

# THE ALABAMA BAPTIST.

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## Introductory Sermon.

Delivered before the Muscle Shoals Missionary Baptist Association, at Mt. Zion Church, Lawrence County, Ala., on Friday, Oct. 5th 1883.

BY MAT. LYON.

No. 2.  
Text.—"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude, iii.

THE "MODE" OF BAPTISM.  
As concerns what the world calls the "mode" of baptism—whether it should be immersion or not—the Baptists have already fought through the long war forced upon them, and in the field of letters, and before the enlightened intellect of the age, they

scholar will any more contend that the first, plain meaning of the original word for baptize can be anything less than dip, immerse, plunge, overwhelm, or as Paul says, "buried." The decision of that first of American scholars, Dr. Charles Anthon, of Columbia College, New York, and himself a Pedobaptist, is a perfect settler on this question. He says: "The primary meaning of the word is, to dip or immerse, and its secondary meanings (if it ever had any,) all refer, in some way or other, to the same leading idea—sprinkling, etc., are entirely out of the question." And if a person is scripturally dipped, immersed, plunged, overwhelmed or buried in water for baptism, Baptists are satisfied that he is rightly baptized. And yet the practice of the world is against us.

A mighty triumph in Scripture authority is claimed by our opponents, as to what they choose to call one of the "modes" of baptism, in the pouring out of the Holy Spirit on the day of Pentecost. Let us look at the facts. The prophet Joel (ii:28, 29) wrote: "And it shall come to pass afterward, that I shall pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." But Joel did not say that those people should be baptized by the pouring out of the Holy Spirit upon them. Luke says, in Acts, and chap.: "And when the day of Pentecost was fully come, they (that is about 120 disciples, including Mary the mother of Jesus, and his brethren) were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, (tongues parted asunder) like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii:4, John the Baptist, speaking of Jesus to those whom he baptized, said, (Matt. iii:17): "He shall baptize you with the Holy Ghost and with fire." If this Pentecostal miracle was the fulfillment of John's prediction, it certainly presents a very clear case of fulfillment in overwhelming immersion. The disciples were all in the house, and the house "where they were sitting"—(how particular is that description)—was filled with that "sound as of a rushing mighty wind." If those words mean the pouring out of the Holy Spirit, then the Spirit filled all the house, and thus submerged, overwhelmed, immersed, buried, baptized all those disciples in that element. The Scriptures nowhere say or intimate that the disciples, or any person, should be baptized or were baptized in the pouring. The baptizing was accomplished by the filling of the room after the pouring out. If you were sitting in a room, and water was poured upon you till the room was full, it would not be the pouring that was the baptizing, but the burying of you in the water in consequence of the pouring.

There seems, however, to be a determined purpose to make out a case for pouring on the day of Pentecost, by insisting that the miraculous impartation of the gifts of the Spirit was a literal pouring out. It is not sufficient for us to say that there cannot have been a literal, material out-pouring of the Spirit, any more than that the thoughts of a speaker are literally poured out, like water, on an audience. It is not sufficient that we explain that this is merely figurative language, and that it cannot with propriety be subjected to a literal interpretation. Our opponents still insist upon a literal application of the words in question. Then, if nothing less than literalness will satisfy them, let us have literalness, as by their demand we ought, to the full extent. Thus we have to consider that the Spirit was literally poured out like water; but water could not be poured through the roof; therefore the Spirit was not literally poured through the roof, but was poured out literally down near the ground. Then this literal spiritual current must have literally turned it a horizontal direction—not poured, but moving on a level—and it must have literally entered into the house by some usual opening, such as a door, and then it must not have been poured, but literally risen like a body of literal water up to the ceiling, till it literally "filled all the house where they (the disciples) were sitting." And so the disciples were literally buried, immersed, in this literal baptism of the Holy Ghost.

There is nothing, however, in the Pedobaptist notion of the Pentecostal baptism that resembles Pedobaptist practice. I presume no one ever poured water for baptism "like a rushing, mighty wind;" nor do I think it likely that any one, within the last three hundred years, has ever poured so much as a tumblerful of water in baptism; but the common Pedobaptist practice is to sprinkle a few drops of water on the child or adult said to be thus baptized. It is no answer to say that this makes no difference, and that pouring and sprinkling are both one. They are not both one, but two distinct "modes" of ceremony that Protestants call baptism. Pouring for baptism is founded on a misunderstanding of the record, as we have seen, of the pouring out of the Holy Spirit; while sprinkling, for baptism, is founded upon an equally erroneous view of two expressions in the New Testament. One of these passages is in Ezek. xxxvii: 25: "Then will I sprinkle clean water upon you, and ye shall be clean." The Jews did not sprinkle clean water for their religious purifications. Water of cleansing is what is here meant, water mixed with the ashes of a red heifer, and of cedar wood, by 3rd and 4th, let; a ceremonial purification from pollution, and figuratively applied in Ezekiel to the forgiveness of the sins of the Jews. It has no reference, of course, to Christian baptism, or to any kind of baptism. The other passage is in Isa. li: 15: "So shall I sprinkle many nations." Adam Clarke, and a number of other learned men, evidently think that this is a mistranslation, and that the proper rendering would be, in accordance with that treasure of learning, the Septuagint, "So shall he astonish many nations." The next preceding verse in Isaiah, speaking of the coming Messiah, says: "As many were astonished at thee." I presume that not even the most fanatical pedobaptist ever thought of baptizing a whole wicked nation at once. This verse, like that in Ezekiel, has no reference whatever to any kind of baptism. Thus the Scriptures show that these Pedobaptist structures are two separate houses, and are built on the sand; and therefore having no foundation, they must fall together; and great will be their fall.

But Baptists have to contend earnestly for the faith, as to the proper

without a child among them under twelve years of age. The town of Moulton, Alabama, contains forty two white families, in twenty-one of which there is not a child under twelve years of age. Here is a proportion of just one half, a much stronger case than that of Lexington. If a stranger should read that a whole white family was baptized in Moulton, the probabilities as to the baptizing of children under twelve years, so far as the number of families in these two classes was concerned, would be exactly balanced provided there were no law as to the subjects of baptism. It would be just as probable that there were infants baptized, as that there were none. But there were a law of baptism, and it did not require, but was utterly inconsistent with, the baptism of infants, it could not

be supposed. Luke says that Philippi was the chief city of that part of Macedonia and a colony (Acts, 16th chap.) and that a "multitude" there rose up against Paul and Silas. Smith's Bible Dictionary speaks of gold mines in the neighborhood of Philippi, that it was "so large a city, that it lies in a plain of extraordinary fertility, that its ruins are very extensive, among which are traces of an amphitheatre, and a theatre, or stadium, visible in the direction of the hills, on the northeast side. I should think that such a city, in so rich a country, and the capital of an important colony, in the vicinity of gold mines, with very extensive ruins still marking its ancient magnificence, must have contained nearly half a million of inhabitants. But suppose they by our showing for Lexington, it probably had 8,000 families, one-fifth of which or 4,000 families, had not a child among them under twelve years of age.

