

# The Alabama Baptist.

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## Alabama Baptist.

MARION, ALA.:

Tuesday, April 13th, 1875.

### The Reaper.

"There is a reaper, whose name is Death,  
And, with his sickle keen,  
He reaps the bearded grain at a breath,  
And the flowers that grow between."

"Hail I have naught that is fair I sail he;  
Have sought but the bearded grain;  
Through the growth of those flowers, I sweat  
To give them to thee."

"My Lord hath need of these flowers gay,"  
The reaper said, and smiled;  
Dear tokens of the earth are they,  
Where he was once a child."

"They shall all bloom in fields of light,  
Transplanted by my care,  
And saints upon their garments white,  
These sacred blossoms wear."

And the mother gave, in tears and pain,  
The flowers she most did love;  
She knew she should find them all again  
In the fields of light above."

O, not in cruelty, not in wrath,  
The reaper came that day;  
Twas an angel visited the green earth,  
And took the flowers away."

### Communications.

#### History of the Baptist Church of Gainesville, Ala.

Dear Editor of the Baptist: Thinking it might interest some of the readers of your invaluable paper, I propose giving you a short history of the Gainesville Baptist Church from its beginning to the present time.

If my memory is correct, it was built in the year 1839, mostly by the zeal, industry and energy of some of its female members, assisted by some of its male members, who were at that time in affluent circumstances. Among those who I remember contributing liberally, were Brothers Whitfield, Southerland, Williamson, Dr. Smith, of Meridian, J. G. Robertson, and Dr. Robertson and others. Alas! where are they now? Of all those, only Dr. Smith remains; the others sleep the sleep that knows no waking.

The first pastor, I think, was Bro. Edmund; then Bro. Smith; next Bro. Latimer, who, all will remember, as standing head of the list of our Baptist ministers at that time.

Then Bro. Brown, of Northern origin, a highly esteemed gentleman, a devoted Christian—and the church prospered while under his care. His ill health caused him to resign. Next Bro. Berter was called. This name needs no word of comment, it is too well known for me to offer any eulogy.

Then Bro. Teague was called to take charge of the church, who was, all know, fully competent to the work, and he faithfully proclaimed the Baptist doctrine in all its gospel truth and purity; our church sustained a great loss when he left it.

Our next pastor was Bro. Howard, now in Galveston, Texas. He was a student of Howard College at the time he accepted the call to this church. His pastorate continued eight or ten years. Many, very many, were added to the church during his ministry—we trust such as should be saved. Many of our children were brought into the fold, for which we thank God—to him be all the glory. Bro. H. left us about the time the war ended—leaving all its demoralizing effects. Our church as well as our homes felt its influence. Our church was closed one or two years and used as a hospital, and very much abused.

After this, the services of Brother Wright were procured for one Sabbath in the month. He had much to discourage him—the members had grown so indifferent to all religious services—that it was a rare thing that enough of them could be called together at conference meeting to form a quorum. Bro. Wright's health, always poor, grew worse until he had to give up the church after laboring two years—faithfully preaching the word in his own peculiarly eloquent and effective style.

Again we were without a pastor and with only two or three male members. Many had died, or moved away, leaving us, numerically, very weak, but God put it into the hearts of some of the female members to in-

terest themselves in trying to procure another minister. After failing many times, they wrote to Bro. Sumner, of Marion, asking him to recommend some young man whom he thought we could get to take charge of our church. He replied, advising us to call Bro. L. M. Stone, then a student of Howard College. We did so. He accepted for the three vacation months, expecting to return to college in the fall, but our church was so destitute, he was prevailed on to remain and fill the pulpit two Sabbaths in each month. He preached for us three years, and although a very young man, he gave full satisfaction as a minister and pastor, and was esteemed highly by the entire community. His labors were signally blessed—eighteen or twenty were added to the church at one time. In the winter of '72 he resigned and Bro. Foster was called to preach once a month. He labored under very great disadvantages during his stay, which was only one year.

And lastly, Bro. White was called to preach only one Sabbath in each month. Bro. White is a fine speaker, an humble Christian, and a faithful pastor. The church was in a sad condition when he took charge of it. This is his second year with us. I have been a member of this church about thirty years, and have never in all those years, known it to be so weak as it is now. We have a neat church building; but shall I tell it? our membership does not exceed fifty, and not fifteen of these are regular in attendance, and only four or five male members—in truth the last spark of vitality seems ready to die out. Pray for us, my brethren, that our once prosperous church may again be revived, and that God will cause our church yet to become "like a city set on a hill," where his Gospel shall be proclaimed every Sabbath and many be added to it, who shall take the place of the faithful whom he has called to go up higher.

Yours in Christ,  
AN OLD MEMBER.

#### "Quit You Like Men."

This text is the battle-cry of all Christians. It tells men plainly what to do; it is the keynote to the life of Christ. "Quit you like men." Men cannot be angels, because these are glorious beings in heaven; they cannot be brutes, because that would degrade them. They are not required to acquit themselves like angels, because that were impossible, nor like brutes, because brutes are not morally responsible. They are strictly enjoined to acquit themselves like men. "When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things," is the language of the Apostle. In other words he acquitted himself like a man. There is nothing childish in the character of Paul, but a noble type of Christian manhood. There is no sickly sentimentalism in his letters to the churches; he addressed them as men and in a many way gave them counsel and instruction and when necessary he rebuked them.

"Quit you like men." These words deserve to be considered carefully by all Christians. Men ought to read the Scriptures more thoroughly and use judgment in all their religious arguments and be manly in all their religious efforts. They should develop the same manliness of character in matters of religion that they do in the other relations of life. It seems to me we fail to do this in some of our efforts and in much of our literature.

Christians should be charitable to one another, fix their allegiance on God, and tune their souls to accord with Christ. They must stand firm in all manly works, drawing strength from the Saviour. The time will come to all when they need help from above. If they have been steadfast and faithful in the good work set them to do and acquitted themselves like men, the needed help will come and cheer them. There are times when hardships almost crush men, and when temptations beset them sorely, but they must fight against them, resist them with all their might, be men, and the kingdom of heaven will at last be opened to them. The Christian life is an earnest, real, practical, manly thing, and there is no more place in it for sickly sentimentalism, or childish weakness, than there is in any other department of life.

where our best efforts are required in the struggle for peace.

Men must not be led by false dogmas. They must cast off all superstitions, and search deeply after truth. They must be as men as possible like the angels who did the will and love to do it.

Men must not be daunted by hardships and trials, they must bear up bravely under them and endure hardness like good soldiers. If they do so and seek strength from heaven it will be granted them and the Spirit will come and be them. If men will humbly trust God and obey his divine commands nothing can hurt them, nor evil speaking do them harm. The Apostle has plainly told us how to serve our Master in the simple line, "Quit you like men." I see no reason why we should not manifest our manhood in matters of religion as well as in other interests of life importance.

In every Christian enterprise we ought to conduct ourselves like men. In our attempts at the development of churches in all their various interests we should exercise the same manly consideration and prudence and tact that we do in our endeavors to develop societies in other departments of life. When we prepare literature for Sabbath schools intended to teach children the truth as it is in Christ, let us bring to bear upon it the practical common sense that governs us when we would teach them anything else, and not fill our papers and tracts and books with stories manufactured for the occasion, that belied the truth, that frequently contain error, and tend to create in the mind an appetite for trashy novels rather than to impress solemn truth. I have read some Sunday school stories that did not contain much Gospel truth, and some Sunday school songs that had in them no religious sentiment of any kind.

If we would endow our educational institutions and free them from debt, establish a paper in Alabama, or evangelize the State, let us not change interests with the same manly spirit that manifests itself in the ordinary pursuits of life.

If we attempt anything in connection with the Centennial movement now agitating the nation, we must regard the injunction of the Apostle "Quit you like men." In this movement what will be our purpose? Simply to secure a certain amount of money for a specified purpose. How can this be accomplished will be the question to be solved. It is said there are eighty thousand Baptists in Alabama. How can they be induced to contribute one hundred thousand or two hundred thousand dollars? If we are to engage in this movement, the first manly thing to be done is—brethren all over the State must confer with each other and devise the best plan by which to solve this question, and then unite and push it to a successful issue. If we accomplish anything worth the effort, it will require the strength of the denomination united.

It seems to me, the most manly thing that Baptists in Alabama could do just now, is to unite in support of the interests that God has committed to their care. "They helped every one his neighbor, and every one said to his brother be of good courage," Isa. 41:6. This was spoken of an idolatrous people, when threatened by a great Power that was to result in the liberation of the Jews. They were uniting for self-defense against Cyrus, who was the terror of that day. The prophet draws a vivid picture of the means employed to avert the danger threatened. We must commend the course of that people, in that it shows the mutual dependencies of men. An important work was to be accomplished and they "helped every one his neighbor." Paul likened the church to a human body. No one member could do without the assistance of the others, and thus makes clear the necessity of Christian union. When any people have a great work to do, that requires the united efforts of them all, it is manly for every one to help his neighbor, and for every one to say to his brother "be of good courage." Their interdependencies might be made manifest by considering any relationship in life—in commerce between nations—in trade—in government, and in religion as well.

