will be the "Doctrine when the Son of God shall have conquered all opposition with the sword of his mouth and the brightness of his coming."

J. J. D. R.

Inspiration—Miracles—Demonology and Witchcraft.

The singular powers of discrimination enjoyed by your venerable correspondent, "D," are well known; but if he means that words directly inspired stand on any higher level than those selected by the intelligence of the writer preserved from error, some of us demur to the position as a distinction without a difference. We hold, that however chosen each and all the words of the Bible, whether by virtue of their relations to one another, to the subject, or to God and his creatures, or by whatever means, are, in every sense, the words of God, interlarded with a divine vitality that distinguishes them above all other words. "The words I speak unto you, they are spirit, and they are life."—John 6: 63. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4: 12. By covenant arrangement, it is to be preserved in its integrity at the last.

We frequently meet a conception, on the part of sterner believers in miracles, that, possibly, they may be merely an occasional cropping out of some higher law of nature, and *sui generis* on this account, a higher order of wonders. Is this conception not a recoil from the supposed logic of the rationalist? If so, we have no respect for it, or for the want of courage that dictates it. If, however, a rational account of any matter can be given on the basis of natural law, we have no objection—recognize to the full the rule, "Nec Deus interit nisi dignus vindice nodus." (Nor let the Deity appear without a cause.)

We are no way credulously disposed to multiply miracles beyond necessity. But even less can we consent to deny them because passing strange or even apparently absurd. Take, as an extreme case, the sun and moon standing still at the command of Joshua. Many ingenious attempts have been made to show that they did so only in appearance and in effect, rather than have shrunk back in horror, as they have felt compelled to reason that such stagnation would have thrown the solar system out of its orbit and made a wreck of the universe! who dares to say the Author of the universe cannot, at his pleasure, adjust every part of his creation to any change in any other part—suspend the motion of the whole to wait upon the rest or motion of any of the smallest division, as the whole machinery of a watch waits on the motion or rest of any part of it? We would not put an arrest on effort rationally to diminish the number of miracles popularly accepted: let declared criticism do its worst in this behalf; but we reserve the right of acknowledging miracles, however strange, that cannot be explained away. And this brings us back to what we wished especially to say, that the very essence of miracles consists in the modification or suspension of natural law; otherwise it is no proof

at all of the interposition of divine power beyond such interposition everywhere and in all things,—no proof of the action of anything else than universally-recognized law.

Long ago, a work entitled, "Demonology and Witchcraft," greatly disappointed us, not have we since seen anything better. These thoughts have sometimes come into our reflections: The occasional commerce of human beings with devils, if not so directly stated in the Old Testament as in the New, is taken for granted. The powers resulting are not so distinctly mentioned. The mistake of our New England ancestors was not as to a fact, but as to the recognition of a fact. They had no means of disarming spirits; of determining that the age of witchcraft was not gone; or what were the phenomena of demoniacal intercourse. The proofs of a re-appearance of witchcraft were wanting. A personal Satan, with personal devils subject to him, is a kindred fact clearly and repeatedly stated in Scripture. But what we are at, is that, whatever Scripture, according to the laws of grammar and philology, teaches on such subjects, is to be as implicitly received as when it speaks upon the commonest theme.

Boasted reason has no place as against fact. The Master suspended his whole claim to recognition as the Messiah upon facts cognizable by the senses, and understanding of men, conceding, claiming, signaling their extraordinary, wondrous, strange, miraculous character. E. B. T.

Appeal for Torre Pellice Chapel.

Dear Bro. Eds.: I desire to get the ears of those brethren of the South-west, and especially of Alabama and Mississippi, who were at the late meeting of the Southern Baptist Convention in Columbus. In my annual report, I begged that during the session of the body there might be provided the two thousand dollars needed for the completing of our chapel at Torre Pellice. The money was not raised, but a recommendation was made that each delegate, on returning home, raise at once ten dollars for that object and send the same to Dr. Tupper. Relying on that and similar encouragements, I decided to go on with the work. Now, the edifice approaches completion, and promises to be, in itself and in its influence for good, all that we had hoped. I do not regret any toils and anxieties on my part, but thank God that I have been permitted to do this work for him. It is, however, necessary that those on whom I have relied for help, now "perform the doing of" their generous proposition.

I see that of the delegates at the Convention, sixty-five were from Alabama and fifty-three from Mississippi, being more than half of the entire delegation. I earnestly beg those brethren to put themselves into my place, and do as they would be done by. I do not enter into any facts and arguments about the chapel, these being set forth in my report. I only call attention to the fact that the payments for the chapel are now falling due, so that I have immediate and pressing need of the two thousand dollars for which I asked last spring, but a small part of it having been received.