Or, suppose Philippi was no larger a city than Nashville, which is said to contain about 50,000 inhabitants. There would then be 10,000 families, and one-half of these, according to our Moulton rate, would give 5,000 families, but according to our Lexington rate, one-fifth would give 2,000 families in a place like Nashville, without a child among them under twelve years of age. And yet, if it were announced that in a great revival meeting, conducted by the Pedobaptists of the city of Nashville, ten households were baptized, there is not probably a Pedobaptist in the United States or in the world who, on reading the statement would not believe (according to the way they have been taught) that there were indeed ten households, while in fact the great probability would be, according to our showing, that there were not only ten households but nineteen hundred and ninety more households in Nashville with not only not a little infant, but not a child under twelve years of age—marriageable age in some countries—in any of them. But suppose this great revival meeting in Nashville had been conducted by preachers, like Paul and Silas, who made this interesting and important little piece of history at Philippi, and suppose the account of this revival at Nashville had been published by a reporter like Luke, all of whom, Paul, Silas and Luke, believed in nothing else for baptism than the immersion, in water, of the persons old enough to repent of their sins, and believe in the Lord Jesus Christ, and persons professing so to do; then it would be simply impossible for any sane man being to think it in the slightest degree probable, that there was one infant in any of those ten households thus reported as baptized. And this is the very principle on which we ought to decide as to all the members of those two households baptized at Philippi.

These are probabilities, but they are offered to meet an argument of very slender probabilities in favor of infant baptism, and our probabilities, besides, are backed with the positive certainty that every member of the jailor's household was old enough to hear and understand the gospel, and to "rejoice," as they did in its salvation, and that all we know of the ages of Lydia's household is, that they were baptized, and that they were "brethren," old enough to be "emphatically declared." And these facts seem to remove the slightest shadow of probability of infant baptism in those households.

It would be interesting to carry this numerical examination, as to infants in households, through a thousand cities and towns, and thus by a fair average show to what extent whole households in a community might be baptized, without an infant in any of them. It would be valuable also to accompany such statistics with a well authenticated list of many hundreds, or thousands of whole households, every member of which has been baptized by Baptist ministers within twenty or thirty years past, on their own profession of repentance, for sin, and faith in the Lord Jesus Christ. Such a book would possess peculiar value, and would deserve a wide circulation.

There is a serious misconception in the world as to the meaning of the word "children," in some portions of the word of God. Everybody understands that "children of Israel" means the nation descended from Jacob; that the "children of Amnon and Moab," mean the descendants of Lot; that when Christ denounced the Jews as the "children" of those who "killed the prophets," he was speaking to grown up wicked people; that when

he wept over Jerusalem, saying, "how oft would I have gathered thy children together," he meant those old enough to repent and believe in him; and that when Paul spoke of the "children of wrath," and the "children of disobedience," in whose hearts Satan worked, he meant grown up sinners all over the world. But when Peter proclaimed to the Jews on the day of Pentecost the fulfillment of the prophecy of Joel, that sons and daughters, old men, young men, servants and hand-maids, (but not infants,) should become the subjects of the outpouring of the Spirit; and when he said, "the promise is unto you and to your children, and to all that are afar off (Gentiles), even as many as the Lord our God shall call," thousands seem absurdly to believe that the word "children" here applies exclusively

enough to understand the promise, and to obey the call to repentance. The term children is used (according to computation) nearly 1,600 times in the Bible, and I think from observation not one time in ten in special reference to infants, but over 1,400 times simply meaning descendants, as Peter without doubt meant on the day of Pentecost.

My reason for examining so specially the claims of infant baptism, is that this institution, in its origin, and in its progress in past ages, has proved itself to be the foundation and promotive cause of nearly all the bloody persecutions and inhuman wars which have been waged against millions of Christians; that it has proved itself to be the mother of that hideous iniquity, the union of the so-called church with the State, which has prevailed in every quarter of the globe, and in every nation where the name of Christ—whose kingdom is not of this world—is known; that it is a great "part and pillar of popery," and that it is but another name for that slavery of soul, against which Baptists have fought, and bled, and died, ever since the martyr, John the Baptist, denounced this self-righteous doctrine, in denying to Pharisees the right to the privileges of the gospel kingdom, because the only claim they made was that they were children of the faithful Abraham. And my final reason is, that if infant baptism, and especially infant sprinkling, had the sway it demands, it would prevail throughout the world, and in every family on earth; and if so, the inevitable consequence would be, that the whole unregenerate population of every land would be enrolled as members of the church of Christ—which is so declared to be now, to the extent of kingly power, wherever political sovereignty is asserted—and that the only water baptism known to the New Testament, the immersion of believers in Christ alone, would be utterly abolished from among men; and, sadder of all, that of this immersion alone is the God-appointed emblem, the sum and essence of the Gospel, the death, burial, and resurrection of the Lord Jesus Christ, for his people, and their consequent death to sin, their burial with him in baptism, and their resurrection to walk in newness of life—the only hope of human salvation—would be eviscerated from the hearts, and their very memory obliterated from the minds of the human race. The prevalence of this tyrannical persecuting principle, in the Egyptian darkness of all Papal laboring, and suffering, is an abundant, well known, and irrefragable evidence of the truth of all I here assert as to the legitimate offspring of that human invention, infant baptism. And while I have said these things I have not uttered one word, nor do I entertain one thought, against the religious sincerity, the Christian character, or heartfelt piety of those who advocate and practice this doctrine in all those portions of our country where, as in our surroundings, the controlling influence of the spirit of the gospel so largely obtains. Nor do I indulge any such thought or feeling toward any human being. Pedobaptists have the same Bible, the same throne of grace, and the same hopes of heaven, with ourselves. They are here our friends, the restraints of religion are around us all, and if we all have the spirit of Christ, we shall all harmonize hereafter, in the kingdom of God. But how much more should we glorify our Heavenly Father, how much more good should we do to our fallen fellow beings, how much more should we prove our love for Christ, how much more happiness should we secure to ourselves, even in this life, if we should be careful to observe and to do all things whatsoever our blessed Redeemer hath commanded us. "If ye love me keep my commandments." "If a man love me, he will keep my words." "Examine yourselves, whether ye be in the faith."

We do not frequently find so literal an illustration of man's wrath praising God as in General Lew Wallace's story of how Col. Ingersoll converted him to Christianity. General Wallace was inclined to be skeptical as to the divinity of Christ. Ingersoll presented his infidel views. Wallace was much impressed, but finally remarked that he was not prepared to agree with Ingersoll on certain extreme propositions. Ingersoll thereupon urged Wallace to give the matter careful study, expressing his confidence that he would, after so doing, fully acquiesce in the Ingersoll view. For six years he thought, studied, and searched. At the end of that time he said: "The result is the absolute conviction that Jesus of Nazareth is not only a Christ and the Christ, but that he is also my Christ, my Savior, and my Redeemer."—Christian Statesman.

