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Alabama Baptist.

MARION, ALA.:

Tuesday, September 22, 1874.

Oh, how unlike the complex works of man, His simple structure, easy, unnumbered plan, No contrived contrivance to dog the pin, From mechanism as from mechanism free, It stands like the cerebellum such we see, Majestic in its own simplicity, Inscribed above the portals from afar, Omnipotent as the brightness of a star, Let life only by the light they give, And the soul quickening words, "Believe and live."

Communications.

Barnes on Baptism. II.

We proceed now to consider the passages cited by Dr. Barnes in proof of his position.

John xi:38. "Jesus therefore groaning in himself cometh to (eis) the grave," assuredly not into the grave." Barnes.

This is simply the *argumentum ad ignorantiam*, depending for all of its force upon the supposed ignorance of the reader, in reference to the facts of the case. We may indeed accept the words of the commentator with a change of the italics; "assuredly not into the grave," but into the sepulchre, which, we are expressly told, "was a cave." Indeed the word *mnema*, here translated grave, is the same that is employed in describing the sepulchre of our Saviour; into which, it is asserted that divers persons did enter. The derivation of the word from a root *mnemai*, "to think," indicates that it might be applied to any structure or spot set apart as sacred to the memory of the departed dead. It certainly does not imply a grave, as we would understand it; because this mode of interment was unknown to the Jew.

John iv:5. "Then cometh he to (eis) a city of Samaria," that is near to it, for the context shows that he had not yet entered it. Comp. Matt. xiv:5. Barnes.

There is indeed an apparent inconsistency in the passage referred to. It may be doubted whether the difficulty is to be removed by supposing that the preposition is loosely employed. The well at which Jesus stopped may have been situated in the suburbs of the town, and the preposition would then be employed with strict propriety. But, in whatever manner this recognized difficulty may be explained, it cannot affect the interpretation of passages in which there is no inconsistency. There is, indeed, in the account given of the eunuch's baptism, an evident propriety in the use of the prepositions employed. When they came to the water, *epi* is used; when they entered into it, *eis*; and when they came up out of it, *ex*. A better selection could not have been made; and all that we claim is that our idea of the mode of baptism is here given as plainly as language can express it.

John xxi:4. "Jesus stood on (eis) the shore," that is not in but near the shore." Barnes.

This is the most marked case of *hydropobia* that has ever come under our observation. So fearful is the Doctor lest Jesus should again go into the water, as he did with John the Baptist, that he will not even suffer him to stand on the shore, as the common version has it. It is, we imagine, with some reluctance that he allows him even to come near to the shore. But, seriously, we acknowledge that there are difficulties in the way of a literal rendering of the preposition in this passage;—difficulties which, however, confirm rather than weaken the force of our reasoning.

(1.) By what is called the pregnant construction, *eis* may be used after a verb of rest, when motion has been implied in the context. "The position in" may be preserved, while "the tendency to" has been lost; as *idion* which strongly confirms the received interpretation of the passage in question.

(2.) By the idiom of our language we say "on the shore," but "in the river," "on the pavement," but "in the street." In each case, however, is implied the idea of position within the bounds of the object named, this radical idea being modified by the instance in which we regard the object. We think of the firm footing on the shore or pavement, the yielding surface of the street, and the narrowness of one, the bounds of the other.

etc. Crack, I send to (eis) them prophets to them, not into them." Comp. Rom. ii:14, 1. Cor. xiv:36. Barnes.

The preposition is here applied not to places, but to persons. Of course, the radical meaning is modified thereby; but it is not lost. It signifies motion to a position in the aggregate of the individuals; as we say into a crowd. If applied to a single individual, the result would be different; as Buttmann states: "The preposition referring to persons means to, but always with the accessory idea of their dwelling," that is, into their dwelling. The same remarks apply to Cor. xiv:36. The other passage cited is altogether out of place in this connection: Rom. ii:14. "Not knowing that the goodness of God leadeth to repentance." The preposition is here diverted from its literal sense, as applied to places and material objects, and is referred to abstract ideas, and things immaterial. Even here, however, we claim that the force of the expression arises from, and is proportioned to, the propriety in the use of the preposition. In the passage referred to, we would ask whether it is safe for the sinner to stop "on or near the shore" of repentance, and never actually to enter into that state of sorrow for sin "which worketh repentance to salvation not to be repented of." So with the remaining passage cited:—

Matt. xii:41. "They repented at (eis) the preaching of Jonas"—not into his preaching." Yes, not, "They repented into the preaching of Jonas," but, as the idea might be paraphrased and thus more clearly expressed, "They changed their minds into that state of penitence which would naturally result from, not the preaching, but the denunciation of Jonah." Yet forty days and Nineveh shall be destroyed. The prepositions cannot, indeed, be so readily rendered in their literal sense when applied to abstract ideas. The least consideration would lead us to this conclusion; and we find such to be the fact in our common version. The narrative portion of the New Testament, in the copy before me, includes one hundred and three pages; the remainder, seventy-four; yet *eis* is rendered into, four hundred and seventy eight times in the former; only ninety eight times in the latter. This arises evidently from the difference of idiom in the two languages in the applications to the expression of abstract ideas.

We have thus endeavored briefly to present the argument for immersion, as derived from the use of the prepositions. We have exceeded the limits we had set for the length of these articles; and perhaps trespassed too much on the patience of the reader. For this offence we ask indulgence; and promise not often thus to offend. T. J. D.

How I Became a Baptist. I.

We ought to obey God rather than men.—Peter. Acts 5:29.

With your permission, Brother Editor, we propose for the ALABAMA BAPTIST a series of short articles under the above head. Outside of our denomination there is little accurate information as to the groundwork of Baptist faith and practice, and many of our church members need themselves an occasional review of this sort of knowledge. The facts, most persons get their denominational faith like they do their features, they are born with it; like they get their names which are given to them by somebody else, and received without complaint or question. Such was the case with the present writer in his first religious experience. Is this careless indifference to our Christian foundation still and reverent towards God?

The text we have chosen will suit well for our entire series and seems eminently appropriate to our purpose, being as it is the fundamental precept of all Baptist doctrine and church ordinance. Much of the so-called Scriptural teaching and of the church forms and ceremonies of the present day and running back for ages, is so obviously, so glaringly, so admittedly even by those who inculcate and endorse them, different from what prevailed in the apostolic and primitive ages of Christianity, that the reprint of the sacred Scriptures against those who in His day "taught for ordinances the commandments of men" and who "made the word of God of none effect through their tradition," seems to have been a divine and perpetual application and correction. Nothing is needed more

at all times, and nothing surely more at the present when worldly show and glitter are so alluring, than an earnest appeal to all professing Christians to take anxious heed to their faith and foothold.

The subject proposed in this article begins at the beginning of Baptist doctrine and practice and is an inquiry as to what according to the word of God constitutes a church? and what was originally instituted and sanctioned by Christ's apostles as the

FORM OF CHURCH GOVERNMENT.

We care not how long and venerable an antiquity may have sanctioned something else for a church, we are concerned only as to the form of church structure that existed in the days of the apostles, in charge of with whom Christ the head left the perpetuation and preservation of His Holy Sanctuary. We care only to know what was the apostolic organization of the church, for the reason that no instruction was ever given out by either Christ or his immediate followers that any change whatever was to be made in the plan of organization of his chosen household. Many changes all admit have been made, and antiquity is made the plea for them. Antiquity is no plea for error. The world, particularly the religious world swarms with ancient superstitions, confessed superstitions, that shake their hoary locks to our gaze, and claim our veneration. But this is not much of a ghost-fearing age. Phantoms and fallacies fade like mist in the light of the present day. The sun of truth and reason is in the meridian and the open Bible is becoming the only recognized chart of human hope and liberty and salvation. Christ in His day reproved the men who made "the word of God of none effect through their traditions" and gave us the cue as it were to what was to be the history of that word through coming generations. But he gave us the command also how we were to stand up manfully and boldly in its defence.

But let us recur to the question, what was a Christian church and what was the form of church government in the apostolic age?

And first what do the most learned scholars and historians inform us in regard to the organization of the primitive churches? We quote indiscriminately Baptist and Pseudo-Baptist authority on this subject. Mosheim, the most noted perhaps of church historians says of the first century; "In those primitive times each Christian church was composed of the people, the presiding officers, and the assistants or deacons. These must be the component parts of every society. The principal voice was that of the people or of the whole body of Christians, the assembled people therefore elected their own rulers and teachers. Of the second century the same historians says: "One President or Bishop presided over each church. He was created by the common suffrages of the whole people. During a great part of this century all the churches continued to be as at first, independent of each other. Each church was a kind of small independent republic governing by its own laws enacted or at least sanctioned by the people." Neander, another very celebrated historian, writes: "The churches were taught to govern themselves." Again he says: "The brethren chose their own officers from among themselves." In respect to the election to church offices, the ancient principle was still adhered to that the consent of the community was necessary to the validity of every such election and each one was at liberty to offer reasons against it." Dr. Barrow says: "At first every church was settled apart under its own bishops and presbyters so as independently and separately to manage its own concerns. Each was governed by its own head and had its own laws." Dr. Burton records: "Every church had its own spiritual head, a bishop, and was independent of every other church with respect to its own internal regulations and laws." Dr. Whately says: "Though there was one Lord, one faith and one baptism for all of these churches, yet they were each a distinct independent community on earth, united by the common principles on which they were founded by their mutual agreement, affection and respect." It is needless further to multiply this learned and undisputed authority. It is all to the same tenor and purpose and gives a distinct definite outline of

primitive and apostolic church structure and government. But enough for the present: the discussion will be continued in our next. F. H.

JAY-VILLA, CONEY CO., ALA., August 29, 1874.

Dear Bro. Winkler: The church at Old Town, have just closed a meeting of seven days. Six men and women were baptized and two, who had gone astray, returned. The church received a good warming up, and several interested ones were left, at the close.

Brother Spence, a young brother—a member of this church, aided in the meeting and preached acceptably. For his opportunities Brother Spence is doing a good work and I think bids fair to make a useful minister. The custom of inviting seekers of religion forward for prayer, was abandoned at this meeting and in lieu thereof, they were invited to the morning prayer meeting, where they could receive the prayers of the church and also hold conversation with the ministers. It is preferable with me because it lessens the labour of the preacher, and avoids what appears to me to be the case—the lowering of the dignity of the pulpit, as well as prevents any spasmodic movements under excited feeling.

There was a point made in my ministry at that meeting, occasioned by our having in attendance a Methodist minister. It is a matter of faith with me, that holding the views that Baptists do, it is inconsistent to put a Pseudo-Baptist minister in our pulpits, when we would refuse to ordain one of our members holding similar views and would demand the credentials of one of our preachers for the same reason. And as the church left the matter with me I acted upon my well settled convictions of duty and extended no invitation to him to preach. It was hard to decide on such a course, as all precedents in this section, had been the other way. But to have acted differently I would have felt that I could not extricate myself from a charge of endorsing what I in common with all Baptists, regard as heresy, and indirectly become responsible for the evils growing out of it. I know it has a sound that pleases the popular ear for preaching of different denominations to interchange pulpits and labour together—and for the same reason many of our brethren would favour what is called, open communion.

