





## Alabama Baptist.

E. T. WINKLER, EDITOR.  
E. B. TEAGUE, ASSOCIATE.  
J. D. D. HENDERSON.

MARION, ALA.

Tuesday, August 4th, 1874.

## A Glimpse of Christian Antiquity.

A famous antiquarian, the Chevalier de Rossi, has discovered at Rome, near the Appian Way, the remains of a Christian Church, which is claimed to be the oldest Christian ruin in the world. It is the Church of St. Petronilla, whose monuments have been unearthed, where tradition indicated them to be, on the second floor of the St. Demetria catacombs. A Roman correspondent says: "Everybody interested in Christian history is deeply affected by it. I have gone out several times to see it. The place presents a curious and most imposing appearance. There are the prostrate columns, the apse, the bases of columns in their place, delineating nave and aisles; great marble sarcophagi in their places intact; half-broken marble inscriptions, tombs of members of the Flavian family, of St. Domitilla, the sister of the Emperor Titus; St. Petronilla, said to be the daughter of St. Peter, and of the saint and martyr Nereus and Achilles. It is a touching sight. The lovely campania, so picturesque in its great stretches and classic outlines; the soft, fragrant spring season, the sky full of meadow larks, and down below us these great gaping empty tombs, and the deserted basilica. It seems as if it was some Danteque representation of the day of judgment all over and ended. It is a Christian Pompeii which takes you back to apostolic times."

We have not seen anything further in the matter than what is recorded above; but the facts are of such unique interest that our readers will welcome, we doubt not, a little explanatory sketch from the by-ways of ecclesiastical history.

A lively archaeological enthusiasm has been awakened, in late years, in the subterranean tombs, in and around Rome, which bear the name of the catacombs, and contain many memorials of the early Christians. This method of entombment in the living rock, was preferred by the early disciples, because it resembled that of Christ in the caverned gloom of Golgotha, and because it seemed like baptism, a burial with Christ in hope of resurrection. When a certain superstition efficacy was attached to the relics of the martyrs, the people were wont to repair to their graves for prayer, on the day of each martyr's death, a date which was usually traced (instead of the year, as with us) upon the consecrated tomb. In many instances churches were erected over the tombs. The commemoration day was a grand public festival, which multitudes attended. Edifices consecrated to such an end secured to themselves costly gifts. When, however, mansejums in the suburbs were exposed to pillage by the incursions of the Lombards, and afterwards of the Saracens, such monumental churches as could not be fortified were deserted, and many bodies of martyrs were removed for interment into the city. St. Peter's, for example, was fortified on the Vatican and a burgh or city grew up around it. A number of others which then lay without the walls were protected in like manner.

The church of St. Petronilla, which has now been discovered, was too remote from the city to be secured in this way. It was erected not far from the famous Appian Way, southward of Rome, on the road striking off to Ardea. A farm called For Narancia, encloses the ancient site. As long ago as the time when Cardinal Wiseman wrote his *Fabiola*, a portion of the farm has been bought for the purpose of exploration; and a commission, to which De Rossi belonged, was assigned the task of examining this, with similar spots of ecclesiastical interest. Tradition pointed it out as the place where Nereus and Achilles, the servants of Domitilla, were buried. They were martyrs in the persecution under Trajan. Their mistress, after a long banishment to the little island of Pontia, was burnt at Terracina, because she still refused to sacrifice to idols. She belonged to the famous Flavian family, and was, not as the correspondent says, the sister, but the grand-niece of the Emperors, Titus and Domitian. The mysterious tomb places in the early part of the second century, prior to the year 117, when Trajan died. As to the other martyr whose tomb is mentioned as having been discovered, Petronilla, history is silent. One vague legend makes her to have been the daughter of the Apostle Peter; another, somewhat

more credible, makes her to have been his spiritual daughter.

In his voluminous *Lives of the Saints*, Butler mentions that Petronilla was buried on the way to Ardea, where, anciently a cemetery and a church bore her name; so famous that in it a station or a place for the assembly of the city in public prayer was established by Gregory III., in the middle of the twelfth century. It is probable that the magnificent monumental remains now discovered, belonging to the age of this Pope; and if so, they will not illustrate in any way the usages of the apostolic churches. Nor, in this event, will the church of St. Petronilla prove to be as old, by near a thousand years, as the churches of St. Clement and St. Agnes, which were built in Rome by the Empress Helena, the mother of Constantine the Great. The efforts to restore the ruins to the light, may only serve to disclose the peculiarities of the Middle Ages, unless perchance some remains of a simpler and more remote antiquity should be found, secreted in a lower range of catacombs. But the historic interest of the spot remains: there lay the ashes of a martyred princess, who, like Moses, preferred the reproach of Christ to the pomp and riches of empire. And there lay her two chamberlains, buried with her in the same cemetery, as once they were buried with her in baptism, and destined to rise with that heroic lady to newness of life once more.

## The Quicksand and the Rock.

It is stated by foreign correspondents that great excitement has been awakened in the High Church circles of England, by the declaration that the Archbishop of Canterbury, has not been baptized or confirmed. It appears that Archbishop Tait was reared in the Presbyterian church; that there is reason to doubt whether he ever was baptized at all; and that it is certain that he never received confirmation.

Now it is argued by the Ritualists, who are making war upon their ecclesiastical head, that an unbaptized prelate is anomalous, and that an unconfirmed prelate is monstrous. They say that such a man is not a Christian, has no orders, cannot confirm, cannot ordain. The persons he has received into the church are not members. The priests upon whom he has laid his episcopal hands are not ministers. The primate of all England, turns out, upon their showing, to be neither archbishop, nor bishop, nor priest, nor deacon, nor church member, nor even Christian.

Perhaps, however, the Ritualistic journals and priests who are "gloating over" this discovery, are blinded by their animosity to Dr. Tait, and do not see that the sword they use has two edges and cuts both ways. What then becomes of that apostolic succession upon which the pretensions of the whole church party repose. They confess it to be broken in this case, as Macaulay declares it to have been broken in so many others. The Church of England is not too familiar with her own history. She consents to trace her succession through the channels of other churches, the Roman, Greek, Syrian, and what not. But here is a present break in the chain by which she holds to the past—a chain which cannot be bridged over. The members whom Dr. Tait has received will not consent to be reconfirmed; his priests and bishops will not consent to be reordained. The apostolic succession gives way—and nothing can be done. To call the Archbishop an unbaptized Presbyterian, does not help the matter—not much.

The fact is, that the whole body of the clergy and laity of the Church of England, are on their own principles, not baptized at all. They admit with Hooker: "Entered we are not into the visible church before our admittance by the door of baptism." They confess, with Wordsworth, Evans, and the framers of the Prayer Book, that a church is "a visible congregation of faithful or believing persons, in which the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance." And yet they have notoriously changed the form of baptism as enjoined by Christ, and practiced in England itself for a thousand years. Apply its own tests, and there is no Church of England at all. What bears that name is simply a State institution, where immense numbers of unbaptized persons assemble in various chapels, churches and cathedrals, to worship God under the guidance of a succession of sacramental authorities—a church, this church broke the succession in the days of Elizabeth, when immersion gave way to sprinkling. If it was a church then, it is not a church now; if it is a church, it was not a church then. Either

way the succession crumbles and falls to the ground.