For the Alabama Baptist.  
Nuggets of Gold.  
Brief Sermons from Dr. Broadus's great Sermons on the Bible.  
BY GEO. B. BAKER.

"Whoever men care for Bible Christianity and are free, there is sure to be much controversy, about as to the mode of baptism. This should be welcomed as a sign of interest."  
"Controversy is much better than indifference, or dull, unthinking acquiescence in received opinions."  
"I often say that there is no more religion in this country to-day than there ever before. But they are not so much as at the beginning of the century."  
"The subject of immense controversy, beginning with a learned German work (Strauss), translated by the greatest of recent English novelists, George Eliot, who died with no hope of any but an earthly immortality, and who has unconsciously tinged all her beautiful writings with the gloom of infidelity. This controversy has produced a series of works which have only made the life of Christ more widely familiar, and more vividly real than ever before."  
"American Christians have entered upon a serious conflict in regard to the Bible. We need not fear as to the ultimate result."  
"From the skepticism of to-day, as often before, there will assuredly be sooner or later, a healthy reaction."  
"But meanwhile what we are about, right methods of seeking and maintaining truth, and kindly feelings toward those whom we regard as in honest error."  
"The progress of Biblical scholarship is but strengthening the evidence for the Bible, as well as helping us to understand its meaning."  
"These writings find us, enter into us, help us in character and life, as no other writings do. They claim to speak for God; and confirm the claim in many ways."  
"The sacred writings are truly and thoroughly human.... This is not saying that they are only human.... Our century has brought more clearly to view the humanity of Jesus and the humanness of Scripture; but that need not lessen our faith in the divinity of both."  
"Whatever these inspired writers meant to say, or whatever we learn from subsequent revelation that God meant to say through their words, though not by themselves fully understood, that we hold to be true, thoroughly true, not only in substance but in statement—unless the contrary can be shown."  
"NOTE. I do not think it necessary to insist on any particular theory as to the nature and *modus operandi* of inspiration, and am not sure that it is wise to formulate any theory on that subject. The essential point is the fact that the Scriptures are fully inspired, and speak truly throughout."

Incorrect, if Understood.  
The ALABAMA BAPTIST of Nov. 8 contains a selected article on the subject of "Church Discipline;" and in that article is a sentence that is wanting either in clearness of statement or correctness of fact. Speaking of those who are excluded from the church, the writer says that exclusion "simply cuts them off from the number of those we recognize as regenerate." The word "regenerate" is here used for the more common term, "converted." If the writer simply draws a line of separation between him and the remaining members of the church, it is not proposed to object to the statement. But if that is the meaning, the words have a different sound. They appear to say that the exclusion of a person from the church is the cutting off of one whom it does not recognize as having been converted. If that is the intention of the writer, I would say that it is not correct as to many cases. Churches that do their duty sometimes cut off a member whose conversion is not questioned, but whose conduct demands severe discipline. He is loved as much, and pitied and prayed for more, after exclusion than before. But the church was in duty bound to enforce the full penalty of the law.

Frequently, it is true, an excluded person is regarded as unconverted. The character of the offense committed, may be taken as sufficient evidence of that; or, as is perhaps often the case, his conduct toward the church after he is called to account, may afford good reason for regarding him as one who has not a regenerate heart—who has not been converted. Yes, members are sometimes excluded from the church, who are believed to be converted. And there are members in the churches sometimes even active, if not useful, whose conversion is seriously doubted by their brethren. There is in their manner and methods a general air of unregenerateness that is noticeable, and yet they keep so nearly within the lines that no specific charge appears against them. What to do with them, except to pray for them, is a puzzle. They very rarely receive a sermon that is preached for their benefit, and they always evade a private talk. "General looseness" ought to be a sufficient specification.

E. F. BAKER.  
Collins, Lowndes Co.  
Write down the advice of him who loves you, though you like it not at present.

Look Here, Brother Herald—"Tote Fair."  
When the Herald complained so seriously at our unfortunate paragraph in regard to chairs of theology, it did not publish the said paragraph—possibly that was kind to us. But we inserted its complaint entire with our apology and our view in a few words of the Haralson-Hatcher editorial, and also we submitted two brief arguments. The Herald published our apology and accepted the same, but it published nothing more of what we said, and so left us standing hat in hand, conquered before its readers without a struggle.

The next week it replied at some length to Dr. Cleveland's editorial of the same subject, but did not publish the substance of what we said. It stood the Herald to complain in its reply to us that our readers would not see what it had said, and thus we thought it meant that fairness on our part would require that we publish for it; so we published its lengthy editorial called out by Judge Haralson and Dr. Henderson's reply which first appeared in the Christian Index. The Herald rejoins to Dr. Henderson at length, but does not publish a single line of what he said.

We do not complain, but call attention to facts. We do not believe that the Herald has meant to be unfair, for it offered to discuss the subject with us and exchange column for column; but it may be remembered that Dr. Henderson's name was mentioned three times in the letter of Bro. Haralson as the advocate of a theological chair in our colleges; and so the Herald and Dr. Henderson were expected to handle the subject. All the time we personally have intended nothing more than an occasional notice of the affair. The ALABAMA BAPTIST, has published nearly everything that has been said whether by brethren in our state or out of it, on the subject. Thus far the Herald has published nothing except the views of its worthy editor on the subject, and its readers can only guess as to the arguments used by those who have favored such chairs of theology by what they may gather from the Herald's replies. It is too late now to ask or expect the publication in the Herald of the articles mentioned above, and we do not ask; still, the reciprocity has all been on one side.

Dr. Alexander and Prayer.  
Dr. Hall, in his Journal of Health, once wrote as follows concerning the public prayers of Dr. James W. Alexander. It is evident that this distinguished preacher must have made the condition and wants of his congregation the subject of careful thought before leading them to the throne of grace:—"If asked what was the most distinguished thing about him, we would most unhesitatingly say it was his prayers. Of all we have ever heard uttered, or read, of the uninspired, Dr. Alexander's were the most devotional, the most heavenly. There was no human condition they did not reach. He seemed to get right at once into the presence of his Maker, and as if wanting to improve the opportunity before he got away, his great broad heart would take all humanity within its folds. He seemed familiar with every phase of human sorrow. In a single prayer, and we made note of it at the time, he petitioned for those who were kept away from the house of God by inclement weather, by the sickness of themselves or near relations, by the compulsion of others; for those who were suffering in their good name in person, or the person of others; for those who were in actual want of food or raiment; for those who were anticipating revelations which would affect their social position; for those who were made bankrupt; for those who were anticipating the loss of fortune; for those who were writing under the apprehension of failure to meet maturing pecuniary obligations; for those who were hardened by worldly entanglements; for those whose hearts were wrung by the mental derangement of their friends, or of their own families; for those who were afraid they should themselves go mad; for those who felt they were cast away from God, and believed their perdition sealed. The impression made on our mind was so strong at the time, we felt almost ready to exclaim audibly: "What a miserable congregation this is!" His prayers were uniformly most impressive. Forgetting himself and his congregation, he would carry away at times in his great warm heart the wants of the world, and lay them right down at the mercy-seat, for God to look at, and pity, and deliver."