Once, at midday, Diogenes went through the streets, lantern in hand as if searching for something. A citizen asked him for what he was seeking; and he replied, "A man."

He said he had found children in Sparta, and women in Athens; but a man he had never seen. A harsh judgment of his fellows. He would not need his lantern in Alabama. There are good men and true—men of God amongst us. Men who can devise wise measures, and suggest practical methods; who can lead the hosts of God's people to the successful accomplishment of grand undertakings. All that is necessary, is for them to unite their strength and combine their efforts. Let every one help his neighbor, and every one say to his brother be of good courage. Brethren, there is a heavy responsibility upon you to whom God has given talents and influence and power. A great work has been assigned the Baptists of Alabama. You are their leaders. "Quit you like men."

W. C. CLEVELAND.

#### Ministers.

These are not the sort of creatures that some people think they are or would have them be. Like other men who have the common frailties of humanity, and also who have a sense of honor and self respect, will ministers generally be found. I have known a number of ministers of various intellectual attainments, and the most of them, if not quite all, were men of fine feelings and good sense, with more or less sensitiveness in matters involving pride and honor. Therefore, to become competing applicants and rival solicitors for pastorates, is incompatible with my knowledge of ministers. (Things do not look alike from both sides.) Hence I will suggest that the "thirty offers" for a pastorate were from reasonable and justifiable grounds. That church had advertised in two widely circulated papers for ministers who could be induced to change their pastorate with open correspondence with said church. From this card in two papers, I presume several considered it in keeping with their high calling to write to the church that they might change their fields of labor if circumstances favored it. Others were written to directly or indirectly on the subject. And to do justice to our Southern preachers, men of pride and dignity, I would say that these considerations elicited nearly all of those "thirty offers."

AN EXTRA.

#### Tennessee Correspondence.

Dear Brother Winkler: News in Tennessee is about like it is in other States. A little rain and then sunshine, and then a little more rain. One day we complain of the wet streets and mud, and another of the wind and dust, I have therefore come to the conclusion that men are rather hard to please.

But just now we have great reason to be glad and to even rejoice greatly, and I do rejoice. A week ago Dr. Jones began meetings every night in the 1st Baptist church—from the very beginning there were indications of good, and not many days passed until souls were rejoicing in faith in Jesus. Soon prayer-meetings began in the afternoon, and very soon many of the ladies of the church were able to rise in prayer-meetings and request prayer for their friends. Last Saturday night seven were approved for baptism, among them Dr. Jones' daughter, and Sunday night six were baptized. Last night six others rose in the congregation testifying that they had also found a Savior precious. Also quite a number rose in the congregation asking the prayers of Christians.

We have moved from the basement to the audience room up stairs, and that was well filled last night. At the close of the service last night the church solemnly renewed their covenant, to pray all this week for increased blessings.

The good work has extended to our little Mission church. Sunday afternoon the Sunday School was turned into a prayer-meeting, and several of our pupils rose asking the prayers of the teachers and Christians, and several have professed faith in Jesus. We are all worshipping together at the 1st church every night, and all hold our separate services on the Sabbath.

Brother Nelson is doing well, as usual, in Edgefield. They have their new church about complete, and will be ready to dedicate it at our convention here in April. All of us who saw your notice of the meeting of the convention were glad to know you expected to be here.

Yours, A. D. PHILLIPS.

Nashville, Tenn., March 30, 1875.

#### New York Correspondence.

Dear Brother Winkler: I wrote you a few days since that I thought the hunger for sensation was having a sad effect on the morals and religion of this great city. After a visit here of some two months, I feel that the desire is also contagious, that if I should remain in this atmosphere, I would, ere long, become a confirmed sensationist. A few days since, while planning for a return to my home in the Sunny South, my friends said it would not do to go home without a visit to Brooklyn, that I might see the men and women engaged in this dirty slander suit, as well as the eminent counsel who were employed in the case. One gave me a ticket, another had a "friend at court," and gave me a letter of introduction to a party that would see me cared for. So on the 24th, in the midst of a violent snow storm, I made my way to Brooklyn City Hall and the court room. So great is the interest felt in this slander suit, that although the trial commences at 11 o'clock, at half past nine a crowd of people were in line at the door awaiting its opening that they might obtain seats, and hundreds having tickets go away disappointed. By the aid of the friend I obtained a seat and for near four hours listened to Fullerton cross examine Bessie Turner and others. And while this great attorney was plying her with his questions, some of which were so indelicate, that I wondered that all did not blush for very shame, but I neither felt nor saw a blush, so demoralizing are these scenes. Judge Neilson presides, and his rulings are considered quite impartial. The room was crowded, but good order was kept by the police. Just over the Judge's seat I observed an old-fashioned scale beam, indicating that equal and impartial justice was dispensed there, and as there was an equal amount of gold on each end of the beam it stood perfectly balanced, had there been gold on one end and nothing but truth on the other end, it might not have stood so equally poised. I took a good look at Mr. Beecher with his grey locks, and found a desire rising in my heart that notwithstanding his erratic course, he might be found innocent of the base charges made against him. The cause of religion in the mean time, is suffering from wounds made by its professed friends. It has been suggested to me that this trial may prove a blessing; that it may act like a thunder storm; that thus a healthier atmosphere may be produced in the religious world. God grant that it may be so, "He can make the wrath of man to praise him." I fear many of the witnesses in this suit cannot say with the eminent French philosopher and statesman, Turgot, when he was pressed by seeming friends to assume a false position, "I cannot wear a mask all my life to be dropped before God in eternity." I intended to describe the hated or notorious persons engaged in this suit, but this letter is perhaps too lengthy already.

Providence permitting, I will change my base early in April. You will please mail my paper after April 1st, to care of Rev. W. M. Jordan, New Albany, Indiana.

Yours fraternally,

J. B. FRIQUET, SEN.

New York, March 25, 1875.

#### Our Mobile Letter.

Bro. Editor: I have been watching for sometime for something from Mobile in the Baptist, but in vain. I feel we have not treated you well, and propose to give you a line occasionally. Brother Crampton—or "his cousin"—don't know which, says write "something any how," and I take him at his word.

Elder Graves met with some success in his recent visit to St. Francis street church, as a result Brother Lowry baptized some twenty odd candidates. Brethren Curry and Coleman, of Broad and Palmetto street churches carried on meetings in their respective churches for some days after Brother Graves left. Brother Curry has baptized sixteen, and Bro. Coleman several. Our pastors did not enter zealously into all the plans of Elder Graves, seeming to fear they might push some into their churches who were not really prepared to enter. Whilst Brother Graves had "full swing" to do as he deemed best, this holding back of pastors prevented, possibly, the larger success in numbers, which Brother Crampton says is not evidence of real success.

Dr. Tupper was with St. Francis street brethren last Sabbath. He did not go away "loaded" down with contributions, but got something from each church—our churches claimed to be very poor, and the Doctor said he had heard something of that sort at other places. M. G. H.

Mobile, March 30, 1875.

"A Minister's, a Deacon's Meeting" was held at Village Springs, Blount county, Ala., embracing the 2nd Sabbath in March. Owing to bad weather, the congregations were not large, but yet it was a profitable meeting. Subjects of great importance were discussed, and as this is a new field for Baptists, we trust much good will be the result. Until about two years ago, we had no Churches in those regions, but J. M. Thomas and G. T. Lee have been preaching with great acceptance in these mountain regions, and the result has been very encouraging; we now have several new churches as the result of their labors. Bro. Bailey, the Sunday School and State Evangelist, was with us and added no little to the interest of the occasion. Everybody is pleased with the selection the Sunday School Board has made.

On the third Sabbath and day before in May next, will be held another Ministers' and Deacons' Meeting at Salem church, Jefferson county, when the following subjects will be discussed:

1. Earnest and continued activity essential to church prosperity; by G. T. Lee.
2. Evidences of Christian character; by J. Johnson.
3. The importance of searching the Scriptures; by James Nabors.
4. The Sunday School—who should attend it? by W. J. Lee.

W. T. CARTER, Sec'y.

#### Romish Falsehood and Violence.

##### ABDUCTION OF A BAPTIST GIRL.

To the Editor of the Examiner and Chronicle: As an illustration of the persecution to which converts from the Roman Catholic Church are subjected, and the questionable means employed to retain them in her communion, I would lay before your readers an account of the recent abduction of a member of the Sixteenth Baptist Church in this city.