Perhaps it will be discovered by High Churchmen one of these days, that their whole theory is based upon an unsound foundation. We are not required to go to history, which is full of lying legends, in order to vindicate the claims of a Church of Christ. Antiquity may flatter ecclesiastical pride, and the history of the elder saints may naturally awaken a religious interest; but it is the present correspondence of a church with the doctrine and precepts inculcated by the Head of the church, and it is this only, which can satisfy a tender conscience. The argument Baptists have to urge is very simple. It lies level to the common understanding. A church is a divine institution. It is described in the New Testament. The church, now-a-days, which answers that description is a Church of Christ. It is the very thing that our Lord demands. Such is the high argument urged by every Baptist church. We show not a broken and knotted line of succession, but a parallel of perfect correspondence. Here is the Lord's demand; and here is the thing he seeks. Here is the New Testament; and here is the brotherhood of baptized believers. What higher credentials do we want, or can we have, than are afforded by the manifest and sublime correspondence! We have Christ's baptism; we have Christ's churches. O, that we had more of Christ's Spirit—more of his humility, and purity, and righteousness, and loving kindness, and self-sacrifice! Let us subdue the sentiment of vain-glory by the reflection that where much is given, there is also much required. Having such high religious advantages, Baptists ought, in a marked sense, to be examples among men.

## Field Notes.

Bro. W. Wilkes, writing from Childersburg, says: "I have just closed a good meeting here. Seven accessions. Bro. E. T. Smyth of Oxford did most of the preaching after Sunday."—Bro. A. B. Woodfin has resigned the charge of the St. Francis St. church, Mobile.—Bro. Leas Law, of Lincoln, at the close of a business letter, makes use of these cheering words: "I am much pleased with the management of the paper. May God bless it and its editors."—Bro. J. H. Hendon, of Sumterville, writes, "All who have read the paper here seem to be pleased with it."—Bro. F. H. McGill, during the past year a student at the Howard, has procured for us in one month forty-seven subscribers. Not many brethren in the State have done more than that. We earnestly desire that many will be incited by this example to more diligent efforts in behalf of our paper. Should each minister in the State send us ten subscribers, there would be an aggregate of nearly six thousand. Brethren, who of you cannot do this much?—By a card dated July 23d, we learn that Dr. Sumner had just returned from Stonewall, and was at Caddo, in the Choctaw Nation. He married Dr. Moore to Miss Martha Hogue on the night of the 22d, and preached afterwards. He was about to leave for Dallas. We invoke the divine blessing upon the indefatigable labors of the Secretary. No man has a greater work to do or needs more the earnest and prayerful co-operation of his brethren.—Rev. H. M. Wharton writes that he had hoped to aid in the circulation of the ALABAMA BAPTIST; but on account of sickness and a circumstance connected therewith which he very greatly regrets, he has resigned his charge in Enfield, and is now on his way to Virginia.—Rev. C. A. Woodson, of Birmingham, acting with the consent of the Baptist church of that important place, has decided to make a personal appeal to some of the leading pastors of the State, for funds to enable the members to meet current expenses, complete their house, &c. He proposes that a collection shall be taken up for this purpose, at an early period—say at the next regular meeting of each church. We earnestly commend this appeal to the favorable consideration of brethren throughout the State. And in those sections, where, as in ours, there must be delay until the crop brings money into the country, we hope that action will not be neglected, when the money does come in.—Rev. J. G. Goff, of the Disciples, has recently stated that one hundred Baptist Ministers have signed a document repudiating close communion. The statement comes from one J. Hyatt Smith, who has been called upon repeatedly to furnish the names, but who has never done it, and we venture to say cannot do it. With the exception of a few noisy agitators whose numbers can be counted on one's fingers our ministers and churches are sound upon this vital question.—A private letter from Augusta, Ga., informs us that our beloved kinsman and Christian brother, Rev. W. J. Hard, expired in that city, from an

attack of paralysis on Saturday, July 25th. He was a good man, a genial friend, an eloquent preacher and a tender philanthropist. Years ago he occupied the pulpit of the Greene St. church in Augusta. He subsequently engaged in teaching, an employment for which he was eminently gifted, and which was prosecuted with ardor until declining health constrained its relinquishment. Bro. Hard was the author of a charming little work called "Willie Huard," and could have achieved a high literary reputation had he enjoyed leisure for the use of the pen. He was a life-long friend of Dr. Basil Manly with whom he maintained a constant and frequent correspondence until the decease of the venerable preacher. And there was a sweet union in the pulpit style of Bro. Hard, which suggested the influence which his spiritual guide had exerted upon his religious experiences and literary tastes. We hope to be able to give our readers something better than this brief and hurried tribute to his memory.

Bro. W. C. Cleveland under date of July 20th writes: "We had a most delightful revival at Snow Hill. Bro. Renfro will write you about it. I will send you a communication in regard to it, after my meeting there next Saturday. Look for a large club from this place. The ALABAMA BAPTIST is rapidly becoming popular. Everybody speaks well of it."—The colored Baptist church at Jacksonville, Ala., is without a house of worship; the members worship from place to place as they have opportunity. They are doing their best to build a house, and the pastor, Rev. Wm. H. McAlpine, appeals to the denomination for assistance. His references are Drs. Curry and Henderson and Rev. J. D. Renfro.

## Book Notices.

MISSILES OF TRUTH: With an Introductory Essay. By W. W. Gardner, D. D., Professor of Theology in Bethel College, and author of "Church Communion." Cincinnati, O. George Stearns & Co.

Dr. Gardner's book is made up of a series of essays on subjects of present interest. His themes are: The Remission of Sins; Faith and Baptism, including the practical uses of baptism; the Administration of Baptism; the Kingdom of Christ; Identity of Apostolic and Baptist Churches; Bible Claims of Missions; and Objections to Modern Denial. The style in which these important subjects are discussed, is plain, direct, and forcible. The writer displays an easy familiarity with his themes and treats them with judgment and capacity.—The work is valuable, and will do good, although not without minor defects. We are surprised that the author has quoted the familiar text (1 Thes. 5:22), "Avoid the very appearance of evil," as if this were the meaning of the original. The meaning of the text is, "abstain from every form of evil—every kind of evil." It is not against appearances that the believer is warned, but against evil itself. An apparent good may turn out to be an evil thing. An apparent evil may turn out to be a good thing. Of course, reputation should be guarded, as an important means of influence; but when a child of God must sacrifice either his reputation or his conscience, there can be no question as to what he ought to do. The apparent evil may prove to be a duty so sacred that life itself is little worth in comparison.

## Down South.

We have just returned from a most pleasant visit to a "part of the field occupied by the Rev. W. C. Cleveland, being from home thirteen days.