A New Missionary Book.  
To the literature of foreign missions many and valuable books are being contributed, replete with the most instructive and stimulating missionary matter. These books are having a wide circulation and eager readers. They are doing a large and most important work in the way of spreading the best kind of missionary intelligence, and fostering a deep-toned and healthy zeal in the churches. And now another missionary volume, of unusual excellence, is passing through the press, and in a short time will be ready for the market. Dr. S. F. Smith, the author of some of the most familiar and stirring missionary hymns sung in our missionary meetings, has recently returned from a two years' tour around the world. In his journeys it was his distinct

purpose to devote the most of his time and attention to a survey of the various mission fields in Asia and in Europe. On his return home, many abundant resources for the task, urged him to report in some compact and permanent form for circulation the impressions he had gained and the eye-witness of the movements and the success of missions in foreign lands. In response to this solicitation Dr. Smith has revised for publication in a book many of the letters he prepared for a religious journal in this country—letters written on the ground with all the scenes and the impressions in all their freshness. In his descriptions, in simple narratives, not only the ardor of the Christian man, but the fervor

of his feelings, what are my impressions of the work of missions and its probable success? Grand, unutterably grand. The prophecies of the Old and New Testaments never loomed up before me with such magnificence, and such significance—like mountain tops catching the early radiance of the morning, and gradually bathing their whole forms in splendor—like the budding beauty of spring-time, even now bursting into the blushing exuberance of summer—already swelling into mighty rivers, and transforming themselves into seas and oceans. The title of the book is "Rambles in Mission Fields." It is published by W. G. Corneil, at the Mission Rooms, Tremont Temple, Boston.

Not Waiting for Feeling.  
Some years ago there lived in Boston a man and his wife who had been regular attendants upon the ministry of Dr. Stow, but who had not become Christians. They were upright, moral people and evinced a real interest in all that pertained to the outward prosperity of the church, being ever ready to do their part towards its maintenance. But they steadily resisted all personal appeals to their consciences, though they had passed through many a powerful revival and listened to many a pungent sermon they seemed to have been wholly unmoved.

While sitting together one evening and quietly conversing upon the common topics of domestic affairs, one asked the other in a somewhat careless, indifferent tone, "Is it probable that we shall ever be Christians?" "Yes," was the prompt reply, "I think so." "But when?" responded the other. "O, sometime," was the reply. A long silence followed this brief dialogue. Each was evidently thinking. At length the man said, "I have been thinking that if we are ever to become true we must make a beginning sometime. I have had no special feeling on the subject for a great while, and doubt whether I shall ever have any more." "Neither have I," replied the wife. And then there was another long silence. At length the man said, "If we must observe make the beginning sometime, why not begin to-night?" To which the wife assented. After a little further conversation they knelt together to pray. At first, according to their own confession, afterwards they had no more feeling than they had had for months and years. But the attempt to pray brought all the feeling that was useful for the offering of sincere prayer. They had not long prayed with their lips before they began to pray from the heart. And the publican's prayer then and there offered by each was not offered in vain.

I have many times thought of the incident as illustrating the need of using reason and judgment in the matter of religion and not waiting for a certain amount of feeling. When a proposition pertaining to some matter of an earthly interest is laid before us for decision we are not in the habit of waiting till a certain degree of feeling is experienced before we make up our minds what to do and what not to do. Why should not men take the same rational view of the question pertaining to their eternal welfare. It is true that religion is a thing of the heart and that it is not experienced if the heart is not properly affected. But often the heart is reached through judgment and understanding, and God has endowed us with these faculties that they may be used in spiritual matters as well as in temporal. And if men do not thus use them they are as truly guilty as when they deliberately stifle such feelings as may have been by any means stirred within them.

Business Maxims Good and Bad.  
Rev. Mr. Crafts serves up for the Sunday-school Times a lot of business maxims in the following attractive way. One who has been a faithful governor and general, and is now a college president, has the motto, "Fidelity to every trust." Another general of our late war, now a senator, is true to these two watch words: "All men are equal, if upright and honest." "Stick to your friends in adversity, as well as prosperity."

Among the mottoes of Alexander H. Stephens were these: "Time and tide wait for no man." "Take time by the forelock." "A new version of this proverb is, 'The time to take snafes is when they are passing.' "Be just, and fear not." "The motto of another is, "But he is good at both. He has two other mottoes: "Always be on the side of right, always against the wrong." "No man has a right to do anything that, if the world should follow his example, would produce more harm than good."

A distinguished professor flies the motto, "Wisdom is the principal thing." An editor of one of the leading Chicago papers has the motto, "Industrious perseverance and integrity insure success." Another editor's motto is, "Honest industry and hard work will win." "Those who 'dash off' articles for the papers would do well to ponder these editorial mottoes, and save, by adopting them, their articles from being 'dashed off' into the waste basket. Another editor takes two mottoes from Horace. One is, "Nocturna versate, versate diurna;" that is, "Turn your verses over by day; turn them over by night." The other is, "Nulla dies sine linea;" that is, "No day without a line."

The mottoes of one of Brooklyn's doctors are: "Cautious, but thoroughly." "Do your best every time, even in small matters." Several business men have similar business mottoes: "Do everything well." "Whatever is worth doing at all, is worth doing well." But a thoughtful professor puts beside such mottoes of well doing one which he believes and defends, which is, indeed, the other half of the same truth.—"Never do anything too well." We are not to put as much pains into making a box as into the statue which it is to contain. He believes that many men waste their lives in doing trifles too well. It is not worth while to butter your cows hay, or throw peats to swine with their corn. "What can be done with Bala, need not be done with much." And then the kindred motto of business men, "If you want to have anything well done, do it yourself," is to be limited by that other watchword, "It is better to set ten men to work than to do ten men's work." Among the varied calls upon our time, we are not apt to do things of even secondary importance to the exclusion of more important ones. "The better is a great enemy of the best." Between good, better, and best, always choose the best.

Other mottoes given by professional and business men, are as follows: "One thing at a time." "Business before pleasure." "Work, economize, persevere." A purpose once fixed, then victory or death." "Never give up one job until you get another."

The man who flies that last motto began life as a schoolhouse sexton. When appointed a teacher, he kept the old job until sure of success in the new one; and so on, until he is now the superintendent of schools in one of our largest cities.

Yet other mottoes of business men are the following: "Never make a promise which you cannot perform." "Incur no responsibility which you cannot meet without distress." "Never fail to keep a promise." "Meet every engagement to the minute." "When you say you will do a thing, do it" (a motto implying perseverance as well as fidelity). "Always pay one hundred cents on a dollar." "Don't tell what you are going to do until you have done it." "Make every article reliable." "Every tub must stand on its own bottom." "Paddle your own canoe." "Every man's life is a plan of God." "Buy nothing unnecessary however cheap." "Spend less than you can earn every year." "Save a portion of every dollar earned." "Be honest, whether the duce come or go." "Eternal vigilance is the price of success." "Fidelity in least, faithful in much."