I am indeed a stranger to most who will read these lines, but I remember that my father, when Corresponding Secretary of the Board, had many valued friends in Alabama and Mississippi, and that there were many brethren there on whom he felt that he could rely for large sums, in case of need. Times have indeed changed since then, and many of those old contributors have passed with him, to the heavenly world, but I rejoice to believe that the missionary spirit has risen higher than ever before, and that many will be found to respond joyfully to an appeal like the present. For, let it be understood that while I have called special attention to the recommendation which the Convention made to the delegates, I must earnestly beg every reader to give personally and raise what he can for this object.

I wrote an appeal to the *Baptist Courier* (Greenville, S. C.) in the summer, asking for \$500 from that State, and that a list be opened in that paper. The work was enthusiastically undertaken by the Sunday-schools, and the same will be raised at once, if it is not already. If the like spirit prevail elsewhere, I shall soon be able to report the Torre Pellice chapel done and paid for.

Here in Rome, we are working away amid many difficulties, but not without tokens for good, and full of hope for the future. From several of the provincial stations, come news of baptisms and progress. Pray for us. Affectionately,

GEO. B. TAYLOR.

Rome, Italy, Nov. 5th.

"The Younger Ministry and Inspiration."

Nothing could have been farther removed from the present writer's thoughts, when he penned his two recent articles on the subject named above, than the views injected by the hand of "J. J. D. R." The day never dawned since he became a minister when the writer felt the slightest disposition to underrate the nobility, the learning, the piety, the love of truth, and the transcendent usefulness of those whom he reverently called, "our older brethren." The "giants of Tradition Castle" are the traditions themselves, not the venerable men whose lives have been resplendent with the light from Heaven.

The purest deed may be presented in such way as to seem a child of shame. My two articles are not "lectures to the older brethren," but earnest efforts to prevent a great evil, and the blessing of the Father, who judgeth not on the basis of judgment, rest upon them. Because the justice in this faith, no man's smile can rejoice in it, no man's frown can frighten it. Not for a moment was it assumed that "the knighting" were never made by "our older brethren," or to guard against further misconception, that these vows had not been kept.

The simple object was to show that the young ministers who had gone astray, as many of us think, were actuated by no love of error, but by a mistaken idea of what was truth; and, moreover, that this fact demanded a far more cordial recognition than it had yet received.

No writer in the South has a brighter or a sharper pen than that of my unfriendly critic. While I could regret that his ink for me was made of gall, yet with the thousands of the Baptist host, I devoutly wish that we may often "see the flash of his pen and hear the musical thunders which follow."

HUGH F. OLIVER.

Tuskegee, Ala.

Miscellaneous Notes.

THE MISSION CAUSE.—There is a great cry and much ado about the mission cause in foreign countries, among the savages and uncivilized tribes. While it is our imperative duty to encourage and support and prosecute the work, that the Gospel may reach the benighted races, it seems that we neglect our duty to those in our own country. One has but to go a short distance, and make but little enquiry, to find that there are many important towns and villages, as well as country points, entirely without the preaching of the Gospel, at least without Baptist preaching. Then should not we see to it, that these points are supplied? I beg the Home Mission Board to give us a missionary to give us a missionary at Blount Springs and Blountville, two important places, each having a small church and no preacher. The former is a noted watering and summer resort on the S. & N. A. R. R. The latter is the county seat of Blount county. They are sixteen miles apart and contain about 500 inhabitants each. There are also many other important destitute points in North Alabama that should have attention.—D. L. James, Blount Springs, Ala., Nov. 19.

REV. S. A. GOODWIN, D. D.—Resolutions adopted by the Union Springs Baptist church, on accepting the resignation of our pastor Dr. S. H. Goodwin. Your committee present the following: Dr. S. H. Goodwin having been our pastor for about two years, we feel that we have a right to say that we know him. In the intimate relation which we have sustained to him, we have had much to do with him, and we have closely studied his motives and actions, and have weighed well his expressions. In the light of faithful inspection on our part, we have found him faithful and honest as a citizen, just and generous as a friend and orderly and upright as a Christian. His labors of love among us have been abundant; his counsels have been faithful and wise; his instructions, as to Christian relationship, and its duties to man and God, have been clear and full, and his thoughts, manner and power in the pulpit, he may be said to be grandly inimitable, chaste in his language, elegant in his style; megetic in his voice, and Christlike in his spirit, when expounding the Master's will to man. We do not feel that we speak the language of fulsome praise, when we accord to him grandeur of peerless solitude. Add to these statements the fact, that his wife, sister M. H. Goodwin, is a highly cultivated lady, of remarkable gentleness of nature, and of a truly lovely Christian character—at once the embodiment and exponent of grace and goodness, and we may well be esteemed as speaking the language of honesty and truth in the following resolutions: 1st. That we deeply deplore the necessity that severed our relationship to Dr. Goodwin as pastor, and in strong and abiding confidence and love, we give him up with sad hearts. 2nd. That we warmly commend him to the church and community at Danville, Virginia, and to the world, as an able and faithful minister of the Gospel of Christ; making plain and powerful the doctrine of grace in his preaching and of godliness in his life. Exercising the feeling of gratitude for the comforts and spiritual strength he has imparted to us, as our guide, we lift our voice to Heaven in prayer for his richest blessings upon him and his charge in all future ages. 3rd. That copies of this report be forwarded to the ALABAMA BAPTIST, the *Christian Index* and the *Religious Herald*, requesting publication, and that the same be tendered to Dr. Goodwin.—John O. Hixson, Chair'n Committee.