One year ago an intelligent and prepossessing girl, 16 years of age, named Teresa —, united by baptism with the Sixteenth Church. She had been brought up in the religion of her parents, who were Roman Catholics, although some little time before their death they had renounced their religion and become Protestants. The action of Teresa in uniting with a Protestant church aroused the bitter anger of her relatives, who made constant efforts to induce her to leave the family with whom she was employed, and making her home with them, to return to Mother Church. Every entreaty and subterfuge failed, however, until a few days since, when by a wicked falsehood they were enabled to get her once more in their power. Her aunt, who claims that her mother committed her into her care, came to her home, and with strong emotions, informed her that her uncle, to whom she was somewhat attached, and who alone had ever showed her any kindness, was dead, that he was to be buried the next day, and implored her to come and see his face for the last time. The truthfulness of her story and the sincerity of her grief seemed to be confirmed by several of her friends who stood weeping at the door.

Teresa, who could not think they would deceive her on so solemn a matter, went the next day to her uncle's home in Fordham, to find that she was to be held a close prisoner until she should renounce her faith and return to the Catholic Church. Her outer clothing was taken from her and looked up, her every movement was watched, and the most violent threats were uttered if she attempted to escape, and for three days she was held a fast prisoner. To her question, "Why did you tell me such a lie about my uncle's death?" the aunt replied, "Because the priest told me it was no harm to tell a lie to save your soul. Your father and mother are in hell, and if I can save you by telling a lie, I will do it." On the first day of her imprisonment the priest was sent for, who, when he came, tried to persuade Teresa to return to the Catholic Church. "Have you been lately to confession?" he asked. She answered, "No, sir, I have learned to confess to Christ alone." "But," he continued, "Christ will not hear such as you, he only hears the priests, and you must confess to them." Her answer was simple: "I read that there is one mediator between God and man, the man Christ Jesus." Shortly after the priest left her.

In the mean time the friends of Teresa were anxiously endeavoring to

discover where she was. Through a source which it would not be wise perhaps to reveal, they learned not only that she was detained a prisoner at her aunt's house, but also that they proposed soon to place her in some convent, and what her friends would do must be done very quickly. When her friends had received this information, they immediately sent out a writ of *habeas corpus*, and in a few hours afterwards they were in Fordham, that Catholic stronghold, the seat of St. John's College, and in near proximity to the rectory, and had served the writ upon her jailor.

The rage of the aunt, who had herself thus outwitted, and her previous dislike from the fact that she cannot be divorced, and her violent passions and need of domestication, she endeavored to prevent her niece from leaving. Throwing her in a corner, and planting herself between Teresa and the officer, she defied the law. When she saw that resistance was useless, and that the girl must go, she refused to give her a shag for her feet, a shawl for her back, or a hat for her head. These, however, were obtained by the officer, and she started on her way home. The violence of the aunt in that stormy scene was in strange contrast with the simple faith of the prisoner. As she stood by the side of her pastor, she said, "I prayed this morning that you might come to-day, and I have been expecting you every hour." Her friends took her away none too soon to save her from the living death of a convent life, and a happier girl never trod the pavements of this city than she on her return.

When the writ was called in the Supreme Court, her relatives, for wise reasons, made no appearance, and the case was dismissed. Teresa will now choose her own guardian, and we hope in the future be free from the fear of being returned into the arms of Mother Church.

D. R. JUTTEN.

New York, March, 1875.

#### A Great Idol.

A recent traveller in Japan gives the following interesting account of the most honored of the Japanese gods:

This ride brought us within a short distance of the object of our trip, namely, a sight of Daibutsu, the largest and most famous of the many gods of Japan.

This idol is in the midst of a plain once the site of a large city. Now it is surrounded only by a thin grove of trees, which have outlived the more perishable temples and shrines once included in these sacred grounds, and of the city only the small, straggling village of Kamakura remains. The approach to the statue is by a broad walk of flagstones, and I almost dreaded the moment when it would be in full view, for fear of a disappointment with regard to its wonders, of which I had heard so much. But a single glance dispelled this idea, for its size and grandeur were far beyond what I had pictured in my mind—Daibutsu, meaning the "Great Buddha," is about 70 feet in height, entirely of bronze, and represents the god in his usual state of profound repose, sitting cross-legged, the eyes closed, the hands clasped with the thumb nails meeting. It rests upon a stone foundation, and in front of it, upon a stone altar, are two large bronze vases, each containing blossoms and leaves of the lotus, a sacred plant of the Buddhists, perfectly carved in bronze, and in front of both is the inevitable cash-box. Climbing up the folds of the god's garment, which form safe footholds for some distance, we sat down on his immense thumbs, and some idea may be formed of the size of this statue by the fact that three grown persons can sit comfortably on one thumb, between its end and second joint. This majestic idol, perfect in its proportions and sublime in its expression of an eternity of repose, was placed in its present position many centuries ago—so many that the exact date of its erection is unknown. Two wire-guarded windows are cut in the back near the shoulders, and a door cut on one side admits visitors. Here we found a good-sized room with images of various saints on two rough altars, and incense burning before them. Cut in the woodwork of the altars and written in Japanese ink anywhere and everywhere about this interior of the statue were innumerable names and addresses of visitors, most of them, I regret to say, of our own countrymen. This name-writing propensity of Americans never appeared to me more obnoxious than on this occasion, when I saw an object that had been revered by generations of people deconstructed by the puerile vanity of travelers. We took jiuikshas back to a tea-house in Kamakura, where we had a substantial lunch. Then retracing the road previously traveled we had another pleasant drive over the sea beach, the waves now dashing over the legs of our coolies, and sending refreshing showers of spray into our faces. Children entirely naked ran after us, begging for "tempos" in such a winning manner that we would have found it hard to resist them, if we had wished to do so, for their requests were always prefaced by charming little courtesies and the salutation "Ohayo," or "Good morning."



## Alabama Baptist.

E. T. WINKLER, EDITOR.  
J. D. RENTFROE, ASSOCIATE.

MARION, ALA.

Tuesday, April 13th, 1875.

## The Little Flock.

The scanty numbers of Christ's disciples will of course be lamented by all who are interested, either in the success of the Redeemer's cause, or the welfare of their race. But there is nothing in this painful circumstance to disturb our faith in God. For it arises from the free agency of men—from the abuse of human liberty—and human liberty is a condition indispensable to the existence of any virtue or religion in the world. If you would me to do an act of duty that is not obedience, if you force me to bow before the altar of the Holy One, that yielding to constraint is not an act of worship. If, on the contrary, as a spirit, I am to honor the Father of spirits, I must be free, either to give to it withhold the tribute claimed by his shrine, free either to choose or reject the heavenly grace he offers, free either to heed or slight the sanctifying truth he reveals.

Hence the opposition of many to the Gospel in the Apostles' time and now. God cannot and will not have our constrained service. He holds back his omnipotence from the realm of reason and conscience. He maintains the moral liberty of man. Whatever the creeds and confessions of earth may say, the King of heaven wants none and will have none as his subjects but those who give him their hearts. And even thus the worldly multitude, whom he leaves undisturbed among their possessions and their iniquities, do against their will proclaim the moral grandeur of God.

It is not because the Bible is obscure that they reject the truth. Nature also publishes to them a God. The heavens declare his glory and the earth abounds with the treasures of his goodness. Even the legends of idolaters retain the fundamental doctrines of the Divine Unity, of incarnation and sacrifice and immortality. Broadcast around us is light enough to save, and enthroned above is power enough to conquer—but God will have none who do not choose him as their portion, and therefore the saved are few.

Another circumstance may also be added; and that is that the Revelation we have is suited precisely to our condition, as free agents. Even its evidences and its truths are not forced upon our acceptance. They correspond to our state of mind. They are parables which we may understand if we will, or which we need not understand unless we choose. We have ears but we need not hear; we have eyes but we need not see; we have understanding but we need not comprehend. That heaven which charms David into a solemn rapture of devotion, may yield to the carnal poet only its moonlight and the glitter of its stars. Those high altars will still burn on, those shining witnesses will still testify whether you greet them with the music of the revel or with hallowed and responsive fire.

So in the higher sphere of inspiration there is no compulsion put upon the intellect. Wisdom is justified of her children. A man may believe or disbelieve according to his state of mind. To the one the Messiah of the Prophets may appear as a secular prince, to another as the Lord our Righteousness. To the one the living and present Christ may seem a deceiver or a disturber of the public peace, to another he may be a teacher sent from God, a Savior who gives repentance and remission of sins. To the one the word of truth may be a dead letter; to another a living spirit. The word was hidden by Christ from those who stood prepared to reject it. And, for the like merciful or majestic reason it is hidden now. Have you a heart averse to the Lord's will? He holds you aloof. He does no mighty work within you because of your unbelief.