"Make your employer's interest your own." "Be sure you are right and then go ahead." (A new version of that proverb is, "Be sure you have a loaf and not a stone before you bite.") "Pay as you go." "Never spend a dollar until you have it." These two last mottoes are fairly modified by the motto of a Syracuse man, "Always have a debt on your house or some other mortgaged property as an incentive to saving." Another gives "Remember the Sabbath day to keep it holy," a business motto. It is a good one; for the successful men of our land are mostly those who have rested in body and mind, every week, by observing the Lord's Day. Yet other business mottoes, of value for both worlds, are, "Be a vain man." "Not slothful in business; fervent in spirit, serving the Lord." "Commit thy way unto the Lord, and he will direct thy paths." "Trust in the Lord and do good." "Do justly, love mercy, and walk humbly with thy God." The poor man with right ideas of poverty is better off than the rich man with poverty of right ideas.

**Alabama Baptist.**  
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OF THE  
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Brethren desiring aid from this Board will address Rev. E. J. Forrester, Secretary of the Board, at Selma.  
All applicants must appear before the Board for examination.

send himself while the enemy roams at large, making conquests all around him. He who simply holds the fort, will find himself encompassed soon to be starved into submission.  
Christ, the commander, leads his army out into the field and orders his soldiers to go forth into every part of it and to attack the enemy wherever found. "Go ye into all the world and preach the Gospel to every creature." The Christian's commander will declare no armistice. He raises the black flag, desires no quarter and gives none, he fights to conquer, to subdue, to destroy. He would have his army ever on the alert, moving forward, driving the enemy into his fortifications, he will surround him, bind him hand and foot, and cast him into prison and confine him forever.  
In such an army, with such a commander, waging such a conflict, with such a purpose well-defined where can you find a place for an indifferent professor, or for an inconsistent member fighting on first one side and then on the other? Negative Christians are drones in the army of the Lord, hindering its progress. Inconsistent Christians are worse than stragglers, constantly needing the attention of the faithful to prevent them from going off into the army of the enemy. An open, avowed enemy, is preferable to an unreliable, unfaithful, professing friend. Only active, positive men and women, asserting themselves in the strength of their Lord help forward the cause of Christ.

"We unto you when all men speak well of you" is the language of Scripture. Christian men are separated from and opposed to bad men, in their purposes and principles and conduct. They antagonize those opposed to them in life and principle and purpose, and will be evil-spoken of by their opposers. To be well spoken of by wicked men indicates a want of decision, of aggressiveness, of faithfulness on the part of the professor of religion. The Christian religion is aggressive, and must actively oppose and attack all that is opposed to it. It is intolerant of contradiction and must excite the ill will of those engaged in the service of sin. Satan is everywhere and always aggressive, not content merely to defend his kingdom, and is always and everywhere striving to make conquests. He must be met by a religion self-assertive, active, aggressive.  
The greatest need of most communities is a higher, more aggressive type of piety manifested in the lives and conduct of the disciples, of men and women who are not afraid to be evil spoken of in their earnest support of the truth. Men and women whose consistent conduct and earnest, active lives justify positive claims to discipleship. Men and women who can stand up in communities where they are best known and say they are Christians, without the fear of being taunted with unfaithfulness, and inconsistency; brave soldiers, who are not afraid to unfurl the banner of their captain in the face of every enemy and to fight in defence of the cause they have espoused. The leaders of God's hosts must be men full of courage, and firm, crying aloud and sparing not. They must be faithful men, bearing true witness of him whose ambassadors they are, and whom they represent.

**AFTER THE MEETINGS—WHAT?**  
News has reached us from many quarters of the State for several months past, of good meetings. Announcements have been made of numerous accessions to our churches. Communities have been stirred and awakened by the power of the truth. This does us good. The mission of the Gospel is to convict and to convert. It is the power of God unto salvation to every one that believeth. But the work is not designed to cease with conversion. This is but the beginning. The soul has just entered upon its new career. Old things have passed away and all things have become new. Henceforth the controlling desire of the life of the renewed should be, "Lord, what wilt thou have me to do?"  
The will must be subjected to the mightier will of God. Made new in Christ Jesus, the man must not expect to be remanded to indolence and to ease. The stamp of Divine love has been set upon his character—he has been clad in the robe of righteousness and given a place among the redeemed. What else remains to be done? Linked to Christ in love, he must be linked to him in labor. Henceforth he is to engage with his Redeemer Lord in the work of reclaiming a world from ruin. Whatsoever his hands find to do he must do it with his might. The pastor whose duty it has been to lead into baptism those, the evidence of whose faith has induced the administration of the rite, should address himself at once to the work of as signing to the newly-received ones some thing to do. Upon him largely depends the future development of the new members. These meetings, through which the churches annually pass, may mean a great deal or they may mean very little. If the new installment of members is to be but so much drift, borne into the church by an exciting flood, then the church will suffer in consequence. If, on the contrary, men and women have been vitally awakened to their relations to God, have been pardoned, and henceforth desire to yield their lives, their characters, their energies, their all to the will of Christ, then a potent impulse has been given the kingdom of the Redeemer.

But we say again that the pastor is specially charged with the work of directing this newly-gathered harvest of resources. Let him point the new members to new doors of usefulness. Let their recent profession of loyalty take practical shape. Let their devoted and expressive in a consecrated activity. This sacred work they will love or else grow weary of it because it is unconvincing, and thus to each of themselves become a living witness that they are mistaken. For if born of God they will desire to know and do his will. If not born of God, the work will be done in a dull, perfunctory way for a season, but ere long it will grow loathsome, irksome, and will be dropped.  
Begin with new converts in the beginning and let them see that religion is a real thing—full of life and buoyant with energy.

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**Tavana Baptist.**

As a restorer of exhausted nerve force, it has been largely shown during the past thirteen years that the new Vitalizing Treatment dispensed by Dr. Starkey & Palmer, 100 Grand street, Philadelphia, Pa., is the most efficient agent yet discovered by the medical profession. Its use by overworked business and professional men would save many thousands of lives every year, and give to thousands more the ability to work without the weariness, exhaustion, and peril which now attend them. A pamphlet containing full particulars in regard to the nature and action of this remarkable Treatment, will be mailed free. Write for it.

"Pepp, how did you get along in school to-day?" "Badly, papa; the teacher gave me a thrashing." "Why?" "Well, he asked me how many teeth I can have." "And I said a whole mouth full."

Princes, potentates, plain people, everybody needs *Sanatogen Nervine*. Of druggists \$1.50.

Col. H. Waters, U. S. Dist. Atty., Kansas City, said: "Sanatogen Nervine cured my case of spasms." Druggists in all States keep it.