If Baptists had no more to concede, when doing this, than Pseudo-Baptists, the plan would be strips of all of its objections perhaps, on the part of Baptists. In this affiliation business, we cannot worsted, leaving out of view, the fact that our church standard is impliedly brought down to a level with that of the churches which are represented in such affiliation. And the same applies with equal force, to Sunday Schools.

If Baptists prefer that their children as well as the congregations under their influence, should embrace the views and opinions held by them, then it would be well to let their pulpits be filled by preachers who, neither expressly or impliedly, preach heresy. When we allow our church standard to be placed upon a level, with Pseudo-churches or societies, we lose all the advantage in the argument, which the scriptures give us—which the scholars of the world give us, in that, our church government assimilates to those which existed in the days of the Apostles—and that our faith and practice, are based, in strict conformity, on the teachings of the great Head of the church. Then to lose this advantage in the argument and not being believers in the baby sprinkling business, by which large numbers are effectually bound to the denominations practicing it, we are left to proceed in the work assigned us by the great commission, of proselyting men and women to the Christian faith under weighty disadvantages. And vulnerable indeed must be the tenets of those sects, if anything like equal success, numerically crowds our efforts.

I have heard of brethren, holding meetings in conjunction with Methodists and Presbyterians and to the natural eye—and popular ear—results seemed very gratifying. But while unable to know the good or evil done with definiteness—yet it is my opinion that no brother who thus

conducts meetings—can in a life time do enough to counterbalance the evil which will grow out of such a course, to our denominational strength.

It is no intention to undervalue the moral worth or amount of work done for good by others; the object is to arrest error. ANDREW JAY.

MAPLESVILLE, Sept 10, 1874.

Bro. Winkler: At Chestnut Creek church, on the North and South R. R., Baker county, we have just closed a meeting of five days. At first the brethren complained of hardness of heart, but on Sunday it was decided that the Lord was with us. Hearts began to melt and sinners began to tremble and cry for mercy. The house is large and was crowded day and night. From thirty to fifty came for prayer every time.

We have an interesting Sunday school at this place. The school proved indeed a nursery for the church. Twenty-nine were added to the church—nineteen by experience and baptism—to the surprise of many. Old John Moore, in the eighty-third year of his age, whose experience was forty-five years old, was baptized. Some that united with us bid fair for future usefulness, being men and women of intellect. The church is greatly revived, and a glorious feeling prevails among the people. "O Lord, our God, how excellent is thy name in all the earth!" WM. LEE.

Who shall be Greatest?

The longing of the restless heart,
The strife of human will,
The old dispute of ages since,
The troubled question still.

But "Jesus called a little child"—
And such henceforth shall be
The fittest type of noble souls,
And highest dignity.

For God's great ones are hidden ones:
Who deem himself the least,
And seeks to fill the lowest room,
Shs highest at the feast.

Towels begin, so nearer God,
Such can not stop to boast;
They ask not who shall sit at meat,
But who shall serve the most.

Unfettered in their lovely thoughts,
They tread a royal road;
To seek to seek the praise of men,
They win the smile of God.

Earth has a loud acclaim for those
Who hold its laurels dear,
But heaven is moved to ecstasy
O'er one contrite tear.

For him who seeks to serve is kept,
The welcome and the ring,
The music of the Father's house—
"Bring forth the best" for him.

How long the Master's lesson waits
Unlearned, yet plainly given,
That of his little ones the least
Is greatest in his heaven.

—M. G. Drinard.

Letter from England.

A visit to Bedford—John Bunyan Memento—His Statue at Bedford—Dean Stanley at the Unveiling—Elstow and the Bunyan Cottage—His Birthplace—Bunhill Fields, his Burial-place—John Wesley.

LONDON, July 22, 1874.

My journey from Edinburgh to London was performed with but limited delays by the way, and these were a night spent at Leicester, and a short time at Bedford. As a fair of the Royal Agricultural Society was held at Bedford during the last week, I embraced the opportunity to return there for the purpose of observing the products of the fields of Old England, and the results of their skill in the production of implements for use upon their farms. There has been a vast change in these matters since the World's Fair was held in London in 1851. The quiet ridicule that was then bestowed upon Mr. McCormick's reaper by the London Times, and its many acknowledgements of its error after the utility of the reaper had been demonstrated in their fields, has not been forgotten.

As was reasonably to be expected in so compact a farming community, and where the wealthy and the nobility are liberal patrons, it was a grand display. I was impressed with the fact that their attention to improvement in horses and cattle may properly furnish our farmers some useful lessons.

A statue to John Bunyan was unveiled at Bedford on the 10th of June, and there was a large gathering of representatives from the various churches to honor the occasion. As was to be expected, on account of his liberal acts at the meeting of the Evangelical Alliance at New York during the last year, the good Dean of Canterbury bore a conspicuous part on the occasion. I deem it proper to introduce a few sentences from his speech, in which he said: "The Mayor has done his work on this day—the Duke of Bedford has done his work—the sculptor and artist have done theirs—and now I ask you to do your work commemorating John Bunyan, and that is: Every one of you who has not read the Pilgrim's Progress—read it there be any such present—read it without any delay. Those who have read the Pilgrim's Progress a hundred times, read it again the hundred and first time, and then follow out in your lives the lessons which

the Pilgrim's Progress teaches; and then you will—all of you—be better monuments of John Bunyan even than this magnificent statue which the Duke of Bedford has given to you."

The statue is the gift to the town by the Duke of Bedford, who is a member of the Church of England. It is cast of bronze, the metal having been derived from bells and cannon that were recently brought from China. Its weight is about three tons, and it stands upon a high granite pedestal. It is placed in the most conspicuous corner of a green, in front of a church, and but a few hundred yards from the place of Bunyan's imprisonment.

The statue represents Bunyan in the attitude of preaching, the fingers of his right hand resting on an open Bible, which is held in the left. At his feet are symbols of his imprisonment. Upon three sides of the granite pedestal are bronze reliefs, illustrating three episodes in the "Pilgrim's Progress." Upon the fourth side the following quotation is cut in deep letters in the granite pedestal: "It had eyes lifted up to heaven—the best of books was in his hand—the law of truth was written upon his lips—it stood as if it pleaded with men."

The old Bedford jail, where Bunyan languished for twelve long years, has been taken down, and a beautiful stone bridge over the Ouse occupies a portion of its site.

Although the name of Bunyan has commonly been associated with that of Bedford—and most likely on account of the jail in which he was imprisoned having been there—his family home was in the little village of Elstow, which is about a mile south. The house of his nativity is a short distance outside of Elstow, and is now a place where simple refreshments and beverages (not stimulating) may be obtained by the passing traveler.

My visit to Elstow and the little cottage where Bunyan's family lived during his imprisonment was attended with an incident, or incidents, of chief interest during that day. I there met two English gentlemen, one of them from Manchester, and a member of the English Church—the other from Sheffield, and a congregationalist. We sat down to a simple repast which the occupant of the cottage provided for us. We each talked of our home beyond. It almost seemed that the spirit of the faithful teacher was with us; for I have never met Englishmen, who were utter strangers, who were so ready to unbosom themselves. This old cottage is said to have undergone but few changes since he was its occupant. I have had my first view of what are called *overhanging* houses. There is a projection somewhere about the middle of the lower story (if it have more than one) of something like two feet, but the object of this arrangement I was not able to learn.

The old church where Bunyan acted as bell-boy is said to stand in about the condition of his day. Its tower is detached from the main building, which is well covered by ivy. There is a churchyard surrounding it, which has a dense field of monuments and tablets of the past, as well as of the present generation. I observed a cross of pure white marble, on which was the simple inscription: "Thy will be done."

I have visited the old Bunhill Fields cemetery, in a central part of London, where the remains of Bunyan repose, surrounded by the great and good men of the past and present periods. Across the street is the chapel where John Wesley officiated during his last days, and where his body reposes. A window in an adjoining house was pointed out by the attendant at Bunhill Fields, where Wesley died. Upon propounding the query where George Whitfield was buried, my guide—with an air that indicated a quiet appreciation of my ignorance in such matters—said: "At Newburyport, Massachusetts, in the United States of America."—C. B. C., in Western Recorder.

To be Sure, of Course I Know.

It is said that when the swallow was first made she was so pleased with her long wings, and her forked tail, and swift flight, that she did not set about building her nest in proper time, and it quite went out of her head how to build one at all. So at last, after many attempts, she thought she would go to some good-natured bird and ask for a little help. Of all the birds she thought the thrush looked the most good-natured, and she told her difficulties to the thrush, and asked for advice.

"Oh, to be sure," said the thrush; "I'll soon show you. First take a few 'bents,' as we call these old grass stalks."

"Oh, yes, to be sure," said the swallow.

"Then get a lump of clay, and then another."

"Of course."

"To plaster them."

"Ah yes, I know."

"Plaster them so."

"Yes, to be sure."

"And then—"

"Well," said the thrush, "you seem to know all about it quite as well as I do, so I need not delay any longer, but go off to my eggs. Good-by," and away she flew.

But they had only built half round the nest, and, for the life of her, the poor swallow could not make out how to do the other side. So she stuck the side she did know how to build upon a wall, and pretended to be very content; but the other birds often make little jokes upon "the bird with half a nest."—Methodist.

To Remember her By.

A company of poor children, who had been gathered out of the alleys and garrets of the city, were preparing for their departure to new and distant homes in the West. Just before the time of starting of the cars, one of the boys was noticed aside from the others, and apparently very busy with a cast-off garment. The superintendent stepped up to him, and found that he was cutting a small piece out of the patched lining. It proved to be his old jacket, which, having been replaced by a new one, had been thrown away. There was no time to be lost.

"Come John, come," said the superintendent, "what are you going to do with that old piece of calico?" "Please," said John, "I am cutting it to take with me. My dead mother put the lining into this old jacket for me. This was a piece of her dress, and it is all I have to remember her by."

And as the poor boy thought of that dear mother's love, and of the sad death scene in the garret where she died, he covered his face with his hands, and sobbed as if his heart would break. But the train was about leaving, and John thrust the little piece of calico into his bosom to remember his mother by, hurried into a car, and was soon far away from the place where he had seen so much sorrow.

Little readers, are your mothers still spared to you? Will you not show your love by obedience? That little boy who loved so well, we are sure obeyed. Bear this in mind, that if you should one day have to look upon the face of a dead mother, no thought would be so bitter as to remember that you had given her pain by your willfulness or disobedience.—Old School Presbyterian.