A PLEA FOR LADIES' AID SOCIETIES.—Dear Baptist: Permit me through your worthy columns to offer a plea to the Baptist brotherhood in behalf of Ladies' Aid Societies. You gave notice in your last week's issue of a supper to be given by the Ladies' Aid Society of Randolph Baptist church. The object of this supper was to raise means to paint the church. I would state before going farther that our cause here has been at a very low ebb. One year ago the doors were closed so far as national preaching was concerned, and the result was that the church was about disbanded. During this year, I am proud to say, the church has increased in membership, and determination. We have a flourishing Sabbath-school, and everything wears a brighter aspect. One month ago, through the influence of the writer, the ladies organized themselves into a Ladies' Aid Society, with Mrs. C. J. Huchings, President. Miss Alice Houston, secretary, and Mrs. Kyser, treasurer. These ladies, as well as the entire membership of the society, have a will to work. They made the supper a grand success. A more delicious, more inviting, and more elegant table was never spread before any audience than that spread by these dear ladies of our church. It would have been the heart of any Baptist glad to have been there and witnessed the good feeling and unanimous concert that was exhibited at the residence of Mrs. Houston on last Friday night. The supper netted \$35 in cash. Is this not a plea for Ladies' Aid Societies? A society only one month old with \$35 on hand these hard times for a benevolent purpose! Some will say that the work of a society should not be for home purposes. This I

will agree to if our home churches are made comfortable, but I do say that the societies should work at home until home is made comfortable. I can not refrain from making mention just here of the worthy man of Capt. A. F. Howison, who not only gave liberally of his own means, but used his influence over others for good. This large hearted man is not a member of any church, but on fire with patriotism he makes the church feel his influence. Why are not all such men, Christians, and not only Christians, but Baptists? Would that all our Baptists were as liberal as the man referred to above. I could mention another society at Concord church as a plea for the organization of Ladies' Aid Societies. This society, though in its infancy is doing a noble work. In conclusion let me say to every Baptist pastor in Alabama, and especially to every one in the Unity Association, go to work and see to it that there is a society in every one of the churches composing this body before the next meeting of our association. And to the good ladies above mentioned, move forward in your noble work and the Lord will bless you. May Heaven's choicest blessing rest upon you and your work.—W. N. Huchings, Randolph, Nov. 14.

THE President of the State Missions Board requests us to announce that the meeting of the Board will take place in the basement of the First Baptist church of Selma, on the second Tuesday in December, instead of the first Tuesday.

LITERARY NOTICES.

New Outlets for American Products, by Robert J. Creighton; Influence of European Industries on the United States, by J. L. Stevens; Sugar Culture in Louisiana, by Edward Hogan. These important commercial and industrial works are contained in the December number of the International Review. Price by mail, post-paid, 50 cents. Address A. S. Barnes & Co., 111 and 113 William Street, New York.

GODEY'S LADY'S BOOK for December. The steel plate is an original design by Darcey, entitled "The Glee Maiden, from a scene in St. Valentine's Day, by Sir Walter Scott. There is a Complete Novel entitled "All for a Song." Also numerous shorter stories, poems, and sketches. The fashion illustrations illustrate the prevailing styles. Any of our readers can be supplied, promptly, by leaving their orders at this office. We will furnish our own paper and the Lady's Book for the low price of \$3.65 per annum. As the next issue will close the current year, now is a good time to send in your subscription. The publication office is 1006 Chestnut Street, Philadelphia, Pa.

THE EVOLUTIONIST AT LARGE. By Grant Allen, J. Fitzgerald & Co., 14 4th Avenue, New York. Price, 15 cents.

If the pernicious habit of novel reading is ever to be abated, that end will only be attained by bringing within the reach of all classes of readers, and especially the young, works which, while marked by all the graces of style that attract us in works of fiction, at the same time possess the higher merit of being instructive. The series of Natural History studies to which Mr. Grant Allen gives the above very descriptive title, is characterized not less by poetic insight and sympathy than by scientific precision. The book is published as Number 26 of the Humboldt Library of Science, and is for sale by news-dealers.