"What a wonderful age of invention it is," said Mrs. Peterson; "I see they are now making wire cloth, and I'll have some very day that will put a seat in Johnny's every day pants."

Shriner's Indian Vermifuge is perfectly safe and easily administered. It is cheap and will give satisfaction. Try it.

"Johnny, how many bones are there in the human body?" "Those human bones?" "Yes." "I've been eating bread for breakfast, and that's the anatomical estimate at once."

The Earl of Lytton has written six poems of considerable length for the Youth's Companion. They are strongly characteristic of the author of "Lucile," and are the first contributions he has ever made to an American periodical.

At a recent political gathering in South Lambeth a gentleman assured the audience that the persons who had lost their lives in Ireland would certainly say No to the question whether or not the Government had been successful. —English Paper.

"It has more than realized my expectations," says Professor Duncan Campbell, M. D., L. D., President Royal College Physicians and Surgeons, Member General Council University of Edinburgh, etc., of the Liebig Coca Beef Tonic. Invaluable for debility, weak lungs, biliousness, dyspepsia, female sufficiency, asthma, malacia, liver complaint, sick headache. Beware of counterfeits.

"No," said Bass; "I can't afford to pay you anything to tell my fortune. I would find the fortune I guess I shall be able to tell without your help, thank you." He probably will. —Boston Transcript.

A TOTAL ECLIPSE of all other medicines by Dr. R. V. Pierce's "Golden Medical Discovery" is approaching. Unlike all other medicines, it cures all ailments, and consumption, which is scrofulous disease of the lungs.

"I love dancing," said a Penobscott ferry boatman looking out the wheel house upon a party treading a measure upon the deck, the other day. "Why don't you come out and indulge in a little?" "Well," replied the other, "my head and heart go with it, but my feet belong by nature to the church."

Wells' "Rough on Rats" Almanac, at druggists, or mailed for cent stamp. E. S. Wells, Jersey City.

On a sun-dial which stands upon the pier at Brighton is inscribed this most hopeful motto: "It is always morning somewhere in the world."

DECLINE OF MAN. Nervous Weakness, Dyspepsia, Impotence, Sexual Debility, cured by Wells' Health Restorer. \$1.

The best things are nearest. Light in your eyes, feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

SWANN'S WORM WRECKER. Infalible, tasteless, harmless, cathartic; for feverishness, restlessness, worms, constipation. 25c.

"Doctor," said a man to his physician, who had just presented a bill of \$50 for treatment during a recent illness. "I have not much ready money. Will you take this in trade?" "Oh, yes," cheerfully answered the doctor; "I think that we can arrange that; but what is your business?" "I am a cornet player," was the startling reply.

"ROUGH ON CORNS." Ask for Wells' "Rough on Corns" 15c. Quik, complete, permanent cure. Corns, warts, bunions.

What you WANT.—There is scarcely a family in our city but needs such a remedy as the famous Seven Springs Iron and Alum Mass. It is not a patent medicine, but is the "salt" of mineral water. An infallible cure for Piles, Sores, Rheumatism, Gout, Chronic Constipation and Chronic Diarrhea, etc. Made by Landrum & Litchfield, Abingdon, Va., and for sale at 50 cents and \$1.00 per bottle. For sale by all first-class Druggists.

It is always a sign of poverty of the mind whose men are ever aiming to appear great. They who are really great never seem to know it. —Cecil.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves teething troubles, cures colic and wind, and the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

He who walks with God has a good inheritance. What youth is, is the German proverb. "If I rest, I rust," is the American version. The latter proverb does not refer to Phenol Sodique, the great healing remedy, in which if you put your youth, you will find it has not been misplaced.

An ox team is an alluring symbol of many a countryman's life. For it begins with a cow, continues with a yoke, progresses with a tongue, and ends by presenting to the world a picture of a goaded pair.

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by a friend the formula of a simple and certain cure for Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and tested his wonderful powers in thousands of cases, has felt it his duty to make it known to his fellow-men. He has done this by writing and publishing a book, which he has sent free to all who will send for it. It is a small book, written in plain English, and is a treasure to the suffering and dying. It is sent free to all who will send for it. It is a small book, written in plain English, and is a treasure to the suffering and dying. It is sent free to all who will send for it.

**CATARH CURED.**

A Clergyman, after suffering a number of years from that distressing disease, Catarrh, and after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this distressing disease send a self-addressed envelope to Dr. J. A. Lawrence, Brooklyn, N. Y., will receive the recipe free of charge. —separow

A bright child, after the manner of his kind, having misbehaved at the table, his father administered a severe rap on the back, which he had to receive from his mother, "tell your husband to keep his hands off of me."

If your church is in need of a new Hymn Book, do not buy without a careful examination of the NEW BAPTIST HYMNAL, issued by the American Baptist Publication Society, which will last for many years, and contain attractive and fresh. To send the hymns should breathe a truly devotional spirit, and express the religious emotions of the soul. It is short, but worshipful. There is no need of so many hymns as in the old book cumbersome. But the tunes should be carefully adapted to the hymns, and so far as possible there should be some choice of the best tunes in the Baptist Hymnal. These conditions are fully met in the BAPTIST HYMNAL. To procure it within reach of all, the Hymn Book without music can be used with other. Be sure to send to the Society at Philadelphia, Boston, New York, Chicago, St. Louis, and get the large pamphlet of testimonials from those who have carefully examined and put the book to use in their churches.

As the rays come from the sun, and yet are not the sun, even so our love and pity, though they are not God, are but a reflection of his love and pity. If there is mercy in our hearts, it comes from the fountain of his love, and is a ray from the full sun of love.—Kingsley.

For Sufferers Chronic Diseases, 30 pp. symptoms, remedies, help, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest copy) State case your way. —separow.

Two commercial travellers comparing notes. "I have been out three weeks," said the first, "and have only got one order; and that was for a pair of boots." "That beats me," said the other, "I have been out four weeks and have only got one order; and that was for a pair of boots." "I have been out five weeks and have only got one order; and that was for a pair of boots." "I have been out six weeks and have only got one order; and that was for a pair of boots." "I have been out seven weeks and have only got one order; and that was for a pair of boots." "I have been out eight weeks and have only got one order; and that was for a pair of boots." "I have been out nine weeks and have only got one order; and that was for a pair of boots." "I have been out ten weeks and have only got one order; and that was for a pair of boots." "I have been out eleven weeks and have only got one order; and that was for a pair of boots." 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"I have been out three hundred and thirty-eight weeks and have only got one order; and that was for a pair of boots." "I have been out three hundred and thirty-nine weeks and have only got one order; and that was for a pair of boots." "I have been out three hundred and forty weeks and have only got one order; and that was for a pair of boots." "I have been out three hundred and forty-one weeks and have only got one order; and that was for a pair of boots." "I have been out three hundred and forty-two weeks and have only got one order; and that was for a pair of boots." "I have been out three hundred and forty-three weeks and have only got one order; and that was for a pair of boots." "I have been out three hundred and forty-four weeks and have only got one order; and that was for a pair of boots." "I have been out three hundred and forty-five weeks and have only got one order; and that was for a pair of boots." 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Alabama Baptist.