On reaching Selma, as we went, we found that the railroad leading to that section was not in a condition to transport us. We were gratified, however, to find that Dr. J. H. Williamson, of Carrollville, was in Selma and prepared to convey us to that place in a wagon with easy springs. The Doctor is a most agreeable, intelligent and pleasant gentleman, so also is Mr. Hearse, who was with us. It was our good fortune to spend a night at the delightful home of Mrs. Cleveland, the mother of the pastor whose churches we were going to visit. We were silently, but deeply impressed, as we reached the home where for forty or fifty years large-hearted hospitality has been extended to so many Baptist ministers. Reaching the home of Brother Cleveland at Carrollville, we found W. R. Crumpton with him. Although Mrs. Cleveland, the pastor's wife, was absent on a visit to her parents, and therefore our pleasure not a little spoiled, yet brethren Cleveland and Crumpton, are men of such taste and humor and variety, that we had a delightful afternoon. A good congregation met us at the Carrollville Baptist church Friday night, to whom we preached. Here again we were impressed by reminiscences: the place where Hartwell and Stout, of blessed memory, and Talbird, who

yet lives and labors in great worth in another State, used to preach the pure word of God. We much regret that circumstances had so involved us that we could not spend more time at that interesting place.

On Saturday morning before the third Sabbath, with brethren Cleveland and Crumpton, we went to Snow Hill church, in Wilcox county; reaching the church at 11 o'clock, we found a good congregation of the membership and others, ready to hear us. Here we remained for nine days. We soon felt that we were surrounded by a living church. There were signs of the Holy Spirit's presence in the first hour's service. In a few days pastor and people reached a sublime height and depth of spiritual pleasure. They were happy. Men and women sought salvation and found it. On the 4th Sabbath Brother Cleveland baptized twelve: from the old woman of 65 down to the boy of 12, the most influential gentleman in the community being one of the number. Brother Cleveland might have baptized as many more, had he been as anxious on the matter of getting people into the church as many pastors are. Indeed we told him pleasantly several times, that he did not open the door of his church, but just put it a little ajar. We have never worked with a more conscientious minister in this respect. We were greatly pleased to witness his care. Other results will be heard from this meeting.

The church at Snow Hill, is a faithful and interesting band of brethren and sisters. We should take the community to be one of the very best within all our knowledge for the times in which we live. Quite a number of the brethren pray in public, and make very interesting talks in the prayer meetings. Upon the whole, it is a real good church, with a good Sabbath school, good music, and a capital pastor—a pastor who is an able preacher and a good organizer.

Brother W. B. Crumpton preached several interesting and forcible sermons. He is first rate company. There is no "dull care" where he goes; besides, he is a man of fine sense. He preaches for Camden, Providence, and other churches.

Brother B. H. Crumpton of Pine Apple, was with us two days. An intelligent and gifted minister. He preaches for Pine Apple and other churches. We also had young Brother Skinner and Brother Stargis with us some part of the time. We had cherished some hope of meeting Brother J. W. Bailey, but did not. He is one of the most useful pastors, and one of the best preachers in that part of our State. Nor did we meet Brother Bruner, who labors with some of the churches in that section. Nor with Brother McQuinn, one of whose churches we passed. We heard good things frequently said about these brethren.

Going and returning, we had the pleasure of spending some time with Dr. Teague, at his home in Selma, and very much enjoyed the society of himself and his excellent wife. We talked no little about the Baptist cause in our State, as we also did with brethren Crumpton and Cleveland. If all pastors in Alabama were as anxious to see unity and co-operation as these brethren are, our next State Convention would be full enough to try the large hospitality of even Marion. It delighted us to find Dr. Williams, of the Theological Seminary, in Dr. Teague's study with him on our return, having preached for Dr. Teague on Sabbath morning and night. We heard all the brethren whom we met, speak in the highest terms of his sermons. How could it be otherwise? To our taste, Dr. Williams is the best preacher we ever heard.

The crops in Dallas and Wilcox counties are fine. We do thank our good Father in heaven, for the prospects we have witnessed.

The ministers where we have been, and the brethren generally, assure us that the ALABAMA BAPTIST will find many readers next fall. R.

## Central American Monuments, and Southern Mound Builders.

Bishop Hawks of New York, in some lectures delivered perhaps twenty years ago, suggested the Egyptian origin of the people whose monuments in Central America were so graphically described by Stevens and Catherwood. The suggestion was based upon the striking general resemblance between the hieroglyphic inscriptions of the two countries. Having recently read and carefully examined the work above alluded to, at the time, the suggestion struck us with great force. There seemed to us a striking resemblance. We wonder that there has been no thoroughly appointed effort, down to the present date, to decipher these American hieroglyphics. Their interpretation would, doubtless throw a flood of light on the primitive history of the continent; perhaps

settle the origin of the aborigines of the whole country; tracing them back to their Asiatic fountain, and verifying Biblical history; and rebutting and disposing of chronological cavil. By the way, it were well if cavilers would remind themselves of the fact, that competent chronologists, do not regard the received Chronology of the Bible, down to the time of Solomon, as accurately made out. The time may be much longer than that supposed by Usher and Hale. There is nothing in the Bible narrative to make it improbable.

The mound builders, may date back to a similar period with the ancient inhabitants of Central America. The remains of brick structures, bridges and paved lakes, in the Mississippi swamp, imply considerable advances in civilization there, surpassed probably by the inferred civilization of their more southern neighbors. The mound builders indeed, were most likely the same race, if not belonging to the same generations. The parallelogram shaped mounds predominating on our Southern plains, resemble in shape the mounds on which the Central American temples were reared. May they not have been a ruderspecies of structure, reared for the same purpose, and surmounted by more perishable structure? very much as the massive structure of stone and brick constituting city temples, would survive the humbler and more perishable places of worship where most of our Christian congregations now assemble. These mounds are sometimes found to contain human remains. Perhaps those ancient people buried their distinguished dead, beneath the temple, as is often done in our day.

We have little doubt, that science will one day exhume much unwritten history of the buried ages, that shall confirm and illustrate amazingly the revealed accounts of God's dealings with the nations of the earth.

E. B. T.

## Signs of Fatal Backsliding.

We have frequently observed, young men particularly, gradually retiring from about the pulpit, from Sabbath to Sabbath, until they take their place on the most distant seats. Very soon, for the most part, they come in if at all, only occasionally. They disappear from the Lord's table. They come in late. In nine times out of ten, in no great while, the practice of some vice is developed. The reason of falling back and out, is generally, we apprehend, the consciousness of some secret and gross sin. When they have finally abandoned the house of God, it is for the most part, not long until they fall into disgrace.

If God ever brings them back, it is through an ordeal worse than natural death. He that despised Moses' law died without mercy under two or three witnesses. "Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" E. B. T.

## Not Surprising.

We would fain hope that the result of the Beecher trial, may be the vindication of the accused. But it were nothing strange were it to turn out otherwise, as loose theology always leads to loose morals; this is the awful lesson of the whole Epistle to the Hebrews. We have all along thought, that the popularity of the great orator, turned at last, upon his making himself the exponent of the unregenerate masses. The gospel preaching, will never long attract the unsanctified multitude. We have a touching illustration in the closing ministry of our Lord.