ECLECTIC MAGAZINE.—The December number of the Eclectic is just at hand, and has the following varied and interesting table of contents: Four Centuries of English Letters, by Sir Henry Taylor; The French and English Police Systems; Thrawn Janet; Life in Medieval Venice; One Faith in Many Forms; Notable Assassinations; Hints to Dyspeptics; The Electric Telegraphs; The Latter-Day Saints as they Are; Fiction, Fair and Foul, by John Ruskin; To a Rose (poem), by Henry S. Leigh; Kith and Kin; The Jewish Question, by Goldwin Smith; The Victim of a Virtue, by James Payn; Fish as Food and Physic; The Decadence of Frenchwomen

THE FAMILY CIRCLE.

"Love Your Enemies."

BY ZUMA.

For the ALABAMA BAPTIST.

"Oh! this is hard. I can forgive them, but love?"

This sentence was finished with a sigh, and the speaker, Ellen Howe, leaned her head upon one hand, while she held an open Bible in the other. Her eyes still rested upon the words of our Savior, "Love your enemies, do good to them that hate you," as she murmured:

"I don't think I ever read this before. I have read, 'Forgive your enemies,' or at least I have heard it always, and I have always obeyed. But this is more than I can do." She closed the book and looked thoughtfully out of the window.

"No, I am sure I cannot love her. I wish I knew if it means to love them as friends, as I do Mrs. Teclar. No, no, it cannot be. But perhaps she might tell me what it means. I think I'll go and ask her." And with an air of abstraction she arose and began her preparation for a visit to her friend's.

She wore the same thoughtful look, as she went out upon the street, but the bright October air soon restored her usual happy expression, and caused her to quicken her walk. She had not gone far ere she met a lady walking as gracefully as herself. On glancing up, she exclaimed:

"Why, Mrs. Teclar, I'm so glad I met you. I had just started to your home, but now you will go back with me, will you not? Do come please, I want to have a good long talk with you."

"Certainly, Ellen," answered the lady, as she smiled at the girl's eager manner. "I am on my way there now, and we can talk as long as you please."

As they walked on Mrs. Teclar looked quizzically at Ellen and said: "Why are you so anxious to see me? You look as if you had some weighty matter to decide. What is it? Are you trying to decide whether you'll be a missionary or a pastor's wife? I think the latter would contain enough missionary work for a lifetime," and she laughed a loud, musical laugh, as she noted Ellen's momentary embarrassment, who laughed and replied:

"No, no, nothing of the kind. I am troubled about a text I read in Luke that I do not think I ever saw before. You know," she added deprecatingly, "that I read very little in the Bible till I began to work in His vineyard; then I found that within its pages were the directions for the work."

"Yes, dear, I know that, and I know too, that it has been such a short time since you gave yourself to His keeping—only three months."

As she finished speaking, Ellen opened the gate at her own door, and she and her friend entered.

"Come up to my room, Mrs. Teclar, where we will be undisturbed, and I can get my own Bible, as I have marked the passage."

When she had found the passage referred to, she showed it to her friend, and scarcely waited for her to read it ere she exclaimed:

"Now, Mrs. Teclar, don't you know I can never, never love Annie Morrison? I forgive her long since, and I thought that sufficient. As for love, oh, I cannot! Why, her name is detestable to me, and I cannot bear the sight of her. When I am at church, if she enters and sits near me all devotional feeling is gone."

"Ellen Howe, do you call that forgiveness?" Ellen blushed angrily, as she said, "Well, I am sure I would not do her an evil, and you know the Bible says return good for evil."

"Do you do that?" "Do not return evil for evil."

"But do you return good for evil?" "No, I do not think I've ever had a chance to heap coals of fire on an enemy's head," she answered with a merry laugh.

"You say that you never return good for evil, nor evil for evil. Now, can you truthfully say that you have never injured Annie Morrison in any manner? Think before you answer."

She waited some time for Ellen's answer, but as she did not reply she continued:

"Do you think she has as many friends as she once had?"

"No, Annie is not at all popular. I think you are the only real friend she has."

"Do you suppose that you are in the least the cause of it?"

Ellen's tone was a little changed, as she said:

"I have only told my friends of the evil she has done me, and let them see her as she is."

"No, Ellen, not as she is, but as you see her; her better nature hidden, as yours may be from some one. I have seen her, otherwise, and know that she is daily striving, as you are, to become more like him who hath said, 'Follow me.' She has, I must confess, some serious faults, and should read what James says of governing the tongue. Yet, I who make myself a judge may be judged by the same judgment."

Mrs. Teclar's words, "her better nature hidden, as yours may be," aroused a train of thought entirely new to Ellen. Could it be that there was one who doubted her sincerity, who had called her, as she had called Annie, a hypocrite? If there was, would she not want them to throw a veil of charity over her shortcomings? Then, as if to still the accusing voice within, she exclaimed:

"I have forgiven her!"

"As you wish to be forgiven?"

"Yes."