Such are the reasons for the small number of Christ's disciples. And so far from throwing contempt upon Christianity, the circumstances of the case approve the wisdom and the holiness of its author. If Christianity was a despotic yoke for the unwilling or a pretentious name for the unwary, no doubt the world would be Christians. The case is otherwise, because we become Christians from choice. And hence we can explain our numbers by quoting the familiar stanza of Juvenal, giving it, however, a deeper meaning:

"Look round the habitable world, how few know their own good, and knowing it, pursue it."  
It is not on account of the worthlessness of the gospel, or its want of evidence, but on account of its holiness that the natural man rejects it. And the rejection condemns not the Gospel, but the man. "The words that I speak unto you, the same shall judge you at the last day."

## The Power of Faith.

Consider the power of faith. This is shown by facts abundant and incontrovertible. The Christianity now in the world is the result and evidence of faith. Wherever a Christian nation appears, wherever a Christian assembly worships God, they show the successful operations of that principle by which unseen and eternal things become the ends of life. The martyrs and confessors of past ages—an illustrious line—are the mere exponents of this principle. What was the cause of the singular change in Moses' fortunes? What made him so insensible to the objects of a world's idolatry? The mere power of faith. The pride of life, the pomp, the elation, the glory which influence the carnal heart with such wild passions, which cause the soul of youth to burn with hope so ardent, appealed to him, but by faith he refused to be called the son of Pharaoh's daughter. The pleasures of life lay around him, the objects which the lusts of the flesh recognized with idolatrous devotion lay at his hand, but he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. The wealth of a king's palace in one of earth's oldest and richest empires, was his heritage as the adopted member of the royal line, and he could feed the lust of the eye with uncounted gold, but he preferred the reproach of Christ to all the treasures of Egypt. And when afterward we see him stand and brave the terrors of the Egyptian despot—the only true and fearless man in a nation, let us not attribute his courage to natural principles, but to the heavenly fire that was kindled at Horeb. A light brighter than the pillar of the Arabian desert guided his grand career.

The same spirit is ours, as the children of the Almighty. There is no reason why he should do more for God in his ampler sphere than we should do in ours. We are not to be guided by the senses, nor to be controlled by the frivolities of life, nor to be daunted by human respect, but to mould our histories according to our relationship with heaven, to yield to the promptings of a divine Spirit, and to act for God and eternity. And O, this will indeed be the effect of the eternal word, if we receive its revelations, in faith. What new views and impulses possess the soul when it has embraced the gospel. Can we look on the dying Savior, the Son of God, the brightness of the Father's glory, Maker of worlds, nailed to the cross, and not realize how precious our souls are, how noble are the destinies, how far beyond all human thought are the glories reserved for us if we share in the benefit of that sacrifice? O, how can I—who may say without irreverence, that God and his Son are mine—how can I content myself with temporal aims, how can I consent to be a mere servant of the world! Or can we follow, in the rapt visions of faith can we follow the path of an ascending Savior, and not feel a thrill of strong, rapturous devotion in our souls. O what a word he speaks, when he says: I go up to my Father and your Father, my God and your God! It is the Captain of salvation, it is the Head of the church, it is our Savior, who rises to the abodes of light and takes possession of them in the name of his people. Christians, you need scarce be told to set your affections on things above, when such a spectacle is before you. Let your souls anticipate that eternity which is the true sphere of their expansion. See, the hand of Jesus, as it lifts heaven's bars of massy light. See the angels cast their crowns before your Prince. See him assume the throne of heaven; and if your eyes can bear the pure and splendid light, see the mansions prepared for you and the seats reserved for you there. Be assured that your faith will return from the scene with the calm strength of a principle and the buoyant energy of a passion. You will be ready not to do your duties only, but to bear reproaches—to encounter sufferings. The love of Jesus and the rewards of eternity will combine into such a motive as will bear down everything before them. You, yourself, the weakest among you, will be an illustration of the truth that "Whoever is born of God overcometh the world, that this is the victory that overcometh the world, even our faith."

We should see to it that our families are supplied with at least one religious paper; and if but one, let that be the ALABAMA BAPTIST.

## Catholicism.

We are not among those who are afraid of Romanism. Yet we are well convinced that it ought to be watched. Of the Catholics who come to this country from abroad, many become either indifferent to that Church, or else hostile to it. And their children are still less under the influence of the traditions of the hierarchy. Hence the persistent efforts of the priests to break up the public school system. In those places of daily and friendly association with Protestants, religious liberty is inculcated and imbibed without the help of teachers.

The evils that once were apprehended from the immense Irish immigration, no longer threaten the Protestantism of the republic. For a larger tide of population is now pouring in upon us from Northern Europe. And the Germans are more averse to political Romanism—the only kind we have to dread—than ever before, since the days of the religious wars. We have just the one point to guard at present—the public schools. Catholicism unsupported by the public treasury—slowly but surely dies out.

## Literary Notices.

*The Baptist*, edited by Rev. J. Stratton Paulin and Miss Laura W. Williams. Published monthly in the interest of the Midway Baptist Sunday School Society. Terms, 15 cents for six months. Postage, 5 cents.

This valuable little monthly for April has reached us. It appears now as an eight-page paper, and is printed on a new press, which was presented by its friends. Full of valuable and interesting reading. May it do a good work!

We are indebted to our contemporary for the following kindly notice: "The Alabama Baptist stands in the front rank of our denominational papers. Every Baptist in the State owes it to himself and family, to subscribe for it. Single articles from brethren Winkler, Teague and Renfro are often worth the price of the paper for a year, and the Sunday School Department, edited by Bro. Gwin, is unsurpassed."

The reading matter is good and the paper presents a very neat appearance.

## Field Notes.

A destructive fire is reported in Atlanta, Ga., on April 1st. The loss is estimated at \$50,000.—Dr. Boyce is busily engaged upon the endowment of the Theological Seminary. He is encouraged. He is canvassing among the citizens of Louisville for a Library Fund—having been invited by a large number of citizens, irrespective of creed, to address them publicly upon the subject.—Pentecost's open communion church in Brooklyn has turned out, as we expected, a failure. Pastor Pentecost is now willing to join the Pedobaptists. He ought to have done it long ago.—We have been requested to attend the Sunday School Mass Meeting and Institute to be held at Millersville, Ga., on the Tuesday and Wednesday (April 20th and 21st) preceding the meeting of the State Convention. We should be glad to attend were it practicable. Some of the leading S. S. men will be present. The singing will be conducted by Rev. L. B. Fish. It will be a good meeting.—Bro. J. B. Appleton writes from Collinsville, Ala.: "I have a peculiar love for the ALABAMA BAPTIST. I had long been accustomed to see the name of the Editor-in-Chief in print, and when I saw him for the first time on the floor of the Convention and heard his eloquent words on the condition of my native State, I felt that we were indeed brothers. The venerable Teague no one can leave without being impressed that he has been brought in contact with a great mind. Bro. Renfro was one of the three who laid their hands upon me in ordination and his clarion notes have intensified and enlivened listening crowds along these valleys and on the mountains. I admire, nay, I love the editors of the BAPTIST. I love the cause they advocate, and I love the seasons of refreshing the paper never fails to bring. May the Lord bless you and strengthen you for the labors of the ensuing year.—Bro. J. M. Smith, one of our subscribers at Memphis, Tenn., writes: "Your paper is a treasure to us, and should have the hearty support of Alabama Baptists."—Bro. L. M. Stone writes from Meridian, Miss.: "I am highly delighted with the paper, and regard it one of God's instruments in the State for untold good."

—They make 30,000 paper barrels per diem at Decatur, Ind.

## Pastoral Authority and Prerogatives.

We once heard an Ex-Chancellor, remark that a Pastor had no more authority than a common lay member, except to preach. A distinguished minister, in the chair at the time, replied by quoting: "Remember them that have the rule over you, who have spoken unto you the word of God: whose faith follow." Heb. 13:7. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you." 13:17. "Salute all them that have the rule over you." 13:24. "If a man know not how to rule his own house, how shall he take care of the house of God?" 1 Tim. 5. "Let the elders that rule well, be esteemed worthy of double honor." 1 Tim. 5:7. These, or a part of them.

There are other relations referred to. It sometimes becomes the duty of elders to rebuke. "Reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 1:2. "Rebuke them sharply, that they be sound in the faith." Tit. 1:13. Per contra: "Rebuke not an elder, but entreat him as a father." 1 Tim. 5:1. This however refers rather to elderly men in general.

The executive authority resides in the church as a whole, in the last resort. The pastor, or pastors, are to preside over their deliberations. In general, they are described as overseers. They are to have obedience to the instructions they give in accordance with the word of God.

Nevertheless, in point of fact, they are not always found to receive honor, much less "double honor." Jealousy of democratic rights sometimes degenerates into licentiousness, and contempt of rightful authority. If a pastor cannot, on whatever account, be honored, as the Scriptures require, he ought to give up his place, that the word of God be not contemned in him. E. B. T.