THE GREAT MASTER.—"I am my own master," cried a young man, proudly, when a friend tried to dissuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible? Is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try and secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he must fail."

"To be master of yourself you have your conscience to keep clear; your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot; and if you don't master them, they will master you."

"That is so," said the young man. "Now I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. One is my master, even Christ. I work under his direction. He is regulator; and where he is master, all goes right."

"One is my Master, even Christ," repeated the young man slowly and seriously. "Everybody who puts himself sincerely under his leadership wins at last."

POSTAL REGULATIONS.—Letter with request to return printed or written thereon, are to be returned without additional postage. When a subscriber to a newspaper changes his residence to his new office, transient rates of postage, one cent for each two ounces or fraction thereof, must be charged on each copy as received. If a party receives a paper from the office of publication and re-mails it, he must pay postage on it at the rate of one cent for each two ounces or fraction thereof. Pamphlets and books can not be returned. The request of the writer without prepayment of postage at the rate of one cent for each two ounces or fraction thereof. Letters once taken from the post-office by the proper parties cannot be forwarded without again being pre-paid. This applies also to return request letters once taken out of a post-office. Letters addressed to a person not found at the office addressed may be forwarded without additional charges.

"To all this we heartily agree. It seems to us that one calamity of theologians has been a disposition to be much more definite, and exact, and minute, than the Scriptures. Thus, on the matter of the work of Christ, there have been plenty of persons who can tell us the whole thing, just how he effected the salvation of man, and all about it."

God helps those who make an honest effort to help themselves.

Alabama Baptist.

E. T. WINKLER, EDITOR.
J. J. WILKINSON, ASSOCIATE.

MARION, ALA.

Tuesday, September 22, 1874.

—We have begun the publication of the times and places of Association Meetings. Will the clerks of the Associations oblige us by furnishing the information necessary to make these notices complete?

We would also be very much obliged to the associational clerks, for the names and post-offices of the ministers belonging to the associations. We desire to prepare a full list in time for the session of the Convention.

To the Editors Alabama Baptist:

The undersigned, a committee appointed by the Baptist Church at this place to correspond with the superintendents of the several Railroads in the State, in relation to reduced rates of fare for delegates attending the Baptist State Convention on the 13th November next, have received replies from the following Railroad Companies:

South and North Railroad Co.
Western " "
Montgomery and Eufaula R.R. Co.
Selma, Rome and Dalton " "
Alabama Central " "
Selma, Marion and Memphis " "
Selma and Gulf " "
Alabama and Chattanooga " "
They all, in a spirit of generous liberality, have proposed issuing Round trip tickets to the delegates. The delegates procuring tickets at the point of starting, paying full fare, will be returned free. Each road will sell a round trip ticket over its own line only.

PORTER KING,
S. H. FOWLER,
W. W. WILKINSON,
Committee.

Southern Facts.

What reception our "International" article, on "The Negro in the Gulf States," would encounter at the North, has been a matter of deep concern to us. Not indeed, as we freely admit, on account of its literary character. That advantage the article could not have. For the style had to be toned down to the polar severity of a judicial statement. Rhetorical coloring was inadmissible. Under the circumstances it would have been naturally assigned to partisan feeling. The North has been supposed to have too much fire in its climate. In this latitude, especially on the eve of an election, we are not allowed to display too brightly the light even of our hearths and altars. The very embers that smolder on those sacred spots may conceal new flames of war.

"In the matter of the Negro, the South needs to be watched," says the North. We, on our part, reply: "The North needs to be instructed."

We hope, ere long, to see the day when it will be admitted by every one, that we, who live among the negroes, and cherish certain foolish sentiments toward them still, can give information about them, which is of practical value. Our testimony upon this subject is worth a thousand times more than that of the wise-acre who fits through our country, and publishes in New York or London their fugitive impressions. Everybody remembers that "Ball Run Russell" who was tossed, like a shuttlecock, from South to North, and from America to England. He was a specimen of those shallow and brilliant pamphleteers who sail over a great, leaving seas of popular unrest, and then undertake to write the geography of the invisible deep.

We have presented in our article numerous facts which conspire to show that the two races at the South are divided by a widening breach, and that every expedient adopted by "statesmanship" to bridge it over, has only made the chasm more impracticable. And we suggested that the deportation of the inferior and incongruous race, might be a blessing to themselves and to the country at large. The notions taken are sustained by a large body of evidence the truth of which, every thoughtful and honest man at the South will confirm.

Now, how has the argument been received? With kindness to the writer in every instance. By the facts themselves, and the necessary conclusions they carry, have been constantly ignored. "We are sorry," says the amiable Dr. Olmstead, of the Boston Watchman and Reporter, "things may not be so bad as the news, and they must be committed to higher hands," says the daughter of the Bright of the Standard and Chronicle. "This is not representative thinking," complains the editor of the Boston Herald. "This is a Democratic Liberty sort of thing," observes the petrolium New York Nation.

Upon all these dignified and influential

critics we would urge and re-urge the facts. They cannot be safely ignored any longer. The evils we testify to are not only affecting the South, but the whole country. New York, Boston and Chicago are poorer, by millions, to-day because of the wretched condition of affairs at the South; because of misgovernment at the South; because of stolid barbarism and cunning greed are armed against culture and integrity and property at the South. Leaders of opinion: consider the facts and tell them to your people. Tell this—that here at the South the white men who have sought Northern sympathy in every way that honor permitted, and who have sought it so long in vain, are actually fighting your battles, defending your trade, your country and your race against an invasion more barbarous than that of the ancient Goths and Vandals.

In that immortal book of Plato in which the greatest of philosophers smites the Atheists, the tenth book of the Laws—it is laid down as a fundamental principle of a peaceful and prosperous society that "no one shall seize or carry away any of his neighbor's goods, neither shall he use anything which is his neighbor's without the owner's consent." In every Africanized State and community at the South this vital law is habitually and notoriously violated. And we bring this fact before you, Northern gentlemen, Northern Christians, because without the credit of your approval this monstrous thing could not be. Carry on your programme a little longer, and you will need to strike the debts of whole States from your account books, and confine your trade with them hereafter to beads and bon-bons.

—The International Review for September and October, 1874. This Review is published by A. S. Barnes & Co., six times a year at a subscription price of \$5.00. Its design is to deal with the great questions of the age and country, independently of sect or party. It embraces among its regular contributors some of the best talent of Europe and America. Among the contributors to the present number is Bessene, the leading protestant writer of France. There are six articles. 1. The Negroes in the Gulf States, by E. T. Winkler, D. D., of Alabama. 2. Leonardoda Vins, by Prof. G. L. Austin, of Cambridge. 3. Ariston, a tragedy, by E. D. Presence, D. D., National Assembly. 4. The Constitution of the Sun, by Prof. C. A. Young, Dartmouth. 5. Charles Sumner and International Peace, by President C. F. Magown, D. D., Iowa College. The leading article which we were requested to write, relates to a subject of great political interest at the present time. We have enjoyed very great satisfaction in the assurances which have already reached us from thoughtful men, both at the North and South, that it is regarded as a fair exposition of this most difficult subject.

The Southwestern University.

The Baptists of Tennessee have undertaken to establish a University under this name in the town of Jackson. Out of the thirty-five trustees, they assign one each to the States of Alabama, Mississippi, Louisiana, Texas and Arkansas. Some one expresses the hope that these States will acknowledge the honor by endowing as many professors' chairs in the new institution. So far as Alabama is concerned, we would be glad to help our brethren of West Tennessee; but our own work has the precedence. We have an excellent institution in existence. If we felt it to be a modest suggestion we would propose to them to endow a chair in Howard College. In this case no doubt our convention would consent to appoint a Tennessee trustee on the Howard Board.

Schism.

The cause of the persistence of sects is not conscience. On the contrary a want of conscientiousness leads men to adhere to this or that organization which is not established by the word of God. We hold that such an organization has no right to exist as a religious body. It is a bar to the union of Christians, and a foment of discord. It is a cancer which eats into the love and life of God's people. Baptists according to this principle are vindicated from the charge of schism. For whatever doctrinal tenets and clerical usages we maintain, are founded on the New Testament, and not on the authority of any human teacher.

—The editor of the Western Herald has sent us a baroque translation of the few and fourth books of the great Latin Poem. It is an amazing work. Read by mail to M. Comte, address Harold Winfield, Ct.

Unification Again.

We take the liberty of making the following extracts from a private letter received from a brother whose wisdom and spirit we especially esteem. We shall not indicate his name or locality without special authorization, albeit the sentiments are an honor both to his head and heart.

We are profoundly convinced that the whole denomination are in full accord with our brother, as to what should be the one grand aim of the Convention. If schools, or Sunday schools, have had a disproportionate prominence, it has not been intentional, but due to the conviction that these are agencies having the most direct connection with evangelization. So almost all Christians at the present time think. Would that we could see signs so uniform that all the Baptists in the State sighed for unity!

For ourself, we proposed connecting with the labors of the Sunday school Board, located at Talladega, a department of evangelization of the usual kind, at the last meeting of the Convention. We desired in our effort for the reason especially that the President of that board, Bro. Renfro, seeing that there did not appear to be unanimity on the subject, expressed a desire that we would not charge the board with too great a work for the present. He seemed to think that the hands of the board were already full.

The Secretary of the Domestic Mission Board, at Mobile, reported in approval of the State board, for immediate home work, having modified his views as understood when our State Convention met at Eufaula. There is now a perfect understanding between the friends of the Marion Board, and the State board brethren. No doubt a State board, embracing the ideas that our correspondent indicates, can at any time be organized, if our brethren from every part of the State will come up to the next Convention and make themselves felt and understood. This is precisely what all long for. We drew out our correspondent, as being, as we supposed, in possession of some information that we did not possess, and as a means of informing ourselves in regard to most momentous matters. But to the extracts:

"I do not and can not see any reason at all why this General Association of South-East Alabama and this North Alabama Wing should not be united with us in the State Convention proper." This remark was drawn out by a query raised by ourselves, as to dissolving and recombining, or merging, or something of that sort; an expression of readiness for just anything that would secure the cooperation of the whole denomination in the State. It was not volunteered.

"Our people are fully in sympathy with the work of the Convention.—That is, the work the Convention ought to do; and so far as representing themselves in the Convention is concerned they think they have done about as well as they could.

If we could manage to give prominence to the great work of evangelization in the meetings of our people: if our convention, as such, could inaugurate some measure that would look to the more general and permanent work of preaching the Gospel in our State and in all the world (the object for which churches were instituted) and make this the work of the Convention—make this the dominant, grand, distinguishing characteristic of the organization, we should have a center around which every true Baptist church, in the whole State would love to revolve, and the attraction of such a body with such a center would draw together and bind in unity the whole Baptist brotherhood of the entire State. This is my hope of unification."