"No, Ellen, I think not. You know that as oft as you sin he will forgive; now do you desire that forgiveness without his love?"

"No, no! Nor do I think he would grant it unless His love was great enough to hide all my sins."

"That is it, Ellen. When our Savior says, as we crucify him, 'Father, forgive them, they know not what they do,' is there not more of love and ten-

derness than reproach in his words?" There were tears in Ellen's eyes as she said:

"Oh, I can never be that much like my dear Savior. Often when I am praying for forgiveness in his name, I seem to hear him in tender accents pleading, 'Father, forgive her,' and oh the joy and peace it brings to my soul that he is ever

At the blessed mercy seat, pleading for me."

"You feel then that there can be no perfect forgiveness without love, and that you are trying to follow in his footsteps, do you not?"

"Certainly, Mrs. Teclar. But do you think that it means literally to love your enemies?"

"I do not think we are required to love them as dear friends, but with a love that will enable us to take them to God in prayer, or take them by the hand and help them up higher."

"But, Mrs. Teclar, that is beyond human strength. I cannot do it."

"Indeed it is, but have you never asked for, nor received help that is not human?"

"Ah, yes, and I thank you for thus reminding me, for I know that he will give me strength to overcome all temptation, and to become more like him in this."

"God grant that you may soon overcome that feeling you have for Annie Morrison. And now, Ellen, as it is growing late, I must leave you. You need tell me when you have conquered, for your countenance will tell me when peace reigns within."

With a few more words she was gone, and Ellen went about her household duties with a sadder heart than she had had for months. But that night as she knelt and prayed for help to follow in His footsteps, and to forgive as she wished to be forgiven, the word seemed lifted, and "that peace that passeth all understanding" floated like a zephyr over the troubled billows of her soul and stilled them to rest.

Several months passed away and Ellen found that she had fully forgiven her old enemy, but she knew her feelings were too indifferent, and longed for a chance to offer itself that would warm her heart toward the girl; for she knew that if the opportunity ever came she could take her by the hand, and tenderly say, "I will help you." But the time was nearer than she thought, and the circumstances of a nature that she least expected.

One evening, while visiting her friend, Mrs. Teclar, they were interrupted in the midst of a pleasant conversation by a rap at the door, and the almost immediate entrance of Annie Morrison. She paused a moment when she saw that Mrs. Teclar had company, and Ellen saw at a glance that she had been weeping, and seemed in great distress. Mrs. Teclar hastily exclaimed:

"Why, Annie, what is the matter?"

"Oh, Mrs. Teclar," she sobbed, and threw her arms around that lady's neck, and gave way to the flood of tears that had been so long restrained.

"Annie, calm yourself, and then tell me what has caused this great distress."

After a few moments she became more calm, and seated herself by Mrs. Teclar, but remained silent. Ellen quietly arose, and would have withdrawn, but Annie looked up and said:

"No, Ellen, do not go, I am perfectly willing that you should hear what I have to say."

Turning to Mrs. Teclar, she said, "I am sorry I caused you so much distress, but I was so overcome by my own trouble that it rendered me thoughtless of others, and as I know you and Ellen are waiting to know what I have to say I will tell you at once. You know how often I have told you of my brother's downward course, and how much I fear he will fall a drunkard's grave. Of late he has become much worse, and is very unlike the Harold of old. He is so easily offended, and we have to be careful in what we say. He said I wounded his feelings deeply, several days since, and will not forgive me, though I have pleaded with him. You know how peaceful and happy I have been since we had those series of meetings; I felt as if I would never tire of singing God's praises, and to-day, only a few minutes since, I was singing one of my favorite songs, when Harold came in. I saw that he was intoxicated, but continued singing as if I did not notice it. He went to his wife's room and I heard him utter several oaths, and then his voice rose higher and higher in angry words with sister Osa, and I heard him distinctly say, 'I tell you she shall not stay in my house another day.' Oh, I felt as if a hand of lead was laid over my heart and stopped its beating. In another moment he was before me, and Mrs. Teclar, in the harshest, most cruel manner, he bade me leave his house forever! Only think of it, my own brother, who was once too well-bred to quarrel with his sister. I cannot bear it, and she buried her face in her hands and sobbed aloud. Mrs. Teclar and Ellen tenderly comforted the poor girl, and assured her of their sympathy."

"But, Annie, you did not say what reason he gave for treating you thus?"

"He said that he did not want such a hypocrite about him, always singing hymns as if I was so good. Oh, what would my mother feel could she see us now; the two whom she told with her last breath to ever love one another. But happy in heaven, I trust she knows not the sorrows of earth."

Ellen's feelings were difficult to describe during this recital, but when it was finished she knew that at last she could take the girl to her heart, could love her and be a good, true friend to her. A joyful note of thanksgiving arose from her heart and went upward to the ears of her Savior.