THE FAMILY CIRCLE.

Harry's Motto.

"Hurray, boys! we're former graduates now, and I can't say I'm sorry, for one, to be free from the hateful old books. I never did like to go to school any how."

"I'll shake hands with you on that, Sam," said Ned Lee. "My father wants me to go to college, but I'd about as soon go to jail and be done with it. I go in for a good long vacation now, to begin with."

"You're welcome to your vacation, Ned. As for me, the world owes me a living, and I'm bound to get it. Uncle Sam has sent for me to go out to California with him, and if I don't get my living there, and a little bit over, then my name isn't Sam Jackson. How would it sound,—"The Hon. Samuel Jackson, millionaire?"

"So that's what you are going to do with your surplus energy, is it, Sam?" asked Harry Hanson; while Ned shouted, "Three cheers for the Honorable Sam, boys! Now—give it to him! hi! hi! hi!"

"I wish you joy of all your digging and delving, Sam," continued Ned; "but I say the world owes me a living, and I mean to have it without working for it, too."

"You think the world is a pretty sure pay-master, my boy," said a pleasant voice behind them, which the boys recognized as their teacher's. "I'm afraid you haven't chosen a very good principle to begin life with. Think it over, Lee, and choose a better now at the outset, if you would not run the risk of making a failure of your life." And Mr. Bartlett passed on down the street.

"May I have a word with you, sir?" asked Harry, respectfully, as he ran to overtake his teacher. "Father wished me to ask whether you can spare time this summer to prepare me to enter college in the fall."

"With pleasure, certainly," was the reply; "and the more so because I feel sure that you will choose a far different motto from those which Lee and Jackson seem to have adopted. I accidentally overheard the whole conversation, and I involuntarily thought of St. Paul's words, 'I am debtor both to Greeks and to barbarians, both to the wise and to the foolish.'"

"Have you any special motto to recommend, Mr. Bartlett?" asked Harry.

"I know of nothing better, my boy, than this very text which I have quoted. You will find it in the fourteenth verse of the first chapter of Romans, and perhaps the following verses will speak to you also, if you have any thought of entering the ministry, as I hope you have."

"Thank you, sir, I will study them carefully," and he touched his hat respectfully, and ran on, as Mr. Bartlett entered his own gate, which they had now reached.

"Paul's idea is a trifle different from Sam's and Ned's, that's a fact," thought Harry, as he read over the passage in his own room that night; and, kneeling there alone, he renewed the vows he had so recently taken upon himself in the presence of the congregation in the village church. He asked the Holy Spirit, also, to keep him always in mind of the fact that he was debtor to the world to do all the good that he could for Jesus' sake.

Many years had passed since that afternoon, and the Rev. Henry Hanson, one of the most useful of our missionaries in foreign lands, was making a visit to his native village. "By the way, Helen," he said to his sister, as they were recalling their school days, "do you know anything of Sam Jackson? I haven't heard from him since we graduated, and he went to San Francisco."

"Oh! I hear of him frequently through his sister," was the reply. "He has no time to write himself, but his wife writes, and last spring he was here on a flying visit, while making a business tour through the Eastern cities. I saw him for a few minutes at that time, but found that he could converse upon one topic only—business. The firm with which he is connected has a monopoly of manufacture in their line, for the whole country. He told me he spends sixteen hours a day at his factory, and as he has a country seat a little distance out of town, it takes some time to go and come, so that he literally has no time for anything but eating, sleeping, and business, year in and year out. He seemed to know absolutely nothing about the churches or any institutions of the city,—attends the play once in a great while,—gives his wife and daughter all the money they pay for dress and amusement, but is himself almost a stranger to his society, so engrossed is he in money-making. The last words he said to me were, 'So, you see, the world owes me a living,—and I'm getting it, too.'"

Thus then the matter arrived, and when the evening paper was open to read the announcement among the deaths,—in San Francisco, suddenly, of apoplexy, Samuel Jackson, one of the most active and enterprising business men in our community. This was all and what more could have been added. "The world owes me a living," was his motto, and he had got it, and now the end had come.

"And what of Ned Lee, Helen?" asked the missionary, as he roused from his sad reverie a few minutes later.

"Poor Ned! O Harry! do you not know that he is in prison? How! having succeeded in squandering all the property his father left him, he seemed to owe the world a grudge because he had no more to spend. He was like the steward in the Bible; he could not dig to beg he was ashamed,—and so he was tempted. It was so easy to forge a name, but he did not count the cost."

The missionary's pillow was wet with tears that night,—tears of sadness as he thought of the wasted lives of his two school-mates, yet he asked the dear Savior to reach out a helping

hand, even now, to him who was shut up in prison for so dark a crime. But when he thought of that other soul, ushered instantly into eternity from the hurry and bustle of a hot pursuit after Mammon, the god of this world, his cry was, "O God, who maketh me to differ?" And his whole heart went out in gratitude and thankfulness to Him whose grace alone had led him to choose, and to follow that precious motto from his word,—"As much as in me lies, I am ready to preach the gospel," for "I am debtor."

Lillian Payson.

An Untidy Girl.

"O dear, Aunt Patty, I am perfectly discouraged in trying to make Mary a neat, orderly girl. A month ago I told her that she must take care of her own room, and wished her to keep it in nice order. 'Yes, mamma, I will do so,' said she; and now I just went into her room, and such a looking place! Her bed, just as she crept out of it this morning; every chair loaded with shawls, wraps, dresses, and skirts, all wrinkled and tumbled together; her toilet-table strewn with dirty combs filled with hair; also hair-pins, nail-brushes, carmel papers, cologne, face powder, partly eaten pears and peaches; and on the stand was her best bonnet, gloves, and parasol, with her ink-stand and paint brushes; and everything was in confusion and covered with dust. In her shoe-bag, mixed with slippers and dirty stockings, were several cambric handkerchiefs, point-lace collars, and this elegant embroidered sacque that I believe she has worn while working at her painting lessons, and has wiped her brushes on it. It is entirely ruined. She begins a dozen pieces of work and never finishes anything. Just so with her studies. She has a little smattering of everything, and is proficient in nothing. To think that a daughter of mine should be such a careless, wasteful, inefficient slattern. And I have talked and talked to Mary, and it does no good; I am utterly discouraged."

This was all addressed by Mrs. Smith, a notably energetic wife and excellent housekeeper, to her old aunt Patty, who sat quietly knitting, arrayed in a high, starched cap and spotted white neck handkerchief and apron; and when she had adjusted her spectacles and carefully taken up a dropped stitch, she looked up and remarked:

"Do you think it is all Mary's fault? Have you always done your whole duty by the child?"

"Have I done my whole duty by her? what an idea! Was there ever a mother who slaved herself for a child as I have done for her? and I have never denied her anything in the world that she wanted."