E. B. T.

## "Seeming to Come Short."

BY SPURGEON.

Some professors are quite destitute of energy or zeal; they serve God as if they were in a dream; they go about every godly work as if they had taken laudanum or soothing syrup; indeed, they look at religion as if it were a kind of cordial, given them on purpose to quiet them. Now, if the kingdom of heaven suffereth violence, do not such people seem to come short of it? We know others who are awake enough, but they are captious, critical, snarling. They seem to come short of the spirit of Christ, do they not? I am not going to judge them, but what can we say of them? They do not look very like them? Master; the attribute of love is not very apparent.

We know some who do nothing for Jesus. Ragged schools? They have no interest in them. They preach the gospel? Of course they never attempt that, though they can speak well enough at a political meeting. Could they visit the sick? Oh, no! they have not the time. Could they teach in the Sabbath school? No, they cannot bear children! Could they open a cottage meeting? No, it is not a thing they at all approve of. Lions are in the way. There is nothing they can do;

say rather, there is nothing they will do.

Many also of those who profess to belong to Christ give him of their substance, the bare odds and ends, the small crumbs from under their table, and chessparings which they never miss. Now, I do not say that such niggards are not Christians, but I do say let us be not like them, lest we should seem to come short. When I read the lives of martyrs giving themselves to burn for Christ, and see the worldliness of those Christians who cannot bear even a word of ridicule, I am sure they seem to come short of it. When was a man at the very first brush of battle ready to run, what judgment can we form of them? Are these the soldiers of the cross? Will these be more than conquerors? They leave the pure worship of God because it is not respectable, and they get away to the reputable religion of the world.—Where is the blood of your sires, if sires ye had worth mentioning, if ye are ashamed to bear the reproach of Christ? Surely you seem to come short of what Jesus deserves. When I see the self-indulgence of many professors, the utter absence of any sacrifice for Christ, the lack of anything like ardor and zeal for the propagation of the truth, or prayer for the spread of the Redeemer's kingdom, am I too severe if I say that many do seem to come short of it? Here, then, are arguments for holy anxiety.

## Church Politics in Mississippi.

The Baptist Convention for the State of Mississippi met at Oxford. It was composed of white Baptists. Heretofore the colored Baptists had asked admission and been refused.

Now the colored Baptist churches prepared an address to the Oxford Convention and presented it with the air of master of the situation. They had been rejected, they said, heretofore; but now they were rulers of the State by twenty-five thousand majority. Congress might fail to pass the civil rights bill, but they themselves, as a State, might pass such a bill and go even further than Congress.

They were now masters of men and property and churches, and would forbid the exclusion of their race from the house of God. Similar churches would not do. Going up into the gallery was out of the question; sitting behind a railing back of the pulpit was discrimination on account of color. These things must be stopped. The free churches in the country, built by general subscription, and whose pulpits might be occupied by itinerant preachers of any sect, must be thrown open to all colors. Such is the demand of the colored rulers of Mississippi, and we must admit that it is exactly in line with the bill which has just received the endorsement of the Republican party.

## Strike the Knot.

"Strike the knot!" said a gentleman, one day to his son, who, tired and weary, was leaning on his axe over a log which he had been trying to cleave. Then looking at the log, the gentleman saw how the boy had hacked and chipped around the knot without hitting it. Taking the axe, he struck a few sharp blows on the knot and split the log without difficulty. Smiling, he returned the axe to his son, saying:

"Always strike the knot!" That was good advice. It is good for you my children, as it was for the boy to whom it was first given. It is a capital maxim to follow when in trouble. Have you a hard seam to do at school? Have you to face a difficulty? Are you leaving home to live for the first time among strangers? Strike the knot! Look your trouble in the eye, as the bold lion-hunter looks in the face of the lion. Never shring from a painful duty, but step right up to it and do it. Yes, strike the knot, boys and girls, and you will always conquer your difficulties.

BEAUTY.—The love of the beautiful," says Dr. Prime, "is a virtue, it is useful in itself; it makes a people more gentle, refined, courteous, and happy. It is to be encouraged, stimulated, developed." Beauty is the smile of the Lord; the charm of being; the fertile garden in the desert of life. We might live without it, and so we might live if we were blind. But what the earth now is to the blind, it would be to all if nothing grew but what is good to eat or wear. If that reformed ass who wished to "take down the sun and light the world with gas" were to root out all flowers in the pathway of life, and plant it with corn, he would prove his wisdom by the length of his ears.

The author of the "Age of Reason" says that "a school-boy should be punished for producing a book so full of bombast and incongruity as the book called *Isaiah*." A man who can thus speak of a production so very sublime, upon general, consent, has forfeited all claim to criticism; and he must feel something like degradation, who should sit down, to answer so palpable a misrepresentation.—*Collyer*.

PASTE FOR LABELS ON BOTTLES, &c.—An excellent paste for fixing labels on glass, wood, or paper, may be prepared by dissolving 11 parts, by weight, of common glue, soaked a day before in cold water, 7 parts of gum arabic, and some rock candy, in 56 parts of water, at a gentle heat, with continued stirring until the mass is uniform. Labels brushed with this and dried will adhere firmly, if simply moistened with saliva when used.

A deer with three horns, and weighing three hundred pounds was killed at Verbena, a few days since.



## Alabama Baptist.

## S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, August 4th, 1874.

Third Quarter, Lesson VI.

August 9th, 1874.

POWER OVER NATURE.

Mark IV, 35-41.

Leading Text:--HE SAID, AND THE STORM A-

CALM, SO THAT THE WAVES THEREOF A-

RAISE--Ps. CIV, 35.

ANALYSIS.

T. S.

The following lessons treat of the

power of Jesus over (1) nature, (2)

demons, (3) disease, (4) death.

Consider--

I. The Sail. (Vs. 35-36).--After

a day of severe toil in teaching

through parabolic words the truth

of the kingdom of heaven, our Sa-

viour, in the evening, sails away on the

sea of Galilee, to teach through para-

bolic acts the power of the kingdom.

The acts, as well as the words, of

our Saviour were parables. By

His order, they pass to the other side,

that He might rest His weary body

and mind, and that He might teach His

disciples, and that the Gadarenes

might hear the gospel. This sea of

Tiberias, or Galilee, or lake of Ge-

nesareth, was the delight of the neigh-

bouring countries. Without prepara-

tion or delay, after the dismissal of

the multitude, they took the Saviour

in the very ship which he had used as

His pulpit while teaching on that

day. A fleet of ships pays homage

to the Lord of the Sea. The "little"

fishing boats, manned by the com-

rades of His disciples, flock around

curious to know more of Him whom

they escorted to the farther shore. It

was not easy for the Saviour to go,

unattended, or to be long alone.

II. The Sleep. (Vs. 36).--They

who serve God must rest betimes.