We, for our part, endorse every word of this forcible statement of the case. The whole question is how shall we get our brethren at large to come together and do their pleasure. It is greatly to be desired that the Convention and the Baptists of Alabama should be one and the same body. We never allow one of our brethren in any church we serve to say "they" do so and so, but "we." If they permit in using the third person, we refuse to talk. So we want all our brethren to unite and make the Convention what they please, and to say so when they talk.

E. B. T.

Small Conventions.

The Convention of Alabama has not since the war been largely attended. Brethren who have gone up to it, have sometimes believed been a good deal discouraged. We refuse to having been discouraged ourselves, to having, once very indistinctly expressed our discouragement and despair. But we now understand anything in our life, that was not attended more or less with disappointment. We have felt the stings of the storm, the "sleets of

scorn," a thousand times over. And had we yielded to feeling, we should have accomplished far less than the little we have achieved. The truth is, few good things are brilliantly done. The humble mass of effective workers live unnoticed, and die unwept, unhonored, and unsung; but they have their reward in having at least endeavored well.

The Convention at last, has been, is, no failure. It has educated many valuable men—many good preachers—and a host of accomplished Christian women—and is doing so now. And say what we will of the unimportance of education, our churches and people are imperiously demanding an educated ministry. We can't help this if we would.

The monetary showing of the Convention minutes is indeed very small, but this is largely due to the fact that the churches almost uniformly send up their funds for missions and everything else, directly to the Boards or other agencies. They are in no way reported to the Convention; and precisely those churches that sustain the Convention make the mass of contributions to benevolent objects. The churches that by their delegates keep the Judson and Howard before the people, and notice other schools as often as opportunity offers, give the money in the main to evangelization in the ordinary form.

If our Convention is not sustained, it will turn out that little will be done for missions.

The affairs of the Convention, and of the paper, which many of us think an indispensable agency, are not half so desperate as the private interests of most of us on which the head of our families depend, and in regard to which we have no idea succumbing.

E. B. T.

The Location of our Paper, and the relation to it of the Editors.

The location of the ALABAMA BAPTIST at Marion, was what seemed to all who chose to interest themselves in starting it, a necessity. The writer bears testimony that the Marion brethren pressed him, almost beyond measure, to consent to its coming out at Selma. But he alleged that it would involve an amount of work on him that he could not do; and that the expense of publishing here, would be far greater. So that, with the Board of Directors in charge of it, as directed by the Convention, left no alternative. Any other place would have been too far from them to allow of their supervision at all.

Dr. Winkler felt great delicacy in assuming the place of Editor-in-chief, because he was comparatively a new man among us, and because his labors as pastor of a large church, member of the Board of Directors of the Convention, of the Board of Trustees of the Howard and Judson, and of the Board of Domestic Missions, were already overwhelming. We had to urge and cheer him on, when our hearts ached every word we uttered. Nothing but a high-souled readiness to spend and be spent manned him up. We make this statement purely of our own accord, when we doubt if he would allow it to be published, if we had not rights in the matter over which he had no control. How we all happened to become editors is known.

We hear something like surprise, now and then, that all of us should do our part of the work entirely without reward. Indeed the thing seems, in some quarters, almost incredible. But it is even so. We want a paper—as we conceive must have it—and therefore we cheerfully do the work without money and without price. One of the editorial corps, at least, deliberately declined good pay to write for another paper, declined for the sake of the BAPTIST. It is not too much to say, that all of us could easily make a handsome amount of pocket money in that way.

Just once more, it is intended, God willing, that the paper shall be sustained. It is succeeding far beyond our expectations.

E. B. T.

Bereavement.

After a tender and fervent discourse, by Dr. M. S. Andrews, we consigned to the dust at sunset Wednesday, 9th inst., the remains of our dear little daughter Purnie, who died at 2:15 the evening before. Professing love for the Saviour some twelve months since, under the mature advice of Christian friends, she was a few months ago admitted to baptism and church-fellowship—aged ten years and nine months. Sweetly precocious in religious knowledge, we have no doubt she is now experiencing the reality of a touching song she was accustomed almost daily to sing, accompanying the words on the piano: "Safe in the arms of Jesus, Safe on His gentle breast," etc.

E. B. T.

Revivals.

A private letter from the Rev. E. T. Smyth, pastor at Oxford, of Sept.

8th, says: "Our meeting resulted well. I did all the preaching except two sermons. Twenty-four persons were converted, of whom I have account. Some extreme cases. Fifteen persons were baptized on the last night of the meeting; three others have applied for baptism, and it is reasonable to expect others. The people think here that we have never had a meeting resulting so well for the church and community. I have never felt more grateful in my life than I do for the great results under all the circumstances. To God be all the glory!" This meeting was at Oxford.

Rev. J. J. Cloud, of Gadsden, who is now spending a few days with the church at Jacksonville, and preaching with ability and great power, closed a series of meetings at Gadsden last Sabbath, (i. e. 1st Sabbath in Sept.), in which he had done nearly all the preaching himself; a most pleasant meeting. He baptized fifteen. These results are the more gratifying, both in Oxford and Gadsden, because it has been the Lord's blessing on the direct labors of home pastors.

Rev. E. T. Reed closed a meeting a few days since with Friendship church, Calhoun county, in which he baptized two persons. He did all the preaching.

Communications.

Education of Theological Students.

At the meeting of the Alabama Baptist State Convention at Tusculum, the Board of Trustees of Howard College were authorized to appoint some time when a general collection might be made, by the churches of the State, in aid of the Theological Department of the Institution. The Committee, appointed for that purpose, accordingly make the following statement and appeal to the Baptist brethren of Alabama.

It may not be generally known that the Theological Department of this school of learning has no longer any funds to represent it, the endowment having been lost during the war. Yet no tuition-fees have been charged Theological students. Thus the burden of maintaining this department has devolved upon the Faculty and Trustees of the Institution—a task so manifestly unequal that some of our wisest ministers have urged the Board to abandon it.

But this report, although it would seem not only justifiable, but even required by prudential considerations, we cannot consent to adopt. The first design of the College, the object nearest to the hearts of its founders, was to prepare pious young men to perform their ministerial functions efficiently. And we, for our part, refuse to suspend the great work carried on so long and so happily, and at this very moment producing such beneficent results among the churches both within and without our borders. In addition to many other names of mark and distinction, we have given a Howard to Galveston, a Freeman to Jefferson, a Hawthorne to Louisville, and a Collins to North Alabama; and there are men of splendid promise who are now receiving the impress of our College.

Besides, we are all to believe that the just pride and Christian sympathies of the Baptists of the State of Alabama are not sufficiently enlisted in the cause, to lead them to share in the expenses necessary to maintain it. We know the interest of our brethren in the great work of preparing young men for the ministry; and we therefore ask them, confidently, to forward a contribution for this purpose, of whatever amount it may be in the heart or the power of God's people to give.

In particular, we request the Moderators of each Association to appoint some suitable delegate to represent this important matter at the approaching meetings, and to awaken, if possible, a livelier interest in the subject. Whatever contributions may be made should be forwarded to J. B. Lovelace, Treasurer of the Board of Trustees of Howard College. And that the matter may be brought to the attention of our people at large, we designate the third Lord's Day in October or the first occasion of public service thereafter, as the time when the churches may contribute what lies in their power for this Christian work. For every such gift laid upon God's altars, they themselves will receive a large return. We beg our beloved brethren in the ministry to make the season we have designated an epoch in the history of Christ's cause in Alabama. Small amounts from many sources will furnish all we need. Let every church and every Baptist give something.

W. W. WILKINSON,
E. B. TRIGUE,
E. T. WINKLER,
Committee.

GARLAND, ALA., Sept. 11, 1874.
Dear Baptist: I drop you a few

lines to inform your readers of what the Lord is doing in this part of his moral vineyard. We have been holding a series of meetings for some days at this place, and the Lord has been with us in the conviction and conversion of souls on yesterday. Thirteen happy converts were buried with their dear Saviour in baptism. Several are still awaiting baptism. Several universalists have renounced their faith and joined us. Twenty-six have been received, and the meeting still goes on, interest still increasing. Many are deeply interested in their soul's salvation. May the Lord continue to bless us.

Yours in Christ,
Jas. L. EDDINS.

BETHLEHEM CHURCH,
FIVE CO., August 28, 1874.

After sermon by Elder E. M. Brooks, the delegates of the ministers and deacons' meeting of the Salem Baptist Association met in the house of worship of the Bethlehem church as per adjournment.

Deacon G. W. Carlisle, former moderator, called the body to order, and after singing Elder J. J. Macon led in prayer. The chair requested delegates to come forward and enroll their names.

Elders J. J. Macon, R. Blain, E. M. Brooks, Licentiate, D. C. Allen; deacons G. W. Carlisle, J. C. Moore, J. H. Pinckard, E. Taylor, John Freeman, J. P. Wood. Moved by Elder Macon that the present incumbents be re-elected, viz: G. W. Carlisle, Moderator, J. P. Wood, Clerk, whereupon the Moderator declared the body organized and ready for business. On motion a committee on religious service and business was appointed. On religious service Deacon John Freeman, J. P. Wood and delegates from Bethlehem church. On business, Elder J. J. Macon, E. M. Brooks and Deacon E. Taylor.

On motion the minutes of the last meeting were read and adopted. Moved to instruct business committee to appoint some one to preach next introductory sermon, also to appoint place of next meeting. References of last meeting called up. Query 1st. Is it right or expedient for the Baptist church called missionary Baptist, to continue to receive members as received from the so-called Primitive church believing them to be in disorder. Moved to postpone to nine o'clock to-morrow.

Query 2d. What is the most effectual plan of conducting a Sunday school? Referred to a committee of five to report to-morrow.

Query 3d. How shall the ministry be sustained? Motion by Elder M. Brooks. By prayers, sympathies, co-operation, and administering to their temporal necessities; carried. Adjourned to nine o'clock Saturday morning.

SATURDAY MORNING 9 O'CLOCK.

Meeting called to order after reading the Scriptures, singing and prayer by Elder M. Brooks. Order of the day taken up. 1st query, is it right or expedient for the Baptist church, &c. Moved by Elder E. M. Brooks to answer in the affirmative; by Elder Macon, that it is inconsistent; by Brother T. J. Carlisle to strike out "called missionary Baptist"; accepted. A motion to answer that it is consistent prevailed. Report of committee on business called for, read and adopted as follows: We your committee on business present the following: 1st, is it right for any member holding a letter to be set apart by the church to act in any official capacity. 2d, is it the duty of all male members to pray in public. 3d, is it Scripturally right for members of Christ's church to devote a part of their time in seasons of fasting and prayer as in ancient days. If so what course shall we pursue to restore that ancient custom.

To preach the next introductory sermon E. Y. Van-Hoese, R. Blain, alternate. Next annual meeting to be held with Salem church, Brundidge, Pike county, commencing Friday before first Sunday in July. Adjourned to 2 o'clock p. m.