"And right there lies your fault," said aunt Patty; "you always waited upon her when she was a child, and did everything for her, when she should have done it for herself. You let her go to your bureau drawers and put everything in disorder, and to the your work-basket, and scatter its contents about the room, throw nutshells on the floor, and leave partly-munched fruit and apple cores on the window-sills; and, instead of making her replace the articles that she had disordered, though she was quite old enough to have done so, and to have cleaned the room that she had littered, which would have been the best reproof you could have given her, you merely said, 'Mary, you shouldn't have done so,' and let her then go off to her play, while you went to work and put things to rights again. When she came in from school you permitted her to throw her books, bonnet, and cloak on a chair, or anywhere, and never made her put them in the proper place, but did it yourself. You never made her repair a rent in her clothes, darn a stocking, or take a stitch for herself, though she is now sixteen. When she complained, as children will, that the teachers at the public school were 'cross and hateful,' you withdrew her and sent her to Miss Brown's school, and from that to another, and so you let her change according to her own fancy or caprice, and how could she become proficient in any study? When she went into the kitchen to try her hand to persevere, you said, 'Mary, you are so awkward, let me finish it.' And why should she be saving and careful of her clothes, so long as she is not made to realize their cost, and has nothing to do but to express her wish, and it is granted? In short, you, yourself, are responsible for Mary's careless and untidy habits."

Mrs. Smith winced under the severe lecture; her face flushed, but she held her peace to the end, for she feared a revision of Aunt Patty's "last will and testament," and only remarked, though a little sarcastically, as she left the room, "It is very singular that folks who never had any children are the only people that could train them exactly right."

Emily P. Collins, in Pacific States Watchman.

A Good Thanksgiving Story.

Our correspondent, S. C., for whose village "The Talker" will vouch, is a New Englander, and was in the office of "The Christian at Work" last week. He contributes the following:

One of the Talker's recent articles, alluding to an ancient proclamation, reminded me of an amusing incident that occurred in Massachusetts some sixty years ago. Egremont, in old Berkshire County, is a tolerably level town, with a sandy soil, and famous for its quantity of woodchucks—so much so that the town was humorously called "Chuckyery." In those days, an institution of great import, and with large type on a large sheet, and sent to each County Sheriff, and by him a copy given to each minister, to be read in public on the Sabbath preceding the day designated as the great day of the year. In this document was one phrase always the same, viz. to render thanks for the success and prosperity of our manufactures, commerce and agriculture. The Sheriff, being a wag, took the copy for Egremont, and erased the word agriculture, and substituted "Chuckyery," and arranged to have it

handed to the minister as he passed into the "meeting-house." At the proper time in the order of the exercise, with great pomp and dignity, with a full voice and solemn demeanor, the minister announced, "A proclamation from the Governor of the Commonwealth!" When he reached these three phrases, "manufactures," "commerce," and "Chuckyery," there was a general "snickering" through the house, at which the minister, abashed, adjusted his glasses, and brought the paper closer to his eyes, and raising his voice exclaimed in almost a shout: "Ye Chuckyery, true as you live!"

FARM AND HOUSEHOLD.

Correspondence Country Gentleman.

Burying Rubbish.

Every family which occupies a house of its own, the members of which desire neatness about the premises is often puzzled to know how to get rid of all sorts of rubbish, such as broken glass, rusted stove-pipe, brick bats, broken crockery and lamp-chimneys, old hoops, &c., &c., which are often thrown in unsightly heaps behind fences and outbuildings. The only satisfactory obnoxious to which they can be consigned is burying. They may thus be made to subsolve a useful purpose by forming a portion of the filling of ditches. If farm drains are cut, they may be made to occupy a foot of space next above the tile at the bottom, and the two feet of earth above them will place them where they will never be seen again, while at the same time they will contribute to the discharge of the water above into the drain. Those who are cutting and filling ditches thus late in autumn, may easily get rid of all the unsightly heaps of rubbish on their premises.

To prevent the accumulation of such heaps a short ditch of good breadth may be commenced at the lower end, and be cut long enough to receive all the rubbish required, a tile being first laid at the bottom for the safe discharge of any water. The next year another portion may be added next above this, and so on. By this arrangement, there need only a small opening at a time; and this opening, if in the rear of a garden or adjacent field, may be obscured from sight by planting thick corn or sunflowers on its banks. There are many portions of the premises which would be improved by cutting such short drains, and the owner may thus accomplish two desirable objects by one operation.

How to Produce Brilliantly Colored Canaries.

As the muscles and brain of a man give evidence of the kind of life he is leading, so the plumage of birds shows the kind of food they eat. Bird breeders, believing this long ago, fed their canaries on food mixed with saffron, cochineal, port wine and beet root, and various drugs. The desired effect, however, did not appear until by accident, cayenne pepper was freely given—when lo! a marvellous change in the color of the birds' feathers began to display itself; and now, by using the different grades of cayenne, and varying the mode of feeding it, you can, at will, produce a canary of pale reddish color, or of brilliant red almost approaching scarlet. Mr. George Holden, who knows all about birds, says that only the best cayenne pepper, imported expressly for the purpose, must be used, and he recommends the following method: "With one grated hard-boiled egg mix an equal quantity of graded sweet-bread or German zwieback, and add a heaping teaspoonful of cayenne pepper. The whole should be thoroughly mixed together; then sprinkle it with a little granulated sugar, and feed as the bird appears to like it or thrive on it." Only about half the usual quantity of seeds should be placed in the cage during the time this feeding is going on. The canaries thus treated must be young. They may begin when seven or eight weeks old, and continue until they are thoroughly moulted.

"Birds which have seen their first year are usually put on the mixture as early as June, and the feeding continued in the same manner as for young birds." It sometimes happens that the birds, since they are very fond of cayenne pepper, will be over greedy and eat too much, in which case it will be judicious to give them less. A little careful observation and good sense will, however, enable you to have a bird of splendid plumage as well as of tuneful voice.

From the Christian at Work.

A Substitute for Quinine.

This is the favorite and common remedy for malaria, now so prevalent in some parts of the country. German medical journals are now discussing a new medical agent lately discovered by Professor Fischer of Munich.

In a number of experiments, the nature and action of quinine, he found that by means of a succession of chemical transformations a substance can be obtained, in the form of a white crystalline powder, from coal tar, which greatly resembles quinine in its action on the human organism. Fischer has given it the name of "kairin." The chief effect produced by it, as yet observed, is the rapid diminution of fever heat, and its efficacy in this respect is described as remarkable. It is believed that it will render the use of ice in fever cases unnecessary, and that its skillful employment will enable the physician to moderate the temperature of the patient. Kairin is also reported to have less inconvenience for the stomach than quinine. But observation does not show—as yet, at least—that it possesses that tonic and restorative influence for which quinine is so frequently administered. Perhaps, from a chemical and physiological point of view, the most valuable thing about the discovery is that it seems to bring us nearer to finding out the chemical nature of quinine itself, and the true character of its action. The discovery has been patented, and a manufactory of kairin already commenced.

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