During this night voyage of several

hours, Jesus, having found a cush-

ioned seat, lay down in a quiet place

in the hinder part of the ship, and

went to sleep. The God-Man in re-

pose! Committing all, apparently,

to His disciples who were skilled in

sea-faring. He is yet near to be

watched and wondered at, to be

called and implored. He sleeps. We

can scarcely realize the beauty and

naturalness of that scene! Its signifi-

cance shows itself in the subsequent

events. His Father smiled on Him,

"for so He giveth His beloved sleep."

What a difference between this Sleep-

er and the sea and Jonah. (Jonah

1:4-6).

III. The Storm. (Vs. 37).--God

sent the storm of wind, we know not

how (John 3:8), and it was "great."

Such sudden squalls were common

then, and are now. The waves beat

into the ship and covered it, "it was

now full." And this at night, in the

midst of a fleet. All are in jeopardy.

Horror seizes the disciples. They

cannot guide the ship. They cannot

stay the sea. What must they do?

IV. The Stilling. (Vs. 38-41).--

The disciples in fright, in danger,

in helplessness, awoke Jesus, crying,

"Teacher, carest thou not that we

perish?" This was a complaining

prayer. Distress evokes prayer.

They believe in His power, but dis-

trust His love. Regarding their dan-

ger as due to His indifference, they

without thought and reverence, re-

proach their only Refuge. Still,

their fear, their faint belief, their

earnest cry, are the means of His in-

terposition. Perfection in them was

not essential to secure His aid. First

removing the occasion of fear, He

quiets and muzzles (for such is the

force of the second word rendered

"be still") the wind and the sea,

"and the wind ceased, and there was

a great calm." At once, without de-

lay, as when the water was made

wine, the elements obeyed their Cre-

ator. It was thus a prompt, perfect,

and precious relief that He brought

to them. A great calm succeeds a

great storm. Then, removing the

cause of their fear, He hides them

for their unbelief. They had no real

ground for fear as long as Christ was

near, and none for distrust of Him

who had so often shown His grace

to them and to others in their pres-

ence. The effect of this stilling on

the disciples was to excite in the

place of that physical fear, a spiritual

fear--"They feared exceedingly," or

literally, "they feared a great fear."

This fear flows into praise, as they

say one to another, "What manner

of man is this, that the wind and sea

obey Him?" So Jesus controls the

storm of their souls as easily and

graciously as the storm of the sea, so

He causes the material to sanctify

the spiritual. No longer chiding, they speak of His wonders and glories. Within them as great a change is wrought as without them. Happy is he who yields to the voice of Christ. Within his bosom every storm of wrath will be hushed, every wave of passion will be muzzled, and the atmosphere of peace will be his heritage.

TEACHINGS.

1. Take Christ with you in the voy-

age of life. Whatever your calling

or skill, you will need Him.

2. He may often seem not to be

caring for you, but, in fact, He is the

path of duty. When we are in the

path the Saviour has ordered, let us

not regard calamities as a sign of

God's neglect or displeasure.

3. Many are the storms we must

encounter, storms of sin, sorrow, suf-

fering, temptation, death, and wrath.

4. Christ alone can deliver us--

True, He will put our faith in the

crucible, will bring it in conflict with

overwhelming danger, will force from

us the cry of distress, will convict us

of premature and short-sighted dis-

trust, will humble us under a sense of

our weakness and unbelief, and will

reveal Himself soothing and saving our

souls, while we see all things work

together for good to them who are

called according to His purpose." As

the ship with Christ in it could

not sink, so the soul with Christ in it

could not sink. Christ, the Quieter of

storm not only in nature, but in the

soul, and in His church.

Our Message.

Rev. Dr. Hovey, the eminent author

and professor of Newton Theological

Seminary has regular charge of a

Bible class of fifty scholars in the

Sunday school of the Baptist church

of Newton Centre. In Dr. Lorimer's

church, Boston, there is "The Trem-

ont Temple Band of Tract and Card

Distributors." At their late anniver-

sary, the seventh, it was reported that

twenty young men have been steady-

ly engaged in work during the last

year. A friend wanted to know of

us, not long since, what he could do

for the cause of Christ. We answer

by referring him to Matt. 25: 35, 36.

"I was an hungered and ye gave me

meat," etc. The newspaper accounts

of Conventions and Associations are

frequently worthless, generally tan-

talizing. For example, "Mr. A. de-

livered an elegant address on 'Our ob-

ligations to send the gospel to the

Heathens." Mr. B. spoke grandly on

"The reciprocal blessings of mission-

ary benevolence." Mr. C. eclipsed

his former efforts in a discourse on

"The qualifications of Sunday school

teachers." And Mr. D. bore off the

palm in the most powerful address

ever listened to by any deliberative

body since the convention on the

tower of Babel, having for his theme,

"The cares and duties of the sexton."

--50,000 children formed the process-

ion on May 27th, celebrating the

45th anniversary of the Brooklyn,

N. Y. Sunday School Union. What

an exhilarating sight! But since that

Union was organized 500,000,000 of

children have gone from earth to

heaven! "Beer fills many a bottle,

and the bottle fills many a bier."--

Some men are busy about trifles, and

trifle about business. How pitiful

the mind of that parent who teaches

his child to be rude, or to hate. A

large, liberal spirit judges all things

liberally, and would never see evil in

anything but sin, always cherishing

forgiveness and love.

## Baptist Principles.

If we were to catechise most of the

youth of our Baptist families, or, in-

deed, the younger members of our

churches, in regard to the great dis-

tinctive features of our own denomina-

tion, we should be surprised at the

lack of information displayed. Is

not the fault actually theirs, who fail

to supply information at the right

time and in the right way, to our

young? Our usual vehicles of in-

struction for the young should sup-

ply this deficiency; we mean that the

papers we distribute to our Sunday

school children, should teach Baptist

peculiarities and the reasons of them.

We have noticed that *Kind Words*

does this, and, therefore, advise its

circulation among the young of our

churches and families.

## Communications.

Springville, St. Clair County,

Alabama.

This is a beautiful and healthful

village, situated at the eastern head

of Jones' Valley in Jefferson county,

and the western part of Canoe Creek

Valley, St. Clair county, between

the Sand Mountain on the north, and

the Backbone Mountain on the south,

in a region where the head waters of

the Warrior and Cahaba rivers break

out of the mountains and run west

and the Canoe Creek, and Beaver

Creek, Shoal Creek, Kelley's Creek, Broken Arrow Creek, and Black Creek, and I don't know how many other creeks bulge out, and take their directions, some south and others east, till they plunge or glide into the beautiful Coosa river.

The village is built around some

forty or fifty springs of pure water,

which gush out of the hills, any one

of which would furnish both counties,

men and beasts, with water enough

for all purposes for a thousand ages.

It is a village of knobs and springs

and vales. The lands are produc-

tive; the climate balmy. The peo-

ple are plain, industrious, hospitable

and religious. In a word, it is an

Eden in the woods--a land of milk

and honey. Here I commenced

preaching over forty years ago; here,

too, that wonderful revival, which

swept through St. Clair county in

the year 1838 like the rushing of a

mighty wind, resulted in the conver-

sion of from two to three hundred

persons, many of whom are living to

this day, but some have fallen asleep.