Meeting convened 2 o'clock p. m. Report of committee on business called up; a motion to answer first query negatively carried. A motion to answer 2d query affirmatively carried. Moved to postpone 3d query to next annual meeting. The committee on Sabbath schools submit the following as a partial report. 1st. The school must be officered by efficient and enthusiastic officers. 2d. It is necessary to have the co-operation of the parents. 3d. The Testament instead of the catechism should be used, the teacher asking such questions as will bring out the matter contained in the lesson, at the same time making a personal application of the lesson taught. It would also be well to offer prizes for the following: viz: perfect lesson, prompt attendance, greatest number of verses memorized, greatest number

ber of recruits brought in; read and adopted. Moved to hear from Brother T. J. Carlisle on the subject of the Orphan's Home. Moved that the clerk be instructed to furnish a copy of the proceedings to the ALABAMA BAPTIST and secure a copy for each church in the Association. Adjourned.

G. W. CARLISLE,
Moderator.
J. P. Wood,
Clerk.

South Carolina Notes.

CHARLESTON, Sept. 11, 1874.

Dear Dr. Winkler: I have been threatening you in my mind for several months, with some jottings from your old home, and association, and here goes for the fulfillment of that threat. The ALABAMA BAPTIST is a regular welcome visitor to my study, and having just finished reading your issue of 8th inst., and seeing the glad tidings of showers of refreshing among you, I thought I would try, and let you know that poor old Carolina, downtrodden, oppressed and robbed has not been forsaken of God. The year 1874 has been one remarkable for revivals, and conversions, especially in our ancient Charleston association. I have, for the last 18 months, been laboring half my time as evangelist in its bounds, and when we look back, and see what God has wrought, 'tis marvelous in our eyes.

Our city churches, under the faithful care of Bros. Shuck and Chambliss, and my own church at Mt. Pleasant, have been almost at a stand-still for the past year, but we are all praying for some of that blessing the Lord is scattering far and wide around us.

In our country churches the changes and revivals have been many and marked. The church at Manning, which was quite weak and feeble, staggering under a heavy church debt and impending law suit regarding their property, and had been content with preaching two Sunday afternoons, has been constantly receiving additions to its membership, settled its law difficulty, paid off its debt, is busily engaged in fixing up their building, contributes liberally to the various causes; and is going to have a settled pastor on a living salary, and preaching every Sunday next year.

Mt. Hope, from a weak band of 12, who failed to raise \$50 a year for preaching, and gave nothing beside; has now a membership of about 30; a fine Sunday school, and has regular collections for missions, and pay promptly \$200 per annum. There is no increase of wealth here, but a cultivation of the grace of giving.

A new church has been constituted at Foreston, Clarendon county, with 21 members, and 5 more await baptism. They are building and hope to be in their house by November next, and many Freewill Baptists have united themselves with this church. Our old church at the High Hills of Santee where the elder Turman preached in revolutionary days, and which was nearly extinct, but by the energy of Bro. N. Graham was kept open, has just been visited by a most gracious revival; 19 were added, and many more are interested.

In short, besides these churches, there have been great awakenings, and additions at Camden, Sumter, Home Branch, Calvary, Zoar, and other places.

It has been a year of triumph for Baptist principles, for out of 130 that I have received this year for baptism, at least one-third have been members of Pseudo-baptist churches; and I know of other accessions received elsewhere that bear nearly the same proportion. Thank God for what he has done.

We need preachers badly here.—True, our churches have not been doing their duty to their pastors, but I believe a better day is coming, and I know that if a man is faithful to his charge they will stick to him.

God bless you, and the Alabama brethren. Love to Bro. Sumner.

O. E. GREGORY.

—The Old Catholics, whose next conference will be held at Bonn, on the Rhine, Sept. 14, have issued, through their committee for the Promotion of Christian Union, an important circular. They invite in it the attendance of representative divines of the various churches, and say: "The discussions will be conducted on the basis of what was taught and believed in the ancient Church, and the common ground and authoritative guides will be sought in the doctrines and institutions of Christianity, both Eastern and Western, and in the formularies of faith, as they existed before the great disruption which separated the Eastern Church from her Western sister, and broke up the unity of Christendom. The aim which will be kept in view will not be the absorptive union and radical fusion of existing churches, but only the bringing about of substantial intercommunion and religious fraternity on the principle of 'unity in diversity' side by side with the liberty of individual religious bodies or national churches in regard to those peculiarities of doctrine and constitution which do not touch the substance of the faith as it was professed and taught by the undivided Church."

Communications.

Oxonia, Ala., Sept. 8, 1874.

R. T. WENZEL, Dear Brother: I held a series of meetings with the churches which I supply, commencing at Liberty Harbison, Saturday before the first Sabbath in August. The church was revived; many persons presented themselves for prayer, and we hope good was accomplished though but one joined by experience.

We commenced a meeting at Post Oak Spring on Saturday before the second Sabbath in August. The church was greatly revived--sinners awakened--mourners converted, and eleven were added to the church by experience.

We commenced at Pleasant Grove Saturday before the 2d Sunday of August. The church was revived and there seemed to be deep interest manifested and many persons seemed very desirous and I hope much good was done. One added to the church by baptism.

I commenced a meeting at Hop-Hepzibah church on Saturday before the fifth Sabbath in August and continued seven days. The Spirit of the Lord was with us in convicting sinners and converting mourners and reviving his children. There were about 20 conversions, twelve joined the church by experience and we left about thirty mourners. To the Lord be all the praise. Your brother in Christ,

T. P. GWIN.

Distress of the Italian Peasantry.

The old patriot, Marquis George Pallavicino--apropos of the agricultural inquiry--writes to a deputy: It is time! Two years since it was decided on, and the report is not yet complete. How can our laborers live? Potatoes cost 3-15 cents per pound. (Since then it has risen to winter prices, 17, 18, and 18 1/2 cents.) The utmost a laborer can earn is 24 cents. The least that a family of man, wife, and three children under seven, can exist upon is 54 pounds of flour, costing 10 cents; salt, 14 cents; wood, 45 cents, and bread for breakfast; 8 cents, making his daily expenses for food 32 cents, and rendering the difference between his earnings and expenses 8 cents. Where is the laborer to find these 8 cents unless he steal or beg? Say that the wife may earn \$20 in the year by preparing flax, hemp, or keeping silkworms. There is house rent--even a kennel costs--clothing, if more rag; light, and medicine--Oh! 200 suffer! What a contrast! Luxury in excess, above; excess of misery below. Yesterday I saw a mother cut off the hair of her sick child to sell it for potenta. To another who was wretchedly ill and weak I gave money to buy wine. "Wine!" she exclaimed, "I must buy potenta; I have eaten nothing for 24 hours." And I speak of the soil of Lodi, one of the most fertile in Italy. The truth has been said in the House. The Italians may be divided into two races, those who eat white and those who eat black bread, and this latter is such that my dog refuses it. Fortunately our peasants are patient, but everything has a limit in this world, even patience. Already the cry of the peasant finds its echo among the workshops, the cloud, harbinger of the tempest, advances. The social edifice, mined at its foundation, is tottering. Hence honest citizens, in and outside the House, should not fear to disturb the sleep of the powers that be, crying with loud voices, "If you will not be just, be at least prudent. Do not strain the bow overmuch, else it will break!"

American Incivility.

The subject of "American Incivility," is treated editorially in a late magazine: One would naturally suppose that political equality would breed reciprocal respect among all classes and individuals, no less than self-respect. Certainly there could hardly be a better basis of good manners than self-respect and respect for others; yet, with everything in our institutions to develop these, together with a respect for woman which is entertained in no other country, with which we are acquainted, it is not to be denied that among the workers of the nation politeness is little known and less practiced.

Men must have some principle of reverence in them as a basis of good manners, and this principle of reverence in the American child has very little development. Poor men and women try to give their children better chances than they had themselves, and the children grow up with contempt for those whose sacrifices have raised them to a higher plane of culture. They call the teacher "Old Snooks," or "Old Bumble," or whatever his name may happen to be.

We acknowledge that we have no faith in any attempt to reform the manners of the adult population of the country. Our efforts to make sober men out of drunkards, and total abstinence men out of moderate drinkers, are failures. Our temperance armies are to be made entirely out of children. We can raise more Christians by juvenile Christian culture, than by adult conversion, a thousand to one. So it will be in this matter of National politeness. The parents and teachers of the country can give us a polite people, and this by the cultivation of the principle of reverence not only, but by instruction in all the forms of polite address. With a number of things

greatly needed to-day in home culture and school study, this matter of training in good manners is not the least.

The Beecher Influence.

The Standard utters some plain truths upon this subject:

Whether it be due to their peculiar intellectual idiosyncrasies, or whether consciously or unconsciously, they have used their function as religious teachers in the interests of personal and family vanity, it is at least true that as regards sound, Scriptural Christianity, scarcely any influence in this country has been more mischievous than that which has proceeded from the Beechers. This may seem like a sweeping statement, but we believe it to be strictly true.

While the writings of Dr. Edward Beecher, such as his "Conflict of Ages," and "Concord of Ages," have substituted absurd speculations for Gospel teaching, and have either misled those who accepted his theories or disgusted such as rejected them, his Plymouth church brother has never pretended to do any otherwise than simply laugh at or "trample upon" doctrines of the Christian religion which lie at the very basis of all religious truth. Conceding that in a certain way his ministry has been fruitful of much good, and that many of his sermons could be heard or read to pre-eminent advantage, there has been all through his ministry a habit of turning into ridicule or else violently denouncing tenets of faith dear to thousands of loyal Christian hearts, and this in such a way as to lend countenance and help to the infidel and the scoffer. In a certain way it is doubtful if any avowed infidel teaching in this country, or all of them put together, have done so much to undermine simple, hearty faith in a Scriptural Christianity as that which for these years has gone forth from the Plymouth church pulpit.

The Drunkard's Cure.

Some months ago a gentleman advertised that he had discovered a sure specific for the cure of drunkenness. He would not divulge the secret of the compound he used, but furnished the medicine at so much a bottle. He did not have so many applicants for his cure as he expected, considering the extent of the disease. In fact, the more malignant cases did not seem anxious for relief; they rather appeared to enjoy the malady. A few, however, placed themselves under treatment, and some were cured--whether by taking the medicine, or by not taking strong drink, is not stated. One of the cured ones had faith in the medicine; rigidly carried out the provisions of the doctor, and now has not the least taste for intoxicating drinks, whereas one year ago he was an inebriate, and could not get along with less than a quart to a quart per day. He said that, at some trouble and expense, he had procured the receipt for the preparation of the medicine, which he had published for the benefit of suffering humanity. It is as follows: Sulphate of iron, five grains; pepperment water, 11 drachms; spirit of nutmeg, one drachm, twice a day. This preparation acts as a tonic and stimulant, and so partially supplies the place of the accustomed liquor, and prevents that absolute physical and moral prostration that follows a sudden breaking off from the use of stimulating drinks. It is to be taken in quantities equal to an ordinary dram, and as often as the desire for a dram returns.