## Communications.

## A Plea for the Baptist.

Bro. Editor: I am truly gratified to see that the BAPTIST has entered its second year with flattering prospects of continued prosperity. There is no sound reason why the Baptists of the State should not make it just such a paper as every minister and church member needs. I mean no flattery when I say, that it has an editorial corps, that will compare favorably with that of any other paper, political or religious, a fact clearly demonstrated by the well written and suggestive editorials which appear every week. But good editors cannot long maintain even as good an enterprise as this; unless their productions meet the eyes of those for whom they are intended, they will be like the fragrance of the rarest flower wasted on the desert air. A duty devolves upon every reader of the paper to show his appreciation of its merits by using every laudable effort for its wider circulation. My ministering brethren, we should not rest satisfied until the BAPTIST is more or less read by all of our churches. Preaching will then become an easier and more pleasant task, and we can then rejoice together over the prosperity of our loved Zion, or sympathize with each other in our distresses. It is true, times are hard, but it is wise to starve our minds by losing the rich repasts furnished each week by self-sacrificing brethren, who perhaps, rob others that they may enrich their readers?

Materialism, that doctrine, which dishonors God, degrades man and destroys the soul, is gaining a foothold in some of our churches, and we must speak often to one another through some medium, and let that be the BAPTIST. Let us labor for its prosperity and generations to come will feel the influence of the little ripple caused by our action, however humble the tribute we may bring. David says of Jerusalem: "They shall prosper that love thee." Bro. Crumpton says the same of those who love their paper, pay for it and read it.

J. B. APPLETON.  
Collinsville, Ala., April 2d, 1875.

## Seed Broadcast.

Brother Editor: In your excellent paper of the 8th, I see a communication from Brother Sampey, in reference to an old Presiding Elder, who had preached for them at Ramer, Ala., in which there is so much truth that I must allude to it. Now, I am not surprised that he made such a mistake in what he said about the Baptists, when he declared that he could recollect when they had no Sabbath Schools, Missionaries or Colleges, for I think a man of that age is subject to such an error, especially

as we are told, that of a man and twice a child, and if a old adage be true, surely a man at his second childhood. Another evidence of this fact is, his statement of his own greatness, for certain no one would sound his own praise so loud, or to use a common phrase, blow his own horn without being his dotage.

But while he has used the truth so far on this point in his illustration of the different denominations, by the manner of stating, he has spoken so correctly that is of his own, that I must give my assent to it. Well may he say they sow broadcast, so much so, that they take in all without any regard to change of heart, just so the applicants say they intend to lead different lives, and this is the reason that a number fall, they are converted but not regenerated; hence they sow broadcast—that there is no distinction between what they call the church, and the world.

This was clearly demonstrated not long since in my section. There was a man who got into a difficulty, caused by the demon alcohol, and in about two weeks presented himself to them, that is the Presiding Elder's people, for membership, and was received, and the preacher admitting him, told me that he did not say that he had gotten religion, rather thought otherwise, but that his intentions were different. Will may the Presiding Elder say they take them in broadcast.

I do not know who the one referred to is, but he has reflected so much of their proceedings, that I must exclaim, truth, Lord.

READER.

## Seminary Commencement.

It is possible that some brethren on their way to the meeting of the Southern Baptist Convention in Charleston, may find it pleasant to stop in Greenville and be present at the closing exercises of the Seminary, which take place May 1st, 2d, and 3d, the Convention convening on the 6th.

In the hope that this may be the case, arrangements have been made for return-tickets on the Air Line Railway (from Charlotte to Atlanta) so that the additional cost to a visitor coming by Charlotte, will be only six dollars, and to one coming by Atlanta, only eight dollars. We therefore cordially invite all brethren, who may find it possible to attend our closing exercises, and accept our hospitality during their stay. We shall be obliged to the brethren who purpose coming if they will write beforehand their purpose to some member of the Faculty.

On behalf of the Faculty,  
JOHN A. BROADUS.  
Greenville, S. C., March 26, 1875.

## Anniversary Meetings.

Entertainment will be provided for all accredited members of the Societies and delegates from the churches, who may be in attendance upon the meetings of the approaching Anniversaries. Cards of introduction will be furnished to those who apply, enclosing stamp, on or before May 1st, to the Chairman of the Committee, Rev. J. G. Walker, 554 North Fortieth St., Phila.

Several hotels will furnish board at the following reduced rates:

PER DAY.  
Colonnade, Fifteenth and Chestnut... \$3.00  
Grand Hotel, Ninth and Chestnut... 3.00  
St. Cloud, Arch above Seventh... 2.50  
Bingham, Eleventh and Market... 2.50  
Washington, Chestnut above Seventh... 2.50  
Merchants, Fourth below Arch... 2.50

Certificates, entitling delegates to these reduced rates, will be furnished by the Committee during the sessions.

## Incidents and Anecdotes.

When Lady Huntingdon became the subject of divine grace, her change of mind was soon observed by her exalted associates, who endeavored in vain to turn her aside from the path she had chosen. One day at court, the then Prince of Wales asked Lady Charlotte E—, "Where is my Lady Huntingdon, that she is so seldom here?" The lady of fashion replied with a sneer, "I suppose praying with her beggars." The Prince shook his head, and said, "Lady Charlotte, when I am dying I think I shall be happy to seize the skirt of Lady Huntingdon's mantle, to carry me with her up to heaven."

Dr. Cotton Mather was remarkable for his sweetness of temper. He took some interest in the political concerns of his country, and on this account, as well as because he faithfully reproved iniquity, he had many enemies. Many abusive letters were sent to him, all of which he tied up in a packet, and wrote upon the cover: "Libels—Father, forgive them."

Voltaire said he "was living in the twilight of Christianity." So he was, but it was the twilight of the morning.

Louis IX., of France, was found instructing a poor kitchen boy, and be-

ing asked why he did so, replied:—"The meanest person hath a soul as precious as my own, and bought with the same blood of Jesus Christ."

Mr. Burkitt Muskins, in his journal, said that some people would never have had a share in his prayers, but for the injuries they had done him.

Enclid, a disciple of Socrates, having offended his brother, the brother cried out in a rage: "Let me die, if I am not revenged on you one time or other." To whom Enclid replied, "And let me die, if I do not soften you by my kindness, and make you love me as well as ever." What a reproof to unforgiving professors of Christianity.

"I have taken much pains," says the learned Selden, "to know everything that was esteemed worth knowing amongst men; but with all my disquisitions and reading, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul: 'It is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners'—to this I cleave, and herein I find rest."

Controversy may be sometimes needful; but the love of disputation is a serious evil. Luther, who contended earnestly for the truth, used to pray: "From a vainglorious Doctor, a contentious pastor and nice questions, O Lord, deliver his church!"

When Dr. Swift was arguing one day with great coolness, with a gentleman who had become exceedingly warm in the dispute, one of the company asked him how he could keep his temper so well. "The reason is," replied the Dr., "I have truth on my side."

Luther relates concerning one Stappetus, a German divine, that he acknowledged that before he came to understand the free and powerful grace of Christ, he resolved and vowed a hundred times against one particular sin; yet could never get power over it, nor his heart purified from it, till he came to see that he trusted too much to his own resolutions, and too little to Jesus Christ; but when his faith had engaged against his sin, he obtained the victory!

Erasmus, whose life was rather that of a scholar than a monk, strongly resisted the call of the Prior of the Convent at Stein, and in defending his mode of life writes thus: "I have lived," says he, "among sober people, attached to my studies, which have preserved me from many sins. I have conversed with persons who had a true love of Christianity, and from whose conversation I derived great benefit. I will not boast of my writings; but many have told me that they have been made by them not only more learned, but more virtuous. I never loved money, nor was ambitious of glory or reputation. Every time I have thought of returning to you, I have been dissuaded by the consideration that some of you would envy and others hate me. I have recalled the insipid and frivolous conversation I used to hear, without the least savour of Christianity in them; your altogether secular repasts, and your whole life taken up in the observance of ceremonies. I have considered the infirmities of my own body—long a prey to harassing and dangerous disease—and have felt that either I could not give you satisfaction or that I must destroy myself in doing so. But perhaps you will say that it would be a sufficient happiness to die in a fraternity. Alas! you are mistaken and almost all the world along with you. We make Christianity to consist in a dress, in eating and in little observances. We look upon a man as lost who quits his white garment for a black one, who wears a hat instead of a hood, and who often changes his habitation. May I not venture to affirm that the greatest mischief that has been done to the Christian religion arises from these religious orders, though perhaps a pious zeal introduced them? Would it not be better according to the doctrines of our Saviour to look upon Christendom as one house, one family, one monastery, and all Christians as one brotherhood? Would it not be better to account the sacrament of Baptism the most sacred of all vows and engagements, and never to trouble ourselves where we live, so we live well?"