Holcomb in his history said it was

one of the most remarkable works of

grace that ever took place in the

State. It lasted nearly two months.

I have never seen such a display of

divine favor since. It revolutionized

the community through which it

passed. It broke the tide of anties-

tablishmentarianism. It was the com-

mencement of the great temperance

tide-wave, and the dawn of a bright

day. Its light is shining yet. Its fruit

is being gathered to this day, all over the

country as well as in other States by

removals, until now there is not room

in the county for another Baptist

church. The whole territory, the

valleys, hills and dales are supplied

with churches, many of which have

flourishing Sabbath schools and earn-

est members. Bro. Boykin called

this the Banner county two years

ago.

THE ANNUAL PROTRACTED MEETING.

No one but myself can realize the

pleasure I felt in meeting this bond

of Christians, and the hearts of old

friends, or rather children, for but

few of the old people were there.

They are lying around there in their

graves, sleeping and waiting for the

voice of the angel to announce the

coming of the bridegroom. The

church was organized nearly fifty years

ago, by that good man Sion Blythe,

perhaps the first preacher who came

to the county, and who subsequently

went to Texas, where he died.

Springville has always been one of

the best communities in all this region.

The people have managed so as to

keep public opinion, that engine of

power, healthy in all matters that

appertain to social, religious, edu-

cational and public welfare. Many

years ago they built an academy.

Sustain high schools more recently.

They have erected a large well-ar-

ranged house of worship, and have

kept up a flourishing Sabbath school.

The church and people have shown

great wisdom in calling as pastor

that prince of good pastors, as Bro.

Teague styles Bro. A. J. Waldrop, of

Jefferson county, a man who has stood

firm amidst the fictions and ebbs, and

flows of that ever-varying tide of pub-

lic opinion which carries so many&lt;/



## Alabama Baptist.

MARION, ALA.

Tuesday, August 4th, 1874.

## Our Paper.

Printed at the Home Job Office, Marion, Ala.  
 The terms of THE ALABAMA BAPTIST are as follows:  
 One copy, 6 months, \$1.00  
 12 months, 2.00  
 For a club of Ten full subscribers we will give one copy to the person getting up the club.  
 Money should be sent by Bank check, Express, registered letter, or Post Office Order on Marion. Address: ALABAMA BAPTIST, Marion, Ala.

## RATES OF ADVERTISING.

SPACE	ONE WEEK	TWO WEEKS	THREE WEEKS	ONE MONTH	TWO MONTHS	THREE MONTHS	SIX MONTHS	ONE YEAR
10 lines	\$1.00	\$1.50	\$2.00	\$3.00	\$5.00	\$7.00	\$10.00	\$18.00
20 lines	\$2.00	\$3.00	\$4.00	\$6.00	\$10.00	\$14.00	\$20.00	\$36.00
30 lines	\$3.00	\$4.50	\$6.00	\$9.00	\$15.00	\$21.00	\$30.00	\$54.00
40 lines	\$4.00	\$6.00	\$8.00	\$12.00	\$20.00	\$28.00	\$40.00	\$72.00
50 lines	\$5.00	\$7.50	\$10.00	\$15.00	\$25.00	\$35.00	\$50.00	\$90.00

Less than one month will be charged \$1.00 per inch for one week, \$3.75 for two weeks. Less than one inch will be charged the same as if it occupied an inch in space. Fifteen per cent. additional will be charged for double columns or columns. Advertisements to be put in a particular place, or published at intervals, under the head of Public Reading, will be charged twenty cents per line.  
 Transient advertisements payable strictly in advance; regular advertisers, quarterly.  
 Obituaries over ten lines, 10 cents per line.

## Home and Farm.

## Dangers of Paris Green.

The following timely precautionary instructions are given in the *Public and Oil Journal*: As the handling and using of dry Paris green, especially by persons unaccustomed to its use, is attended by considerable risk, and often followed by serious consequences, we make the following suggestions, founded on our experience as manufacturers:  
 All packages whether large or small packages, should be plainly marked poison.

There is great danger in the mixing of this green for potato bug and cotton worm poison, owing to the fine dust, which arises in the process, which is inhaled and also rapidly absorbed by the pores of the skin, especially if the person using it should be in a state of perspiration. To guard against this, the hands and face (particularly nostrils) should be protected as much as possible, and should be carefully washed after working in it, or in any of the preparations of which it is an ingredient. As it penetrates and poisons wood, gets into the seams and crevices of articles made of metal, and even into earthenware that is at all porous, all household utensils, or anything in barn or stable which cattle or horses could have access to, in which the article may have been mixed, or from which it had been used, should be carefully set aside, and never again used for any other purpose.

Malignant sores are not infrequently caused by scratching the skin when itching or irritated from handling the green. It should be constantly borne in mind that it is a more dangerous and deadly poison than arsenic, and farmers, planters, and others, when purchasing, should be duly cautioned to exercise the utmost care in using it.

As a remedy for the poison, the free use of milk as a beverage is recommended, but we have found hydrated peroxide of iron (a simple, harmless remedy) the best antidote. Sores caused by the green should be well covered with it, as with an ordinary salve, and a teaspoonful in a wineglass of water should be taken twice a day internally, while working with the green. This remedy can be obtained from any druggist or chemist. The consumption of Paris green has largely increased within a few years, and the article is now applied to such a variety of purposes, that carelessness in its use or ignorance of its highly dangerous properties on the part of those who use it cannot fail to produce the most deplorable results.

**TAKING IT COOLLY.**—One of the most disagreeable companions on a hot summer's day is a hot stove, and yet how many women who read this article feel compelled to spend many hours out of every twenty-four with this black, silent, fiery kitchen partner? Is there no escape? Suppose the kitchen door opens on an ample porch, with a roof over it and a honeysuckle in front of it, or a grape-vine, or hop-vine, or morning-glories, or flowering beans climbing up a trellis and shutting out the ardent rays of the sun. What a nice place that would be for carrying on the various activities of a summer's morning. One could wash there, spread the ironing table beneath the growing grapes, set the dinner table there, shell peas, stone cherries, and do a thousand other things in the open air while keeping an eye on all that goes on in the kitchen. If there is but a step from the house to the ground, two or three large trees just at the door are better even than a porch. We lived in such a kitchen once, and spent all the pleasant summer days in the open air. The trellis had a little arched over it, there was no clatter of shoes on the grassy sod beneath, no noise on the floor, no furnace heats, nothing but rural peace and quietude.

It does not occur to a great many women that there is any better or easier way of doing than the one to which they have become accustomed. The tendency of housework is to settle into a fixed routine and wear deep rutts to get out of which is no easy matter. But it is not a bad plan to start inquiries in every department of domestic industry, and try experiments until one finds out the easiest way of accomplishing the matter in hand. In the winter, of course the nearer the ironing and baking table is to the stove the fewer steps will be required, but this is not the first consideration in summer, and if one will have a high chair to sit in while ironing or baking on a low table, the distance from the stove will not amount to much. Besides, children five or six years old can be taught to take steps.