How to Hear.

No parable in Scripture is more carefully and fully recorded than that of the sower; and in each account the lesson is enforced that the effect produced by the "word of God" upon men's hearts depends upon how they receive and use it; "therefore," says the Saviour--and what a tremendous emphasis ought to be put on that word--"therefore, take heed how ye hear." We remember once hearing a man tell in prayer-meeting, with moistened eyes and quivering voice, how, when in great trouble, he had been accustomed to hear the gospel. The substance of his story was that he always went to church praying that God would speak to him through the preacher, and God answered his prayer abundantly. Going to the sanctuary with just faith enough to look despairingly upward, he went away with that perfect peace that comes only to the heart that is "stayed on God."

Launch out into the deep waters of God's promises. Hitherto ye have asked comparatively nothing. Ask, that your joy may be full.

Launch out into the unannihilated waters of sublime resolve. Never fear shipwreck, so long as Christ is on board the vessel. If the waves be boisterous, he will still them. Don't think of dying until you have won a name on the roll of immortal honor. Do not think of laying down the oars and nets until you have assisted in filling the vessel. Imitate no other example but that of the Master, and listen to no other command. The waves of the moral sea may be very turbulent, but cease not thy labors until the Master calls. Remember your work is to fish for men. It is the grandest work in the universe. The net which you ply has been woven on no human loom. It was conceived in the council-chambers of the Trinity. It was woven upon the loom of the Atonement. It was dyed in the crimson currents of a Saviour's blood, and placed in the hands of man, through the agony and sorrow of a suffering Jesus. Then launch out into the deep, and let down the net for a draught. Many souls are yet to be saved, and the waters yet to be sown are filled with spoil. Your

cheek may never be tanned by the burning sun of Africa, nor your eye catch a glimpse of the golden glories of a tropic clime. Yet, still there is work for you. There are a thousand avenues of labor opened to those who would work for Jesus. Then launch out into the deep, and let down your net for a draught.

If you cannot on the ocean, sail among the swiftest fleet. Blocking out the highest billows, laughing at the storms you meet.

You can stand among the sailors, anchored yet within the bay.

You can lend a hand to help them, as they launch the boats away.

Fishers of Men.

ANOTHER DISTINGUISHED AUTHOR CONSIGNED TO AN ASYLUM FOR THE INSANE--Ephraim George Squier, once United States Minister to Nicaragua, and distinguished as one of our ablest archaeologists, is insane. His brother, who lives in Brooklyn, applied to Judge Donohue last week for a commission, and after an examination by Prof. Meredith Clymer, President of the Neurological Society, was ordered that Mr. Squier should be taken to an asylum for the insane. He was born in Bethlehem, N. Y., on the 17th of June, 1821. While United States Minister at Nicaragua he gathered materials from which he wrote in 1852, "Nicaragua, its People, Scenery, Ancient Monuments, and Inter-Ocean Canal." In 1861 he published "Monographs of Authors who have written in the Aboriginal Languages of Central America." Since that time he has written several other works on American antiquities. His fine library, made up mainly of works on travel and explorations, is one of the best private collections in America. His venerable father, a clergyman, has been a constant attendant at his residence, 4 West Twenty-seventh street. Besides his literary engagements, he was the Consul in New York for Honduras.

SIR WALTER RALPH ON LOVE OF WINE--Take especial care that you delight not in wine, for there never was any man that came to honor or preferment that loved it, for it transformeth a man into a beast, decaeth health, poisoneth the breath, destroyeth natural heat, bringeth a man's stomach to an artificial burning, deformeth the race, rotteth the teeth, and to conclude, maketh a man contemptible, soon old, and despised of all wise and worthy men; hated in thy servants, thyself and thy companions, for it is a bewitching and infectious vice; and remember my words, that it were better for a man to be subject to any vice than to it for all other vanities and sins are recovered; but a drunkard will never shake off the delight of beastliness; for the longer it possesseth a man the more he will delight in it, and the older he groweth the more he will be subject to it, for it, dulleth the spirits and destroyeth the body, as ivy doth the old tree, or as the worm that endangeth in the kernel of the nut.

LOGICAL--The United Presbyterian, referring to the position of Baptists on the terms of communion, states the true logical result of the opposite view: "If immersion is the only proper mode of baptism, and if baptism is a condition of church-membership, they cannot consistently recognize as entitled to a distinctive privilege of the church, as administered by them, any one unimmersed. We hold substantially the same view of church communion, but on a broader ground--viz., that the sacraments of our religion are properly administered by any denomination to those only who accept its faith, are subject to its authority. The rule may admit of exceptions in peculiar circumstances. But when it can be totally disregarded, there is no valid reason why the denominations so acting should in any way be separate. If they are ready for unrestricted communion, they are ready for organic union."

Can't do it, sticks in the mud, but try soon drag the wagon out of the rut. The fox said try, and he got away from the hounds when they almost snapped at him. The bees said try, and turned flowers into honey. The squirrel said try, and up he went to the top of a beech-tree. The snowdrop said try, and bloomed in the cold snows of winter. The sun said try, and the spring soon threw Jack Frost out of the saddle. The young lark said try, and he found that his new wings took him over hedges and ditches, and up where his father was singing. The ox said try, and plowed the field from end to end. No hill too steep for try to climb, no clay too stiff for try to plow, no field too wet for try to drain, no hole too big for try to mend.

Her Last.

Died, after a violent illness of nine hours only, in Pine Level, on August 30th, at the residence of her father, Miss LOU FANNIE GRAVES, aged 15 years, youngest child of W. D. and R. C. E. Graves, of Pine Level, Alabama.

The deceased was brought up in a pious family, and was a member of Sabbath school. She embraced religion, when twelve years old, and connected herself with the Methodist Episcopal Church, and since that time until the night she closed her bright lovely eyes in silent death, her walk has always been one of great piety and devotion, and she was ever ready to participate in the exercises of the sanctuary. She was obedient to her parents, loved her God and all his people.

While just ready to go to college to graduate, God saw fit to take her, and graduate her in a school far superior to any in this world of troubles. Alas! she leaves, and we would say not return, for she now dwells among the angels in Heaven, where pains and sorrows come no more. What word of condolence shall we speak to the bereaved father, mother, sister, brother, together

with a large circle of friends left to mourn her loss? It must be, "let us strive to meet her in that home above."

Pamela was loved by all who knew her. She was a favorite in school, attentive to her studies, and benevolent to her schoolmates. Nothing can be said unkind about one so pure and amiable; no one deemed it a sacrifice, "but a pleasure," to look in the sun shine of her lovely face.

Thus the king of terrors took from our midst one of the fairest blooms of youth, and a noble specimen of woman. One who promised usefulness in future, and happiness to those around her. She said she was not afraid to die, nothing obscured her prospect of a home on high, where we hope to meet her, when done with this world of trials and tribulations.

Farewell, loved one, we know you have gone to rest, that eternal rest, and bid fair to relatives who are left behind, as a polar star, by which their future hopes can be directed.

G. M.

Denominational Meetings.

GENERAL.

Alabama Baptist State Convention at Marion, Friday, November 13th.
S. E. ALA. GEN. ASSOC--Oct. 31st, Troy, Pike county. P. M. Callaway, Moderator, Newton.

N. ALA. & TENN.--UNKNOWN.

ASSOCIATIONS.

PINE BARREN--Concord church, Beas Vista, Monroe county, September 19th. Moderator, Dr. R. H. Ervin, Camden.

MULBERRY--Sept. 23rd, Rehoboth, J. M. Hicks, Moderator, post-office, Randolph, Bibb county.

LIBERTY, S. ALA.--September 25th, New Hope church, Fredonia, Chambers county. R. A. J. Cumble, Moderator, post-office, Fredonia, Chambers county.

BETHLEHEM--September 26th, Jefferson, Mar. 20th, ten miles from Demopolis on the Alabama Central Railroad.
BETHLEHEM--Sept. 26th, Philadelphia, A. Jay, Moderator, Jayville, Conecuh county.

SPRING ISLAND--Sept. 26th, Post Oak, Spring church, Calhoun county. E. T. Read, Moderator, post-office Jacksonville.

UNION--Sept. 26th, Enon ch., 11 miles s.w. of Carrollton, Pickens co., Moderator, J. C. Foster, Foster's post-office, Tuscaloosa county.

CANAWA--October 2d, Good Hope, A. J. Waldrop, Moderator, Birmingham.

CENTRAL--October 3d, Lebanon church, eleven miles north of Wetumpka, J. W. Suttles Moderator, Wetumpka, post-office.

MUSCLE SHOALS--Oct. 3d, Moulton, Lawrence county, J. Gunn, Moderator, post-office, Decatur.

TALLAHASSEE--Oct. 3d, Chalcidonia, W. M. Wilson, Moderator, post-office, Centre, Chocoma county.

SALEM--Saturday, Oct. 3d, at Liberty, near the line of the M. & G. Railroad, Bullock county.

UNITY--October 3d, Plantersville, Dallas county, A. Andrews, Moderator, Burnsville, S. R. W. Railroad.

ALABAMA--October 3d, Hickory Grove, near Letohatchee, Lowndes co., D. Lee, Moderator, Mount Willing, via Fort Deposit, Lowndes county. Conveyances will be at Letohatchee, on the Mobile and Montgomery Railroad, to meet the up and down trains. Time, 1 hour from Montgomery on Railroad.

BIRMINGHAM--October 3d, Forsland, Greene county, A. R. Scarborough, Moderator, Livingston, P. O.

CARNEY--Juniata, Clay county, October 9th, W. W. Scarborough, Moderator, Mellow Valley, Clay county, post-office.

WASHINGTON RIVER--Oct. 9th, Mt. Tabor, P. O., Tuscaloosa county, post-office Bangor, Blount county.

CAHABA VALLEY--October 16th, Friendship, M. Hendricks, Moderator, Clark's Creek, St. Clair county, post-office.

SHELBY--October 16th, Liberty, T. P. Holcomb, Moderator, post-office Columbiana, Tennessee, October 16th, Farmville, W. H. Carroll, Moderator, Opelika.

CAHABA--October 17th, Brush Creek, Perry county, 12 miles from Marion, E. B. Teague, Moderator, Selma.

MUD CREEK--October 17th, Black Warrior, B. S. Thompson, Moderator, post-office, Davis Creek, Tuscaloosa county.

EVANS--October 18th, Farmville, W. H. Carroll, Moderator, Union Springs.

TALLAPOOSA RIVER--October 24th, Beulah, J. H. Norton, Moderator, Notasulga, Macon county.