With a look of sweet compassion beaming from her eyes, she arose and went to Annie, and laid one hand caressingly on her head and softly said:

"My poor girl! My sympathy for you is great, and I want to help you. Is there nothing for me to do?"

Ere Annie could reply, Mrs. Teclar said:

"Yes, Annie, tell us what we can do for you. What are you going to do? Will you go to your brother again?"

"No, no, never! I do not know

what to do; homeless and—"

"No, no, homeless, Annie, while I live, and if you will accept a home with me, I shall be oh so glad to have you do so."

"Thank you, Mrs. Teclar," Annie answered, as the tears came again to her eyes and left unheeded down her cheeks. "Nothing could give me more pleasure than to become an inmate of your home until I can procure some employment."

After discussing the matter for some time it was finally decided that Annie should become a member of Mrs. Teclar's household, and though known only to that one of the party, Ellen was henceforth her friend, and would strive to destroy the feelings that she had, as she thought, justly roused against her. But the peace and joy that came to Ellen's heart is known only to those who overcome by the help of a dear, precious Savior.

There must be no self-will, no preconceived ideas as to the form of service to which we are called. All must submit to the will of our Master. It is for him to tell us to what corps we are to belong, what uniform we are to wear, and what is to be our armor, our station, our watchword. How life is altered when we realize this, when we wait hour by hour upon our king, who having appointed us our place, will not forget us, but will send us our orders, our arms, our provisions. There will be no anxiety, no agitation, but a strength of which we can never know the secret as long as we make out our own plan of service for God, and which will never bring us all the help we need for its execution.—Tophet.

FARM AND HOUSEHOLD.

The Importance of Good Bread.

With great truth can it be said that good bread is the staff of life, and yet how often do we find bad bread, especially among the poorer class of society who should have good, digestible food. With good yeast and proper manipulation, fair bread can be made from a low grade of flour, but with bad yeast the best family flour will fail to respond to expectations with the best of breadmakers, and the reason I propose to state, with directions, which, if followed, will secure good bread. Yeast has little to do directly in making good bread. Those who consume the tons of yeast powder may think they have good bread, and those who beat their dough for hours with an axe or some other such clumsy instrument, think they have good bread.

The Maryland biscuits made in this latter way have quite a wide reputation, but are not deemed anything extra by the writer.

Diastase, the base of all good yeast, is the result of the germination of grain, and is generally obtained from barley. The new organic substance has by its presence a remarkably peculiar power (or to use the term proposed by the great Swede, Berzelius, *catalysis*) of converting starch into sugar, strange as it may seem to many, the granules of starch pass in two or three hours into a new state without any change of the diastase, and the microscope determines no rupture of the starch granules. This newly formed sugar is extremely sensitive to the vinous fermentation, and with a few hours' more standing, a rapid fermentation takes place in which carbonic acid and alcohol are developed. Here comes in the point to secure good sweet bread—the diffusion of the gas through the dough, the escape of which is partly prevented by the tough gelatinous forming a thin membrane, bladder-like, in the dough, thus retaining the gas, and the mass increases in bulk, but not in weight and the dough becomes light.

A rupture of the starch granules has taken place, and a little alcohol is mingled with the gas and dough, and when sufficiently light it is ready for a further change into more sugar, or gum, to do which and secure good bread a certain degree of heat is necessary, which, in the absence of a thermometer, must be determined by the prudent hand in charge. There is not much danger of any heat below the carbonising point, say 400 to 500 degrees, but too low a heat must be avoided or the gas will escape, and you will have half baked, heavy, indigestible bread, composed in great part of unruptured starch granules not acted on by the presence of the diastase, the latter demanding the assistance of the oven to complete the job. The cause of sour bread is easily explained, even when the yeast is all right. After the alcohol is formed by the fermentation, in small quantities, it has a strong tendency to pass to aldehyde, which is the middle agent between alcohol and vinegar. Aldehyde has a great attraction for oxygen, and the first chance it has seizes it and forms itself into acetic acid, the base of vinegar, and when this takes place sour bread follows.

To prevent this should be the aim of one desiring good sweet bread, and the following plan I think will be found a good one: Mingle the yeast with about as much milk-warm water, or milk, as will mix the flour to dough; a tablespoonful of sugar to the first mixture will do no damage, and often good, if the yeast fails in forming enough sugar to do the next business in order—generating carbonic acid, not from starch. After the proper working of the yeast, and the flour, the good housekeeper will know until the change takes place and the dough is ready for the oven. If the yeast is good the rupture of the starch granules will have taken place and a second working is unnecessary. The proper condition for the oven must be determined, not by an ignorant Biddy, but by a level-headed wife or a prospective one, and just here let me say to my fair young readers that a good road to our tender point is through the digestive organs. Many years ago when a young man, I was not unlike many of the present day; hence I found it pleasant to stop and take an evening meal, and enjoy the piano and a good voice and I well

remember that often four bread was found on the table, which alone caused a drawback to a little closer alliance. My mother always had sweet bread. Take the hint and learn to make good bread, especially when the young man is expected at the table.