There is another matter not very well understood by American cooks. We use entirely too much fuel, we cook by too hot a fire, we eat too much hot food, we boil our soups and our vegetables furiously, when all we want is simply to raise the temperature of the liquid in question to two hundred and twelve degrees, which can be done with a moderate fire and no considerable saving of stove-lining, coal, and physical discomfort. It is calculated that one-third of the power generated in any machine is consumed in overcoming the friction, and one great problem with machinists is to reduce the friction to its minimum. Let us apply this problem to housekeeping, and begin by studying all the ways in which we can keep cool.

**CALIFORNIA FARMING—TOO TRUE.** The following from the *Commercial Herald*, we would recommend, every farmer to carefully read; perhaps a hint may be found which will be of service:  
 A large dealer in cattle, learning that some fine calves were for sale within easy reach of San Francisco—the distance being made within an hour and a half—concluded to examine the animals with a view of purchasing. Arrived there, he found about forty cows with the calves, all in splendid condition, sleek, and with distended udders. Their fine appearance was not due to any special care bestowed on them by the owner, but to the exceedingly rich pasture and wide range over which they grazed. Having made his purchase, the dealer asked if the ranchero would give him a glass of milk. Judge of his surprise when told "they never milked the cows." "Do you not make butter and cheese?" "No; the calves get all the milk they want, and then we permit the cows to run dry." "But why do you keep cows at all?" "For their increase." "But you sell the calves?" "Oh, yes, that's a fact," was the cool, unconcerned reply. "There are hundreds of just such men scattered all over the State, possessing every facility to supply their families and neighbors with milk, butter, cheese, and fresh meat, but depending altogether upon the nearest grocery and butcher's shop for whatever they consume of such articles. Again, we know of several men who raise hogs in large numbers, and in many cases, they are permitted to roam over wheat fields, where they soon become in fine condition for market. The raising of hogs requires a good deal of attention, and when fit for the shambles they bring about four cents and a half per pound on the hoof. Now, these very men come to this city and buy salt meats, bacon, hams, lard, etc., for about fifteen to eighteen cents per pound. They are always groaning over their unfortunate lot, and obstinately insist that with the closest application to business, and the most straight-laced economy, they can make no headway. Yet they claim to be farmers, and are members of the Granger Patrons of Husbandry. Nothing short of the merciful interposition of Providence can save such thriftless patrons from a final residence in the poor house.

**CLEANING AND OILING HARNESS.**—Our advice to those intending to clean harness is, first to unbuckle all the straps and remove all the metallic portions possible without ripping the stitching; then, if a thick coating has formed on any part where the harness came in contact with the horse, remove it by scraping it with a wooden scraper; then place the straps in water, and after they have been well soaked, lay them on a board, and with soap and brush clean off all superfluous matter on the surface; they should then be allowed to surface dry, and if they were hard before cleaning, neatfoot oil should be applied; this will penetrate the leather and open the pores.

As soon as the oil has entered the leather apply a coat of melted tallow, thoroughly smearing all parts of the strap; then lay all the straps out on a board and allow them to dry; as the water dries out, the oil and grease will enter and fill the pores of the leather, the one softening it, the other forming a barrier against moisture from atmospheric or other causes. After the moisture has dried out, all the superfluous grease on the surface may be removed with a cloth, and some varnish black may be applied if desired.

Leather will absorb moisture rapidly unless the pores are well filled, and there is no grease so well suited for this purpose as tallow. It is the province of the oil to soften the fibre, but in so doing it opens the pores, and renders the leather extremely sensitive to moisture unless they are well filled with grease.

The durability of harness depends much upon the care taken to keep the leather soft and impervious to moisture, and harness manufacturers who desire to maintain a good reputation should caution their customers against following the advice of those who have no knowledge of the subject on which they treat, and as a safeguard should print upon their leather cards some simple and correct instructions for the preservation of leather. *Carriage Journal.*

**WATERMELONS IN WINTER.**—The month of October was cold and we had a killing frost on the morning of the 6th, destroying all tender vegetation. In gathering my squashes and pumpkins for the winter, I noticed quite a number of fair-sized watermelons. I selected five good specimens and put them on a shelf in my cellar as an experiment to see how long they would keep good and fit for table use. My cellar is tight, dry, and airy, and of very uniform temperature. They all seemed to keep well, and for the first month were not disturbed. They were cut at different times, and all but one, which I think may have been overripe, were sweet and good. The last one was used on my table the 6th of December, just two months after it was taken from the vine, and was pronounced a delicious melon. Here we were in the midst of winter luxuriating on the choice fruit of summer. I don't know that I would recommend the raising of late watermelons for winter use, but if I ever have another crop of good size lying around after the vines are killed, I will most certainly try to save them in this way up to mid winter. The season of tomatoes may be extended a month or more by carefully taking up the vines that are full of good sized tomatoes, immediately after the first hard frost, and hanging them up in a cellar or out-house for the fruit to ripen. *Western Farm Journal.*

**TRELLISES FOR HONEYSUCKLE.**—Get common galvanized wire the size of a fine knitting needle, cut it in requisite lengths, fasten the wires at one end to grooved sticks twelve inches long, which are driven into the ground behind the honeysuckle, and tack the other ends to the top of the porch. The wires may be fastened so as to give the trellis the shape of a fan. Thus, at trifling outlay and with an hour's work, porches may be very prettily trellised.

**INSECTS.**—Hot alum water brushed into crevices infested by noxious insects will destroy their eggs and drive away the living insects.

## Educational.

—Columbian College, Washington, has only four graduates this year.

—Only one wing of the Peabody Museum at Yale is now to be erected. It will cost \$100,000.

—The new building of Dean Academy, Franklin, Mass., erected at an expense of about \$175,000, was dedicated last week.

—The Stroganoff Art School at Moscow has a Sunday School of Design instructing two hundred pupils, who are chiefly young members of the laboring population.

—Five colored men have been graduated from the different schools of Yale. The first was Richard Henry Green of the class of 1857, who became a physician, graduating in the Medical School at Dartmouth.

—At a school dedication last week, Gen. Banks said that military education should become a branch of our national educational system; that a republican form of government demands that we should know our strength.

—The Philadelphia *Ledger* thinks that it is certain that industrial education, in some form or other, must permeate our land, and that each employment shall eventually have its preparatory course of instruction secured to it.

—At the Commencement of William Jewell College, Mo., recently, the honorary degree of LL.D. was conferred upon the Hon. Thomas C. Reynolds of St. Louis, and the degree of D. D. upon the Rev. Thomas Rambaut, of Brooklyn, and the Rev. Wm. Arthur, of Newtonville, New York.

Bishop Morris, of Oregon, says that one cannot pay attention to the occurrences of the day in our schools and colleges, without being impressed with the conviction that there is a wide-spread spirit of lawlessness and resistance to authority in them that is fraught with evil for the future interests of society and the country.