LIBERTY, W. ALA.--Not known.

NORTH RIVER--Unknown.

JUNION--Unknown.

ARRACOCHEE--Unknown.

HARMONY--Unknown.

INDIAN CREEK--Unknown.

NOTE--We would be greatly pleased if any brother who detects mistakes in the above record would forward to us the corrections. We desire information regarding those associations marked "unknown." If there are other associations not on the list, please let us have them.

Alabama News Items.

Rents are very low in Selma.

Diphtheria prevails in Elyton.

A hotel is wanted at Ashland.

Hon. B. B. Lewis is canvassing South-east Alabama.

Canabake Grange Patrons of Husbandry has been formed at Marion Junction.

Mr. R. M. Tate died in Selma, the 10th.

During a recent revival in Fayetteville there were 64 conversions.

The publication of the Oxford Intel. Igencer has been suspended.

A timber men's Association has been organized in Evergreen.

Good rains are reported from many portions of the State.

The post office at Bennettsville, Etowah county, has been re-established.

A military company has been organized in Talladega.

R. H. Stanley, of Greenville, has a fine banana tree growing in his yard.

Seven persons have recently joined the Baptist church in Manassah.

Two hundred Madison county negroes are supporting the Democratic ticket.

Montgomery is quarantined against Pensacola.

A coal mine is to be opened at Cullman, on the B. & N. Railroad, soon.

Cotton is being stolen as it opens in Lee county.

Iron will be laid on the Savannah and Memphis road by the 1st of October.

The Birmingham Rifles have sent for their firearms.

Eufaula city authorities are very properly looking for vagrants in that city.

Purnie, daughter of Rev. E. H. Teague, Selma, died the 5th.

A large crop of turnips is being planted in Tuscaloosa county.

Sweet potatoes \$1.50 cents per bushel in Montgomery.

The caterpillar is injuring cotton in the southern part of Sumter county.

Sumter county pays this year an aggregate tax of \$40,000.

The new copper mines in Randolph county are worked profitably.

Sixteen children have recently died in Knoxville, Greene county, of diphtheria.

Mr. Michael Gerard of Mobile died in Eutaw the 8th.

Mr. Adam Stein, Mobile, died the 8th from an overdose of morphine.

A river mail has been established between Decatur and Bridgeport.

A revival of religion is in progress in the Opelika Methodist church.

Federal troops are stationed at Selma and Eufaula.

Forty-nine colored converts to the Baptist faith were baptized in Tusculum recently.

New Methodist and Baptist churches are to be built at Walnut Grove, Etowah county.

Twenty-one persons have recently joined the Lebanon Baptist church, in Walker county.

Seventeen persons have recently joined the Baptist church at Warrior Station, Jefferson county.

Rev. Dr. Fulton, of Mobile, is prominently spoken of in connection with the vacant Episcopal bishopric of Illinois.

Daily trains are now to be run on the Alabama and Chattanooga railroad from Birmingham to Chattanooga.

A young man named Edwards was recently drowned in the Alabama river, near Black's Bluff, Wilcox county.

There were but two deaths in Birmingham during the month of August, both negroes.

Mr. F. G. Lyon, of Marengo county, has produced a Dixon cotton stalk which bears two hundred bolls.

Selma received 12,410 more bales of cotton than Montgomery for the year ending August 31st.

A revival is in progress in Auburn, and so far twenty persons have joined the Methodist church.

Two companies of Federal troops have arrived in Montgomery and are quartered at Hickett Springs.

Montgomery authorities appointed special yellow-fever detectives to travel on the Montgomery and Mobile railroad.

The mother of Col. R. H. Powell, of Union Springs, died at Coker'sville, Ga., recently in the 74th year of her age.

Caleb Kirkland, 81 years of age, and Mrs. Louisa Dees, were married in Henry county recently.

A. D. Breed's iron lands in Jefferson county are to be sold by the Sheriff, October 5th.

The two first assistants of the public schools of Birmingham receive a salary of \$500 per month, and the second assistants \$400.

An election has been ordered in Tusculum on the 30th, to vote on the question of the city subscribing \$30,000 to the Warrior and Alabama rivers railroad.

The excursion of German citizens of Toledo, Cincinnati, St. Louis, and Louisville will visit Alabama the present month.

Mr. Jno. W. Briggs, of Birmingham, is buying beef-cattle for shipment to Louisville, Ky. This looks like carrying coals to New Castle.

Twenty-seven persons were converted during a recent revival in Taylorville, Tuscaloosa county, twenty of whom joined the Methodist church.

The negroes of Dallas county have not yet received the ninety-two pounds of Government meat to which each is entitled.

Twenty-five dollars and a year's subscription to the Daily Independent is the premium offered for the first bale of new crop cotton carried to Birmingham.

At Cherokee, on the 2d, young Rogers, son of the town Marshal, was shot and instantly killed in a saloon by John McCuskey, son of the Circuit Court Clerk at Tusculum.

Walter Lucy, late bookkeeper for J. H. Snow & Co., and Solomon Albert have been arrested on the charge of causing the fire in Mobile on the 31st ult. Mr. Lucy gave bond in the sum of \$5,000.

Rev. Mr. Clements, pastor of St. Paul's Episcopal church, Selma, has recently received a call from Houston, Texas, to an established church, with an offer of \$3,000 in gold.

The LeVeit Hospital of Mobile has lately been sold for taxes. Half of this handsome property was the possession of Mrs. O. W. Leveit, her husband, Dr. Henry LeVeit, having been the originator and founder of the institution.

Governor Lewis publishes a proclamation offering a reward of \$400, each, for the arrest of the murderers of Thos. L. Ivey.

The negro arrested at Birmingham, last Friday for attempting to wreck a passenger train on the South and North road has been committed to jail.

Mr. Jessie Darling, of Whistler, has on exhibition in Mobile, a patent street car, which is said to excel those now in use.

General Items.

The eruption of Mt. Etna has ceased.

There are twenty-five million bushels more wheat raised this year than last.

The fires in the pine woods of New Jersey were still raging on the 5th.

The Mexican National Congress assembled the 16th.

All foreign priests, monks, and nuns are to be expelled from Russia.

The Prince of Wales succeeds the Marquis of Ripon as Grand Master of English Masons.

Charles McClatchey, late Radical Auditor of Minnesota, is a defaulter for \$100,000.

There has not been a case of yellow fever in New Orleans or Galveston this year.

The Spaniards of New York say they will die before Porto Rico shall be annexed to Germany.

In many counties in Tennessee, the people are holding indignation meetings against the late outrages in that State.

It is estimated that three million dollars' worth of grain has been destroyed by locusts in Southwestern Minnesota.

Thos. A. Morris, Senior Bishop of the Methodist church, died in Springfield, Ohio, the 5th, aged 80 years.

About sixty tons of mail matter are received at the New York post office daily.

An attempt was recently made to burn the official records in the Court house in New Orleans.

The headquarters of the armies of the United States are to be removed from Washington to St. Louis, October 1st.

Cotton is being shipped from New York direct to New York on through bills of lading, as an experiment.

It is now asserted that Colorado air does not cure consumption, but kills them. Ex-Governor Hammond, of Indiana, is the latest victim.

Alabama Baptist.

MARION, ALA.:

Tuesday, September 22, 1874.

Home and Farm.

The Charming Song.

Apes on and dash to hand,
Over the old church here I stand--
Catching!

How the thick cream oozes and flows
Now on the nose and now in the eyes--
Catching! catching!

Ah, how soon I find get!
But the butter lingers yet--
Catching!

Asking back and weary arm
Quite rest charming of its charm!
Catching!

See the golden specks appear!
And the cream drops sharp and clear--
Catching!

Arise, that have to beg begin,
Work on; you will soon be done--
Catching! catching!

How flakes stir to lid and flash;
How the thin milk's watery splash--
Catching!

Express music to the ear,
For it says the butter is here--
Catching! catch!

--St. Nicholas.

Instinct of Animals.

Dr. Prime has a cordist-sympathy with the whole animal creation, and is never more at home than when describing the habits and instincts of remarkable specimens of the race. Some of his stories have a smack of the wonderful, but we can no more doubt the accuracy of the narrative than we could call in question the truth of the Catechism. The following account of the pious tendencies of a dog, however, is perfectly credible and affords an edifying proof of the force of good example, and the unconscious absorption of sound teaching, like Coleridge's servant-maid who spoke Hebrew without knowing it from having heard it constantly spoken by a studious doctor of divinity.

My father had a small and beautiful dog who rejoiced in the name of Fidelity. He differed from other good dogs only in being better than others; and in manifest something that resembled religious sensibility, or a peculiar attachment to religious places, people, and services. He attended family worship with a punctuality and regularity that the other members of the household might well have imitated, and certainly did not surpass. If a stranger were present--and much company visited our house--the dog's attention to him was regulated by his taking the lead or not in the religious worship of the household. If the visitor at my father's request conducted the worship, the dog at once attached himself to his person, and when he departed the dog escorted him out of the village; sometimes going home with him to neighboring town, and making him a visit of a few days. If the visitor did not perform any religious service in the house, the dog took no notice of him while there, and suffered him to depart unattended and evidently unregretted.

Such a dog was, of course, an habitual attendant on the public services of the Sabbath. It required extraordinary care to keep him at home. Shut up in a room, he dashed through a window and was at church before the family. He was once shut up in an outhouse that had no floor. He dug out under the sill of the door, and was at church before the first psalm was sung. In church he occupied the upper step of the pulpit within which his master ministered. He lay quiet during the service unless other dogs below misbehaved, in which case he left his seat, and after quieting the disturbance resumed it. He was equally devoted to the weekly prayer-meeting which was held from house to house, the appointment being announced on the Sabbath. He remembered the evening and the place, and was always present. As it was not possible to have a dog at an evening meeting in a private house, he was confined at home. The next week he went early, before the family had thought to shut him up, and waited for the hour and the people. He knew the names of the families where the meetings were held, and where they lived, and could have gone to any one of them on an errand as easily and correctly as a child. And the only knowledge he had of the place of meeting he got as the others did, by hearing the notice on Sunday. These habits of the dog were not the fruit of education. On the contrary, pains were taken to prevent him from indulging his religious preferences. He did not manifest a fondness for other meetings, or for any individuals out of the family circle except those whom he recognized by their habit of praying, as the people in whom he was especially interested.

My father was wont to relate many other anecdotes of this remarkable animal, and the relation of them always excited his eyes to all with tears. He had a strong impression that there was something very mysterious about this propensity of the dog, and being himself a fervent Christian, he never ventured to express any opinion that the dog had natural perceptions. But I always thought he believed so.