Many good housekeepers mix the yeast with a little flour and allow it to stand till morning, when the dough is made. This I think a bad rule for the following reason: It requires very little good yeast to do the business, and the small portion of flour in contact with the diastase rapidly passes to sugar, and is followed by equally rapid fermentation and the forming of alcohol, which is exposed to the action of the air, aldehyde forms quickly, followed by acetic acid, and sour bread is the next thing to be expected. By mixing the flour to dough in the beginning, the alcohol is protected from air by the mass and film of gluten, and while it remains as alcohol, there can be no sourness. The second works out all the gas, compresses the films of gluten, and necessitates further fermentation to form new cells, which lightens the dough. This is unnecessary, and a portion of the sugar is lost in the carbonic acid and alcohol. A portion of this dough can be saved from time to time, for the next batch of bread, using it as the yeast was in the beginning, and a not kept too long, your yeast can be handed down to the next generation. In most of the published directions for yeast and bread, I notice that hops and potatoes are introduced, neither of which is necessary. The potatoes only furnish starch, plenty of which is in the flour, and as hops have not a trace of diastase in them, they are of no use.—A. P. S. Rock Hall, Md., in Country Gentleman.

Petroleum is an excellent preservative of exposed woodwork and tools. It penetrates the pores and repays its cost twenty times over. It is good for all farm buildings, gates, tools and rustic work, and is very cheap.

OUR PUZZLE CORNER.

Enigma.
Composed of 34 letters.
My 11, 6, 32, 17, 14, 20 is to whiten.
My 19, 26, 16, 13 is to chase.
My 1, 4, 24, 15, 33 is a self evident truth.
My 9, 12, 30, 23, 21 is a treasury.
My 2, 27, 25, 34, 34 is the end.
My 38, 3, 22, 17, 8, 18 is a short poem.
My 5, 7, 31, 29, 10 are found in fruit.
My whole is a Russian proverb.

ROSEBUD.
My first when used means "Look! Behold!"
My second's more than one.
My third's the cause of every thing.
That on this earth is done.

My whole goes moving, through the land.
Unwearied night and day.
Through summer's heat and winter's cold.
What am I? Tell me, pray.

LITTLE NEIL.
Diamond Puzzle.
1. A consonant.
2. Distant.
3. A boy's name.
4. A color.
5. A consonant.

TAD POLE.
ANSWERS TO LAST PUZZLES.

CROSS-WORD ENIGMA.—N. P. Willis.
DECAPITATIONS.—1. Falter, alter.
2. Dire, ire. 3. Crush, rush. 4. Brow, row. 5. Grove, row.

WORD SQUARE.—
B A R E T
A L I C E
R I L L S
E C L A T
T E S T Y

DAY KIDNEY PAD CO., Buffalo, N. Y.
Gentlemen—In regard to your Kidney Pad, we would say that we never sold any article that gave as good general satisfaction.

Yours truly,
DR. J. L. HOSKINS, Flint, Mich.
The Pad cures backache, kidney and bladder affections. \$2 by druggists, or by mail post paid.

Conversation on outside hotel veranda, between a young man and an elderly gentleman.
Young man: "I must have seen you somewhere, eh?" Elderly Gentleman: "Very likely, I am a paragon."

A Smoother Complexion.
Can be had by every lady who will use Parker's Ginger Tonic. Regulating the internal organs and purifying the blood it quickly removes pimples and gives a healthy bloom to the cheek. Read about it in another column.

"Surely you don't mean this for a likeness of my son? Why, the boy looks like an idiot!" Photographer: "I'm very sorry, but I can't help that, ma'am. 'Very likely' I am a paragon."

Dr. Pierce's Extract of Smart-Weed cures colic, cramp in stomach, diarrhoea, dysentery (bloody-flux), and kindred affections. Sold by druggists.

Pretty young lady: "How much do you want?" Smart young clerk: "Only one kiss. 'If it is so cheap,' I will take three yards, and grandma will pay you."

Gray hairs are honorable, but their premature appearance is annoying. Parker's Hair Balsam prevents the appearance, by promptly restoring the youthful color.

PROTECTION FROM MALARIA! So numerous are the developments of Malaria that people constantly suffer from this noxious poison when they least imagine it is lurking in their system.

Chills and Fever, Headache, General Debility, Lassitude, Nervous, Typhoid Fever.

ARE THE PAINFUL ONSETTINGS OF MALARIA? and have their origin in a disordered Liver, which, if not regulated in time, great suffering, wretchedness and death will ensue.

SIMMONS' LIVER REGULATOR (PURELY VEGETABLE.) Is absolutely certain in its remedial effects and acts more promptly in curing all forms of Malarial diseases than calomel or quinine, without any of the injurious consequences which follow their use. It is taken occasionally by persons exposed to malaria.