## Humor.

—An old lady from the country, with six unmarried daughters, went into Augusta, Ga., the other day, hunting for the Patrons of Husbandry. She meant business.

—"Is it a sin, my father," said a belle to her confessor, "to listen to men who say I am handsome?" "Certainly, my child," returned the abbe; "you ought never to encourage untruth."

—"My son, you look like a boy who has been brought up by affectionate parents," said a kindly stranger to a golden-haired child; and the latter in an excited tone exclaimed: "Do I? Just look at my back."

—A will is registered in Wayneburg, Penn., which contains the following remarkable clause: "I also give to my beloved wife one red cow, one three-year old colt, and the remainder of the household and kitchen furniture."

—An Irish poet, boy having driven a gentleman a long stage during torments of rain, the gentleman civilly said to him: "Paddy, are you not very wet?" "Arrah, I don't care about being very wet, but please your honor, I'm very dry."

—The late Dr. Fletcher was preaching an evening sermon to a crowded audience in Edinburgh, when a note was handed up to him to intimate that if Dr. So-and-so was in the church he was urgently wanted. Having read the note and seeing the doctor move off, he immediately added, with great fervor, "and may the Lord have mercy on his patient."

—An old lady hearing some one reading about a Congressman at large, rushed to the kitchen door, shouting, "Sarah Jane! Sarah Jane! don't you leave the clothes out all night, mind I tell you, for there's a Congressman at large!"

—A recent advertisement contains the following startling information: "If the gentleman who keeps a shoe-store with a red head will return the umbrella of a young lady with the ivory handle to the shoe-store, he will hear something to his advantage, as the same is the gift of a deceased mother now no more with the name engraved upon it."

—A gentleman who was very zealous on the subject of horses, but not according to knowledge, bought a mare at auction, and rode her home. "Well, Cesar," said he to his stable coachman, "what do you think of her? She cost me five hundred dollars." "Dunno, massa," "Yes, but what do you think?" "Well, massa, it makes me think of what the preacher said yesterday—something about 'this money is soon parted.' I disremember the first part."

—An old Scotch wife came home from kirk, declaring the sermon was the finest discourse ever she heard. "What was it about?" "How should I ken?" "But what was the subject?" "I'm no sure." "But what was his text, and how did he divide it?" "I dinna mind the text, but O, it was a gran' discourse; the best I ever heard; for first he dang wi' this han' and then he dang wi' that han'; and then he stamped wi' this foot, and then he stamped wi' that foot; and aboon a' he swat maist vicious!"

—There is a clever lad "down East" who will get his living in this world. For playing truant, maternal authority cut off his supper. Casting one fond look at the authoress of his existence, he paused at the door to say, "Mother, I am going to die, and when I am no more, I wish the doctor to cut me open and look at my stomach." The maternal mind was filled with awful forebodings, and the maternal heart asked what he meant. "I wish it to be known," he answered, "that I died from starvation." This was enough; the small boy was triumphant, and retired to his little bed gorged to repletion.

## General Miscellany.

## Items.

—A workman has found in the Alleghany river a gold ring inscribed "Lafayette, 1824." It is conjectured that it was once in the possession of Gen. Lafayette, and that on his visit to the place, which happened about the time given in the inscription, it was lost by him.

—There is a society in London for promoting window gardening among the poor. Under its auspices a show was recently held, at which prizes were awarded for the best boxes of plants. Books on horticulture were also given to those suggesting the best plans for floral decoration with growing plants. The poorer districts are said to have been greatly beautified and improved by the encouragement of a taste for flowers.

—In Minnesota the new railroad law creates a Board of Commissioners to regulate charges, who have just issued a circular fixing the rates. The general maximum rate of passenger fares established for the Minnesota railroads is four and one-half cents a mile. Five cents a mile, however, is allowed on the completed portions of the Northern Pacific and the St. Paul and Pacific Railroads. On the "river division" of the Milwaukee and St. Paul Railroad, which is the most travelled line in Minnesota, the lowest maximum rate is fixed three and one-half cents a mile.

—In London, on July 2, Dr. Lankester held an inquest on the body of Miss Caroline Gough, aged sixteen years. On Monday night the deceased (who suffered from pain in the head) attended an evening party in Brunswick square, and returned home and went to bed. In the morning her maid was awakened by her restlessness, and applied cold water to her temples, which revived her a little, after which some tea was given her, and she apparently went to sleep. Some time after the maid was alarmed at her appearance, and aroused the household, and a doctor was sent for, who pronounced her dead. The post mortem examination showed a rupture of an artery, and extensive effusion of blood on the brain, causing death. The coroner remarked that it was a pity to say anything against so beautiful and pleasurable an exercise as dancing, but it most certainly produces apoplexy in certain cases. The jury returned a verdict accordingly.

—The lion on the top of Northumberland House, Charing Cross, which has for the last 120 years been so familiar an object in London, was safely lowered on the afternoon of July 2d and carted away. It will be placed in a prominent position at Lyon House, the Duke of Northumberland's residence, at Isleworth, on the Thames. The lion was erected in 1749, when, as the inscription below the post of look out testifies, that part of Northumberland House was begun by Algernon, Duke of Somerset, and finished by his daughter, Countess of Northumberland. As the lion rested on the pavement below, it was ascertained that he was made of lead all but his tail, which was hollow copper. The tuft at the end was apparently of a different metal. The existence of three coats of paint showed that he had been painted three different times. One of the coats of paint was blue, fully confirming the story recorded by Mr. Williams, the oldest official personage connected with the Annual mansion, that, in 1822, the then clerk of the works painted the lion blue, as a blue lion forms part of the crest of the

Duke of Northumberland. The measurements of the figure are as follows: tail, 4 feet 3 inches; round the mane, 7 feet 10 inches; top of head to sole of foot, 5 feet 5 inches; the weight is about 14 tons.

**AMERICAN JOURNALISM.**—Journalism in America is something, has been nothing, and aspires to be everything. There are no limits, in ambition of enterprising editors to the future power of the American newspaper. It is not only to make and unmake Presidents and parties, institutions and reputations; but it must regulate the minutest details of our daily lives, and be schoolmaster, preacher, lawyer, judge, jury, executioner, and policeman, in one grand combination. We find it intruding and interfering everywhere. It reports everything, and as an espionage as universal and active as any despot ever established, and makes its comments with that special boldness which the indiscriminating call impudence on all that happens or is imagined to happen or to be about to happen.

—The annual meeting of the English Palestine Exploring Fund Society was lately held in London. Lieutenant Couder, R. E. (officer in charge of the survey of Palestine), described the work of the expedition. Before leaving Palestine, he had completed half the map; and it was expected that with in four years, instead of eight, the whole of Palestine would have been surveyed. There were now 300 square miles added to the map, being five times the result at first expected to be accomplished. Every sheet of the map showed the wonderful accuracy of the allusions of the Old and New Testament. Dean Stanley, who presided, complimented the explorers on the important work accomplished. It was peculiarly opportune, he said, now when the valuable relics of Palestine were in danger of being swept away.

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