Such a letter must have been highly unpalatable to his superior, but Erasmus was beyond the reach of his anger, and whatever may have been his hesitancy in identifying himself with the reformers, the tone of his letter might well justify the saying current among the Monks, "Erasmus laid the egg, and Luther hatched it."

It is estimated that at the present time there are thirty-eight ladies who occupy the pulpit steadily or as substitutes.

It is formed at Jerusalem this year, much to the astonishment of the inhabitants, to whom the phenomenon was entirely new.

## Gospel Song in a Theatre.

Recently in Dublin, after the excitement of the personal visit of Messrs. Moody and Sankey had somewhat subsided, one of the theatres of that city attempted to sound and to demoralize the public mind on the subject of the great revivals of religion, by the introduction of a profane comedy, where one of the characters thought he felt a little Moody, and another had had symptoms of being decidedly Sankey-monious. At first the audience showed surprise; then as the wicked design of the plot became more evident, they hissed and kept things lively as they gave testimony against the satanic purpose of the play. At length a stentorian voice, like the call of a bugle, started one of Brother Sankey's most stirring and contagious songs, "Hold the Fort!"

Ho! my comrades, see the signal  
Waving in the sky!  
Reinforcements now appearing,  
Victory is nigh!

"Hold the fort, for I am coming,"  
Jesus signals still.  
Wave the answer back to heaven,  
"By thy grace we will!"

The line of heroic battle wavered but for an instant, and then, as the chorus was reached, the whole audience joined with a fervor and an enthusiasm which drove the astonished actors from the stage and rolled down the curtain—the dark and gloomy emblem of defeat. Satan had struck his flag!—Standard.

## Self-Torture.

In any neighborhood there are a dozen bilious, lean men and women bemoaning their fate before high heaven day and night on account of some special misery or an antipathy existing between themselves and Providence. According to their account, they are wretches "whom unmerciful Disaster follows fast and follows faster," without any act or part of theirs in the matter. Edgar A. Poe was one of them, and his whole tribe take an agonish joy in the woes. The real ailment with all of them is the lack of a skin. The griefs and bothers which come to all of us and disappear in the wholesome outside air stay with them; their mental glands don't work them off; they stay and cumber. A man of this sort will tell you, with bitterness of soul, of a thrashing given him when he was a boy. A woman usually carries the remembrance of her first love (some manly collegian, probably) through all her married life, and whimpers secretly about her wasted powers and inexorable Destiny. Having thus an accumulated stock of misery on hand, more than any of their neighbors, this Gummidge tribe explain it by some apital which Fate has against them personally. They open an account so to speak, with God, and let their Maker down as largely in their debt. Literature has been the debtor of these people for one or two systems of philosophy, a large lot of essays, lachrymose novels by the score, and poetry by the ton. Pope, Byron, the whole batch of later French poets, were like so many plucked birds—every nerve was bared to the lightest wind. They went about shivering perpetually with a spiritual goose-flesh.

## Thin Skinned People.

In every-day life thin-skinned people are as difficult to deal with as soft-shell crabs. You cannot joke them without touching a vital part; the nearer and dearer you are to them the readier are they to take offense, or to be "hurt," for they declare they never were angry in their lives.—When you part from them you know that they will brood over every chance word to torture out of it some injury to their feelings. They keep watch and ward over these "feelings," put a chip on them, so to speak, and wait for somebody to knock it off. They delight in letters, or explanations brimming over with tears, or rapturous reconciliations. They ponder incessantly over their sensibility, which is nothing but aggressive selfishness. When a half-dozen or so of these skinless people are joined in one family, and that family has more taste and culture than money, they constitute according to themselves an Arab community against which the whole world is in enmity. Good commonplace people who never look at books or bric-a-brac are the objects of their supreme disgust and satire; and people who do care for books and bric-a-brac and are able to buy them, they hate with undying hatred as having personally wronged them. In a word, the man who possesses one of these willing martyrs as a friend, wife, or worst of all—poor relation, gains heaven through great tribulation.

The religion of the New Testament is guiltless of inculcating asceticism. When Zacheus gave half his goods to feed the poor, he was not commanded to give the whole.—Many people profess to find Communism in the first five chapters of the Acts of the Apostles. But the contributions there described were voluntary, and were made in view of a special emergency. The Apostles prescribe the duties of the rich; they do not say it is a sin to be rich. At most they caution against the temptations incident to the struggle for wealth.

THE ENGLISH CHURCH.—Deprived by the progress of just and liberal opinions, of that power which at first she exercised, after the example of the Spiritual Despotism of the Papacy, the English Church is now, in almost every sense destitute of authority, and lies at the mercy of her foes—and of her friends. To be qualified to exert a more general and beneficial influence, the Church must breathe with her own lungs, speak with her own mouth, and show the energy of a pulse and a heart—her own.—Isaac Taylor.



## Alabama Baptist.

S. S. Department.

D. W. OWEN, EDITOR.

MARION, ALA.

Tuesday, April 13th, 1875.

Second Quarter, Lesson III,  
April 13th, 1875.

THE CALL OF GIDEON.

Judges vi. 11-18.

Leading Text.—Lo, I AM WITH YOU  
ALWAYS, EVEN UNTO THE END OF THE  
WORLD.—Matt. xxviii. 20.

"And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Josiah the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor. And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, O my Lord, where-with shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my presents, and set it before thee. And he said, I will tarry until thou come again."

TO THE SCHOOL.—Picture to yourself the sad condition of the Israelites, robbed, oppressed, and killed by the powerful Arab tribes in and near Canaan; the longing of the people for a deliverer; then study this heavenly call to Gideon.

ORDER OF EVENTS.—(32.) Othniel judge. (33.) Ehud and Shamgar. (34.) Deborah and Barak. (35.) Call of Gideon.

NOTES.—Israel, having fallen into idolatry, was oppressed (after the death of Joshua) by Chusan-rishathaim, delivered by Othniel; again oppressed by the Moabites, delivered by Ehud; oppressed by the Philistines, delivered by Shamgar; oppressed by Jabin, delivered by Deborah and Barak; and now oppressed by the Midianites.

EXPLANATION.—(11.) an angel, or the angel; an oak, or "the oak"; it was a well-known tree; Ophrah, in Manasseh; there was another Ophrah in Benjamin; threshed wheat, or beating it out with a stick; by the winepress, or in the winepress (Keil); hide it, so the Midianites should not take it from him. (12.) "appeared," perhaps the angel was there before, but not to be sent; the Lord is with thee, an Eastern salutation, as we say, "Good morning;" man of valor, the Lord knew he would brave. (13.) if the Lord be with us, why the sore oppression of the Midianites. (14.) thy strength, the strength-God now gives thee. (15.) where-with shall I, poor, and of a poor family, how can I do this? (16.) I will be with thee (see like promise to Joshua, Josh. i. 5); as one man, at one blow, as if they were only one man. (17.) found grace, so Moses prayed (Ex. xxxiii. 19); a sign, give me proof. (18.) present, or meat-offering.

## Notice-Appointments.

The Rev. T. M. Bailey will preach and lecture in the bounds of the Coosa River Association at the following times and places:

Childersburg, the 3d Sabbath in April.	Monday.
Payetteville,	Tuesday.
Sylacauga,	Wednesday.
Talladega,	Thursday.
Hephzibah,	Friday.
Pleasant Grove,	Saturday.
Talladega,	4th Sabbath.
Alpine,	Monday.
Jacksonville, night of 4th Sabbath.	Tuesday.
Post Oak Spring,	Wednesday.
Alexandria,	Thursday.
Bulphur Springs,	Friday.
East Boga,	1st Sabbath in May.
Blue Eye,	Friday.
Oxford,	1st Sabbath in May.

All these appointments will be at 11 o'clock, except Jacksonville.

J. J. D. KENNEDY.

## The Old Story.

The other day, a young man came into our office and said to the editor: "Yesterday I was released from the Eastern Penitentiary. I had two months taken off from my time for good behavior. I was put in for larceny. I want to turn over a new leaf and be an honest man. But I find it almost impossible to find work. I have been reading your paper in the Penitentiary, and I thought I would call in and see if you could not help me in regard to employment." In reply to the question, "What work can you do?" he answered: "There is just the trouble. I never learned to do anything. When I was a lad, I idled away my time. And now there is nothing that I am master of, except sitting on a chair, which I learned in prison; and that business is all done in the Penitentiary; so that there is no demand for it outside. If I only had a trade, I could get a place. A gentleman wanted a man to-day to take care of his garden; if I had understood the business of a gardener I could have had a place at good wages right away."

We have in mind, at this moment, another person who is struggling laboriously and honestly to support his family. But he is in the same condition. He has never learned any business; he is master of nothing, except indeed those branches of industry that require no experience or apprenticeship and that can be picked up at a day's notice, and hence that are always over-stocked. He is willing; he would be glad to learn a trade; but it is not so easy for a man with a family on his hands to do that.