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picket fence. The trees are mulched and mowed every year--sometimes in the Fall and sometimes in the Spring. Turkeys roost in the trees; so do the other fowls. The geese have a pond fed by a brook in which to bathe. All the fowls are kept in this orchard that can be with profit. The crop of fruit is bountiful and beautiful. The abundance is due to care in pruning, watering and feeding. Its beauty and perfection is largely attributed by the owner to the vigilance of the fowls in hunting insects and destroying them. The profits from the fowls are large. It is claimed that they are the most productive and profitable live stock he has, in proportion to the investment. Eggs, chickens and turkeys always bring a good price; and the range he thus gives them, and the comparative freedom, diminish the amount of care required, and the per cent. of loss from disease that ordinarily obtains where fowls are closely confined. Really the orchard, with its fruit and poultry products, is regarded the most profitable portion of his investment in proportion to the expense involved in its care. *National Poultry Journal.*

HOW TO MANAGE A FRACIOUS HORSE.—A beautiful and high-spirited horse would never allow a shoe to be put on his feet or any person to handle his feet. In an attempt to shoe such a horse recently he resisted all efforts, kicked everything but an anvil, and came near killing himself against that, and finally was brought back to his stable unshod. This defect was just on the eve of consigning him to the plow, where he might walk barefoot, when an officer in our service, lately returned from Mexico, took a cord about the size of a common bedcord, put it in the mouth of the horse like a bit, and tied it tightly to the animal's head, passing his left ear under the string, not painfully tight, but tight enough to keep the ear down and the cord in place. This done, he patted the horse gently on the side of the head, and commanded him to follow; and instantly the horse obeyed perfectly, subdued and as gentle and obedient as a dog, suffering his feet to be lifted with entire impunity, and acting in all respects like an old stager. The gentleman who thus furnished this exceedingly simple means of subduing a very dangerous propensity intimated that it is practiced in Mexico and South America in the management of the wild horse. *Live Stock Journal.*

—What can be pleasanter than the life of a Missouri farmer? At daylight he gets up and examines the holes around his corn hills for cut worms, then he smashes codling-moth larva with a hoe, handle until breakfast. The forenoon is devoted to watering the potato bugs with a solution of Paris green, and after dinner all hands turn out to pour boiling water on the chintz bugs in the corn and wheat fields. In the evening a favorite occupation is smudging peach trees to discourage the curculio, and after a brief season of family devotion at the shrine of the night-flying colopetra, all the folks retire and sleep soundly till Aurora reddens the east and the grasshoppers tinkle against the panes and summon them to the labors of another day.

—Licentiousness, rowdiness, and profanity disturb the orderly citizens of Washington, Pa., to such an extent that some of them seriously advocate the enactment of a local law providing that the Court House bell be rung at a certain hour every evening, after which every person found on the streets except physicians, shall be subject to arrest, and, if arrested twice, shall be sentenced to imprisonment. It is asserted that a similar law in Washington borough a quarter of a century ago, did much to promote morality.

—Good Scotch treed, which has been rendered impervious to rain, is recommended in the place of ordinary waterproofs. The process of treatment is given as follows: In a bucket of soft water put half a pound of sugar of lead and half a pound of powdered alum; stir this at intervals until it becomes clear, then pour it off into another bucket, and put the treed therein, and let it be in for twenty-four hours, and then hang it up to dry without wringing it. Garments thus treated are said to withstand the wildest storms of wind and rain without getting wet.

WHITEWASH THAT WILL STICK.—To make whitewash that will not wash off by the rain one peck of lime should be slaked in five gallons of water, in which one pound of rice has been boiled until it is all dissolved. The rice water should be used hot, and the mixture should be covered up closely until the lime is slaked. Then a pound of salt should be added and the wash heated to boiling when used.

APPLICATION OF LIME.—Lime may be profitably applied to a new timothy meadow (a wheat stubble) as soon as the wheat is removed. It should be first slaked into a dry fine powder by exposure to one or two showers and then evenly spread with a shovel from a sled or wagon box. Fifty bushels per acre will be five pecks to every two rods square each way for four square rods.

TO PREPARE FOWLS FROM LICE.—It is not necessary to kill fowls to get rid of the lice. Clean out the house and whitewash it thoroughly. Grease the roosting-poles with a mixture of lard and kerosene oil, and renew it as it is worn off. The lice will soon disappear. A little of the grease rubbed beneath the wings of the fowls will also aid to the effect.

HUNGARIAN GRAPE.—It wants rich soil; it should not be sown before the 1st of June; it may be sown as late as the 20th. One bushel of seed is not too much to another weedy seedling; it may be sown before all is in bloom; and when the dew is off it will grow well and thick, so any way.

ting hurts it much more than any other way. It is not hard to cure.

DISEASES OF CATTLE.—The most useful hand-book of diseases of horses and cattle, and one of the most trustworthy ones, is "The Diseases of the American Horse, Cattle and Sheep," by Robert McClure, of Philadelphia. It is an inexpensive book. Any book seller can procure it.

HOW TO USE A BUTTER STAMP.—A butter stamp should always be washed in cold salt water before it is used. If soaked in hot water the butter will stick to it, but never if soaked in cold brine. The salt absorbed by the wood keeps it moist while in use.

Fireside Reading.

Egyptian Antiquities.

Mariette's discoveries, thus far, have thrown less light upon the sojourn of the Israelites in Egypt, than many might have expected, or wished. We are apt to forget, in the great importance which the Biblical narrative possesses for us, that a small subject race, like the Jews, could only be accidentally mentioned in the annals of such a proud and powerful people. A few strong probabilities, however, are worthy of being noticed. The conjectured period of Joseph's arrival in Egypt corresponds with that of the Hyksos, or Shepherd Kings, who, being strangers themselves, would the more readily confer high authority upon a stranger. Moses, almost certainly, was educated as an Egyptian priest under the reign of Rameses II., and the Pharaoh of the Exodus was the latter's Menepthah, a superb bust of whom is in Mariette's museum. The name, Moses, is the Egyptian *Moseu*, signifying "child" or "boy." A recently deciphered papyrus contains an official report concerning a certain "Meseu," who is declared to have much influence over "the foreign people," as the descendants of the Semitic tribes settled in the Delta, were collectively designated. Bricks, made with and without straw, are to be found in quantities among the ruins of Bubastis and other Egyptian cities in the Land of Goshen.

It is difficult to make an end, while so much remains undescribed, yet I must try to avoid the formality of a catalogue. A large glass case in one of the eastern rooms is quietly filled by the magnificent jewels of the queen, *Aah-hotep* of the XVIIIth dynasty, about 1700 B. C., supposed to be the mother of King Amosis, who overthrew the Hyksos. The splendid gilded coffin was found intact, at a small village near Thebes. It appears to have been stolen from the sepulcher by thieves who were pursued or became alarmed, and hastily buried it by the way. No modern queen would hesitate to wear the exquisite chains, diadems, earrings, and bracelets of this Theban woman. It would require a professional jeweler to do justice to the admirable quality of the workmanship.

Even greater interest are the household articles, implements of trade, food, &c., which, like the spoils of Pompeii, restore for us the domestic life of the people. Here, for instance, are stools, cane-bottom chairs and work-boxes, 4,000 years old, yet no more dilapidated than if they came out of a garret of the last century; nets, knives, needles, and toilet ornaments; glass bottles and drinking cups, as clear as if just blown; earthenware, glazed in blue and yellow patterns, the very counterpart of old Majolica; seeds, eggs, and bread; straw baskets, and a child's ball for playing; paint-boxes with colors and brushes, and boards for games of draughts—in short, a collection almost as varied and complete as the ashes of Vesuvius preserved for us of the Greco-Roman life of the year 79 of our era. But these Egyptian relics date from 1,000 to 3,000 years before our era began.

I have left myself no space to speak of the *stèle* of Alexander, or the Canopic Stone, which, like the Rosetta Stone of Champollion, contains the same document in Greek, Hieroglyphic, and Domestic characters. It is a limestone slab, six feet high, beautifully engraved, and in the most perfect state of preservation. This additional proof of the correctness of Champollion's interpretation of the hieroglyphics was really not needed, but the confirmation it brings will be a comfort to many hesitating minds. I have purposely paid less attention to the latter and more exact historical records in the Museum, because the revelations of the earliest periods, which Mariette has very recently brought to light, are still comparatively unknown to the world; and they are certainly of incalculable value. *Bayard Tylor.*

Bye and Bye.

No man sees more than the beginning of the outworking consequences of his actions. We are like men working in the dark, who know not their own work until morning breaks upon them. There seems strange inconsequence, strange confusion, in the progress of human lives. The prizes appear to fall often to the wrong ones. The best people are sometimes buried in obscurity. Those who stand high in power, in fame, in the things which men most desire, are often coarse and base natures. The nobler goods of life, peace of mind, conscious harmony with other lives, the power of conferring happiness, fall often in ways strangely disproportionate to apparent desert. One sees himself a great benefactor because nature has given him talents, or circumstances have given him wealth; another, of pure and nobler purpose, finds himself shut off from any visible opportunity of usefulness.

Don't SEAR AWAY.—It is a strong temptation of Satan with children of God to tempt them to stay away from the means of grace, because they are full of sorrow. Because they are in

the dark the temptation is to keep away from the light, but of children of God, do not "forsake the assembling of yourselves together, as the manner of some is." Do not be tempted to stay from the place where God has met you, and made the place of his feet glorious. Join still with the Lord's people, and if your faith trembles, yet, nevertheless, come humbly to the table. Christ has not a table for those without doubts, else you might not come; he has not made it a table for those without sin, else you might not come; but he bids his disciples come, you among them. *Spurgeon.*

Cruelty is rather a habit than a passion: it will easily appear, however, that it is the genuine and necessary offspring of anger, often indulged and gratified. It is most apt to arise in proud, selfish, and timorous persons, who conceive highly of their own merits, and of the consequent injustice of all offences committed against them; and who have an exquisite feeling and apprehension in respect of private gratification and uneasiness. Montesquieu has made this remark: he says, that all persons accustomed to the implicit gratification of the will, are very apt to be cruel. *Sydney Smith.*

There are thousands of our successful money-makers who are paying a high price for their fortunes. It is not charged that they are dishonest or in a wicked line of business, but simply that they sacrifice too much that is better than money in order to get money in quantities which make it a burden rather than a comfort, and which, so far from adding joy to life, in many cases bring life itself to a premature end. The price is surely too big. *Pres. Tuttle.*

—There is no compromise possible with virtue; it is absolute or not at all. There are many flowery and pleasant paths; there is but one thorny and straight one. Perhaps for the lighter and more unimportant guide-posts, this is as good a legend as any to inscribe thereon: "We cannot be too forgiving toward others, nor too severe toward ourselves."

"My dear children," said an old clergyman to the children of his flock, "never forget to keep on the right side of the public-house; and that is the outside. Many a poor convict would have been saved from a life of misery, and many a man from the scaffold, had he never tasted the intoxicating cup."

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"Prayer-book!" said the other, in surprise; "I did not know you ever used a prayer-book!"

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