See that you get the Genuine in White Wrapper, with red Z, prepared only by J. H. ZEILIN & CO.

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My 5, 7, 31, 29, 10 are found in fruit.
My whole is a Russian proverb.

ROSEBUD.
My first when used means "Look! Behold!"
My second's more than one.
My third's the cause of every thing.
That on this earth is done.

My whole goes moving, through the land.
Unwearied night and day.
Through summer's heat and winter's cold.
What am I? Tell me, pray.

LITTLE NEIL.
Diamond Puzzle.
1. A consonant.
2. Distant.
3. A boy's name.
4. A color.
5. A consonant.

TAD POLE.
ANSWERS TO LAST PUZZLES.

CROSS-WORD ENIGMA.—N. P. Willis.
DECAPITATIONS.—1. Falter, alter.
2. Dire, ire. 3. Crush, rush. 4. Brow, row. 5. Grove, row.

WORD SQUARE.—
B A R E T
A L I C E
R I L L S
E C L A T
T E S T Y

DAY KIDNEY PAD CO., Buffalo, N. Y.
Gentlemen—In regard to your Kidney Pad, we would say that we never sold any article that gave as good general satisfaction.

Yours truly,
DR. J. L. HOSKINS, Flint, Mich.
The Pad cures backache, kidney and bladder affections. \$2 by druggists, or by mail post paid.

Conversation on outside hotel veranda, between a young man and an elderly gentleman.
Young man: "I must have seen you somewhere, eh?" Elderly Gentleman: "Very likely, I am a paragon."

Dr. Pierce's Extract of Smart-Weed cures colic, cramp in stomach, diarrhoea, dysentery (bloody-flux), and kindred affections. Sold by druggists.

Pretty young lady: "How much do you want?" Smart young clerk: "Only one kiss. 'If it is so cheap,' I will take three yards, and grandma will pay you."

Gray hairs are honorable, but their premature appearance is annoying. Parker's Hair Balsam prevents the appearance, by promptly restoring the youthful color.

PROTECTION FROM MALARIA! So numerous are the developments of Malaria that people constantly suffer from this noxious poison when they least imagine it is lurking in their system.

Chills and Fever, Headache, General Debility, Lassitude, Nervous, Typhoid Fever.

ARE THE PAINFUL ONSETTINGS OF MALARIA? and have their origin in a disordered Liver, which, if not regulated in time, great suffering, wretchedness and death will ensue.

SIMMONS' LIVER REGULATOR (PURELY VEGETABLE.) Is absolutely certain in its remedial effects and acts more promptly in curing all forms of Malarial diseases than calomel or quinine, without any of the injurious consequences which follow their use. It is taken occasionally by persons exposed to malaria.

See that you get the Genuine in White Wrapper, with red Z, prepared only by J. H. ZEILIN & CO.

remember that often four bread was found on the table, which alone caused a drawback to a little closer alliance. My mother always had sweet bread. Take the hint and learn to make good bread, especially when the young man is expected at the table.

Many good housekeepers mix the yeast with a little flour and allow it to stand till morning, when the dough is made. This I think a bad rule for the following reason: It requires very little good yeast to do the business, and the small portion of flour in contact with the diastase rapidly passes to sugar, and is followed by equally rapid fermentation and the forming of alcohol, which is exposed to the action of the air, aldehyde forms quickly, followed by acetic acid, and sour bread is the next thing to be expected. By mixing the flour to dough in the beginning, the alcohol is protected from air by the mass and film of gluten, and while it remains as alcohol, there can be no sourness. The second works out all the gas, compresses the films of gluten, and necessitates further fermentation to form new cells, which lightens the dough. This is unnecessary, and a portion of the sugar is lost in the carbonic acid and alcohol. A portion of this dough can be saved from time to time, for the next batch of bread, using it as the yeast was in the beginning, and a not kept too long, your yeast can be handed down to the next generation. In most of the published directions for yeast and bread, I notice that hops and potatoes are introduced, neither of which is necessary. The potatoes only furnish starch, plenty of which is in the flour, and as hops have not a trace of diastase in them, they are of no use.—A. P. S. Rock Hall, Md., in Country Gentleman.

Petroleum is an excellent preservative of exposed woodwork and tools. It penetrates the pores and repays its cost twenty times over. It is good for all farm buildings, gates, tools and rustic work, and is very cheap.

OUR PUZZLE CORNER.

Enigma.
Composed of 34 letters.
My 11, 6, 32, 17, 14, 20 is to whiten.
My 19, 26, 16, 13 is to chase.
My 1, 4, 24, 15, 33 is a self evident truth.
My 9, 12, 30, 23, 21 is a treasury.
My 2, 27, 25, 34, 34 is the end.
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