Within a few days we fell in with a friend of about forty years of age, who has had more than usual advantages of education, having graduated at college and also studied abroad. He was heir to a moderate property, which relieved him, apparently, from the need of acquiring a profession or calling. But in time his property melted away, and now, when approaching middle life, with a wife and several children, in a world and in a country where all is push and hurry and competition, and where the demand is made of every man, "What can you do?" he finds himself, without any trade or calling of which he is master, compelled to do the easiest, most rudimentary, the poorest paid work. So, as the result, he is really unable by his utmost exertions to support his family in anything like comfort.

And if one turns to the other, the fairer portion of humanity, it is the same story. Ask the next person, be it man or woman, who comes to you for charity, or for work, or for help of any kind, "What can you do?" and the answer will be "anything;" which means, of course, "nothing."

If every person were master of something—knew how to do something that is useful and that is in demand, and if the plague spot of intemperance, lawlessness, and gambling were dried up, nine-tenths of the poverty would be annihilated. The poor house and the jail would be "To Let."

Rest on one day in seven is absolutely necessary for the mental and bodily health of all who labor, and it is not worth while to take into account the infinitely small number of those who do no work. It is only vicious vagrants and rich idlers who would suffer from the cessation of every-day life on Sundays, and their distress should call for no sympathy. For all others Sunday is a most valuable and salutary institution. It causes a break in the wearing and destructive pursuit of life. It changes those currents of busy thought which seem to have something corroding in them. It gives one day for the recuperation of the vital forces wasted in the preceding six. These are its obvious physical advantages, but incalculably greater are its moral. Despite the sneers of little wits, and the more redoubtable assaults of iconoclastic thinkers, the good which is done by regular church-going is beyond computation. The preachers are not always wise or eloquent—they are sometimes even offensive to taste and repulsive to sound reason. But the vast majority are good and earnest men, who deliver not merely their own thoughts, but the messages of an army of witnesses, of transcendent power and purity, on subjects of the most momentous importance. For an hour or two at least in every week the church-goer is brought face to face with great and lofty thoughts, is forced to contemplate a series of images and symbols which have done more for the world than a thousand legions of soldiers could do, and is made to meditate with more or less earnestness upon his personal relations to his Creator and his fellow-men. There is no rule by which we can compute the sum of the result. The good resolution formed, the evil purposes relinquished, the hearts quickened to higher ends and softened to works of charity and kindness, on every Sunday in this country, are simply past our imagining. The music of the thousands of bells that fill the air of the morning is an audible and evident expression of a common sentiment as sweet as it is ennobling; but there is a far deeper harmony in the millions of prayers ascending at the same moment from the earth, bearing the unutterable sorrows and aspirations of men.

REV. HENRY VENABLE preached in Barnum's Hippodrome, New York, last Sunday, to about seven thousand people. The *Tribune* thus describes his manner: He gestures in preaching continually; using both hands usually and recently stepping from side to side and onto the platform. He is also in the habit of having something in his hand with which to point his remarks.

When, for instance, he had occasion to use the word "fountain" or "flowing," he would pick up a goblet full of water from the table behind him and hold it up to illustrate his words. So his Testament was made to do duty in his sermon, once as a mighty hammer with which he would wield souls to Christ; at another time he seized it as made a motion to cast it away as he was speaking of a suddenly enlivened street sweeper throwing away his broom. At another time he might pick up his chair in his sermon, as he was speaking of a man who had been found and found compelled to sit in a chair, with a stiff knee, and as the speaker used these words he sat down in the chair, holding one leg straight out before him. These representations were never interrupted by his discourse; in fact, he appeared to be wholly unconscious of making them.

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The Spring Baptist Church, in the Seminole Nation, which Rev. John Jumper is pastor, dedicated their new house of worship on the 14th ult. Dr. Buckner, of Creek Nation, and Bro. Morrow, of Choctaw Nation, and several native Indian preachers participating in the services, and Bro. Jumper offering the dedicatory prayer. The house is a wooden frame, 25x35 feet on the ground, and of two-stories height, the lower for Sunday and day-school purposes, and the upper for public worship, all well built and costing about \$1,000. At the close of these services the ordinance of the Lord's Supper was administered. At Wewoka Creek, in Creek Nation, a Baptist Church was organized on the next day, Monday, 15th ult., with twenty-one members, and two brethren were ordained as deacons, and then a new house of worship, on which the roof had that day been placed, was dedicated. This house is 20x25 feet size, a frame, sided up with hewn plank, and cost about \$500, including the labor.

The most experienced teacher will allow that he needs to be helped to the discovery of his pupils' difficulties. But if he practices a distant reserve, he cannot have the help which only the scholars can give. Meantime the instruction moves on. If the scholars catch all they need, very well; but if they fail to understand all that is expressed, there is no help for it. This can be avoided only by the exercise of free communication, by which means alone we can escape routine. A sense of monotony is the nightmare of teaching. If scholars are slow to speak, every attempt should be made to draw them out, and ascertain what they still need to learn. Prof. Calderwood warmly commends the American usages in this respect. In visiting the public schools of the United States he was deeply impressed with the freedom with which the pupil made his appeals to the teacher, and the encouragement he was sure to receive. "I must express my admiration," he remarks, "of this characteristic. I am averse to cut-and-dry theories as to the best possible ways of teaching. I would have each teacher observe and reflect for himself, but above all, save us from routine. A teacher needs knowledge of human nature, and he needs freedom of action to avail himself, without reserve, of all the varied resources fitted to awaken attention and stimulate mental activity."

## "Bigotry and Exclusiveness."

A pastor was settled over one of the large Congregational churches in New Hampshire. He was a very able preacher, and influential in his denomination. He had just passed through a great revival, and many additions had been made to the church. The Sunday morning arrived when it was customary to present children for baptism. A large number were to be presented, and all preparations had been made. Just before the service commenced, the pastor sent for his deacons and announced to them that he had changed his views on infant-baptism, and could not perform the ceremony. The excitement was very intense. It could not have been greater had the minister denied the Ten Commandments. A hasty summoning of officials took place, and the pulpit was barred against the pastor. He was as willing to preach as he ever had been. His views on all subjects of doctrine were unchanged. He was in the midst of a revival, and the Lord had owned his ministry. All this availed nothing. He had to leave. In all the great Congregational denomination there was not one church that would receive as a pastor a man who repudiated infant-baptism.

## Scott's Wife.

The wife of Sir Walter Scott was one of the simplest of womankind. It is not at all certain that she ever in the least comprehended the character of that glory which his ability, his untiring industry, and his great, genial nature had brought to the gentleman who was hardly more than an obscure Edinburgh writer when he married her. Though she said things almost childish before his great company—and he kept company in his day quite as good as any in the City of Brooklyn—the baronet never for a moment lost his equanimity, but was as kind, as respectful, as loving and tender towards her as if she had possessed the genius of Sappho and the learning of Anna Comenius. The record of her death, written in his diary when his fortunes were shattered and the proud man was looking bankruptcy in the face and sternly defying it, is a terribly pathetic disclosure of desolation and agony. He loved her though she

was not a genius—perhaps if she had been such, he might not have loved her at all. It would have been a bold thing to speak disrespectfully of Lady Scott in the presence of her husband. But then perhaps the author of Waverley was not a genius.

## A Laconic Answer.

In a school in the west of Ireland, a few years ago, were two boys about the same age, fifteen or sixteen. Their names were Pat P.—and Philip O'K.—. There were many intelligent young people in the school, but Pat and Philip took the lead in most things; and indeed, visitors were often surprised at the remarkable respectability and appropriateness of their replies to the miscellaneous questions put to them. Philip has become a missionary of the cross in Turkey. We do not know what has become of Pat, at that time by far the most promising boy in the school.

We remember on one occasion Mr. B., well known in that neighborhood, paid a visit to the school. He was desirous of trying at once the knowledge of the Scriptures, possessed by the scholars, and their power to apply it to the solution of controverted points. Mr. B. assumed the language of an opponent of the general reading of the word of God.

"Boys," said he, "what right have you to read the Bible?"

"Every right, sir," said the boys, "for Christ said (John 5: 40) 'Search the Scriptures.'"

"All very well," said Mr. B., "to prove that big people may read—men and women who have come to years of maturity—but what has that to say to little fellows like you?"

"The word of God is fit for little people too," said Pat, "for we read (2 Tim. 3: 15) that Timothy knew the holy Scriptures from a child."

"But," said Mr. B., "Timothy, afterward, you know, became a priest. Your text only proves that young boys who are going forward to the priesthood should be taught the Holy Scriptures."

"Oh, but, sir," said Pat, with a bright twinkle of his intelligent eye, that proclaimed he had the best of the argument even before the answer came, "wasn't Timothy (2nd Epistle 1: 3) taught by his grandmother?"

Mr. B. acknowledged himself beaten.

TAKE THE GOSPEL AWAY, AND WHAT?—Take the gospel away, and what a mockery is human philosophy. I once met a thoughtful scholar who told me that for years he had read every book which assailed the religion of Jesus Christ. He said that he should have become an infidel if it had not been for three things:

"First, I am a man. I am going somewhere. I am to-night a day nearer the grave than last night. I have read all that they can tell me. There is not one solitary ray of light upon the darkness. They shall not take away the only guide and leave me stone blind."

"Secondly, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep upon the breast of a mother. I know that was not a dream."

"Thirdly," he said, with tears in his eyes, "I have three motherless daughters. They have no protector but myself. I would rather kill them than leave them in this sinful world if you could blot out from it all the teachings of the gospel."—Whipple.

DR. ALEXANDER, in his life of Dr. Wardlaw, relates an incident which on more accounts than one is worthy to be repeated. He states that Dr. Wardlaw's famous sermon on the "Moral Dignity of the Missionary Enterprise," preached at Boston in 1824, was republished in Scotland, by Dr. Wardlaw, in 1825.

"At the time of its appearance," says Dr. Alexander, "the University of St. Andrews contained many young men whose hearts had been interested in missions to the heathen, by the eloquent expositions and appeals of Dr. Chalmers, and I can well remember the enthusiasm with which Dr. Wardlaw's discourse was received and read by them. I happened to be the possessor of the first copy which reached the town, and I have a vivid recollection of several of us uniting to read it aloud, and of the ardor with which we greeted its eloquent passages. After that it was borrowed and borrowed, until at the close of the session it was in a state of such laceration that to have attempted to have collected its fragments into an entire volume, would have been as hopeless a task as was that of Isis when she attempted to restore the dismembered body of Osiris. When it is remembered that among the youths who at this time so eagerly perused this sermon were Urquhart, Adam, and Duff, it may well be believed that the publication of it had rendered no mean service to the cause it was designed to promote."

SEE what the Presbyterians have done, with a membership not half as large as that of the Baptists during the past year of their Foreign Mission Board. The year opened with a debt of \$128,000. The General Assembly at Baltimore pledged itself to the payment of this deficit, and \$123,000 were raised in fulfillment of the pledge. In addition to this extra amount, \$495,547.70 were contributed for current expenses, making a total of \$618,000, being the largest amount ever raised by any American Society for foreign mission purposes. Of this sum the Women's Societies raised \$90,000.—Standard.

## Literary Marriages.

There is nobody in the least acquainted with the minor history of literature who does not know that its professors have frequently been excellent husbands and fathers, in spite of the irritability which, since the time of Horace, has been attributed at least to the poets. It has been nothing unusual for distinguished writers to marry women of no remarkable literary cultivation, and to be very much their humble servants to the end of their matrimonial career.—There is no evidence that Shakespeare was other than a good husband to his elderly consort; Milton with his austere temperament should never have married at all; the prettiest letters in the world are those which poor Steele used to send to his lady; Addison in his domestic relations was the tormented party, and many a time he must have cursed the folly which sent him to the peerage for a helpmate.—In modern days, we find Wordsworth happily married; Southey devoted to his first wife, who was far from being a literary woman; Moore, exceeding fond of his "Bessie," though he was a little given to moandering, as became the minstrel of love and wine; Shelley, after his first unfortunate marriage, extremely fortunate in his second nuptials; Godwin, with very wrong and absurd theories of marriage, an excellent husband; while the domestic happiness of many literary men still living is known to all who are interested in such matters.—The felicity of hearth and home depends to a great extent upon good sense; and, notwithstanding all public prejudices to the contrary, we believe that genuine genius seldom lacks a large measure of that quality.

WHATEVER railroad men may think about the comparative advantages of the ordinary and narrow gauge tracks for freight exclusively or general business on great routes of travel, there is no doubt that roads built on the narrow gauge principle can be used to great profit in new and in mountainous regions where it would not pay to build railroads on the old plan. The Monterey and Salinas City Railroad in California affords an excellent illustration of this fact. The farmers along the line built the road themselves and put it in operation.—They had previously made calculations from which they learned that the people who would be accommodated by it were paying \$330,000 per annum for the transportation of their crops to tide water. They ascertained that for less than this sum they could build a narrow gauge road from the Salinas plains to Monterey and suitable warehouses. The result of their enterprise is that they get their grain carried to tide water for \$2.25 per ton instead of paying \$5.50 as they had been doing, which is a saving to them of \$195,000 the first year of the road's existence. The experience of these California farmers proves that under favorable conditions a narrow gauge road can be and has been built and equipped for less money than would have been paid by the people of the district through which it runs for freight alone in a single year.

THE CONTEST IN GERMANY.—The contest in Germany between the adherents of the Pope and the government, is evidently drawing to a close. Bismarck presses with unswerving energy his measures for freeing the political affairs of the empire from the interference and control of the emissaries of Rome. The great bill for this purpose which has been before the Landtag for some time, was passed in all its essential features on the 18th. As going to show the subservience of the Ultramontanes to the government of the Vatican, instead of being loyal to that of their own country, it is stated that one member persisted in reading the Pope's encyclical upon the question pending.—But the bill, which withdrew State grants from Catholic bishops, passed by an overwhelming majority. Bismarck insisting that "it was the imperative duty of the State not to pay promoters of insurrection."—Standard.

DYING TESTIMONY.—The Rev. Wm. Hill, an English Baptist minister who recently died and left \$1,000 for benevolent purposes, thus places himself on record in his will:

I desire all posterity to know that William Hill was a conscientious Trinitarian Baptist minister, that he believed infant sprinkling to be from his Satanic Majesty, the keystone of Popery, therefore the parent of unnumbered terrible evils; this delusion must pass away at the divinely appointed time, and the immersion of believers, as plainly taught by the Great Teacher, the Holy Ghost, and the apostles, shall one day universally triumph. Man says every water in the face, and that before the child has grace, is what is meant in Jesus' Word by being buried in the Lord.

THE REVIVALISTS IN LONDON.—In London, as in Liverpool, great preparations were made, and the first appearance of the Evangelists brought together a vast audience in the Agricultural Hall, Islington, which, as fitted up for the occasion, has a seating capacity of 30,000. Among the audience at the first prayer-meeting at which they were present, in Exeter Hall, was Lord Cairns, the Lord Chancellor. Though "society" looks with contempt, and the Roman Catholic and many of the established clergy with aversion, on the movement, there is a large evangelical element in London as to make all opposition unavailing. Indeed, the chief difficulty noticed at first was the crowding of the services by religious people, excluding the mass of those whom it was desired to reach.

The English motto "Books and Mailings" is a good one. He who shirks the joisting contacts of life will in emergency most likely be found timid and short-coming. The boy who is not allowed to mingle in the rude sports of boys, and who is not thereby trained to self-reliance and self-defence, will play a sorry part in the rugged competitions of life. A very essential part of education is that practical part which pertains to the knowledge of character. This can only be acquired by contact; and nowhere, we think, can that useful contact be more satisfactorily and more safely obtained than in the public schools. The leaders and rulers of the future will only be found there, and it is well that they should meet as boys. Their emulation will be mutually enkindling.

It is stated on the authority of President Anderson of the Kansas Agricultural College, that of the whole number of students leaving that institution since 1867, not one has chosen farming for a business.—This does not look credible, and yet it may be true. Perhaps these young men were induced more by companionship than anything else to seek the city, and it is by no means improbable that as their minds mature they will conclude that a country life, after all, is not to be despised. Some of our best farmers began their careers in town; they obtained a good knowledge of general business, and then, after due reflection, they saw the advantages they would possess should they choose a rural life. Much, however, will certainly depend on the kind of training the young men receive in the college. It will be too bad if our agricultural schools fail to bear good fruit.

## Alabama News.

Gainesville now has a newspaper—the *Dispatch*.  
—A new paper has been started at Talladega—the *Times*.  
—The Spring term of the Hale Circuit Court begins on the 12th.  
—A good barber is needed immediately in Livingston.  
—Selma received 465 bales of cotton last week.  
—E. H. Saltiel denies that he is connected with the State Journal.  
—A Georgian named Crawford, is working the Talladega gold mines.  
—I. J. Prim, has removed from Union Springs to Atlanta, Ga.  
—Gen. Cullen Battle will deliver the literary addresses at the next commencement of Mercer University.  
—The Asheville *Eggs* says Rev. Geo. R. Cather of St. Clair is soon to publish a book on the solar structure.  
—The Union Springs Herald of March 24 says the hogs of Bullock are dying rapidly of cholera.  
—Eufaula is trying to have gas and water works; and the News of March 27 says Eufaula is having a great revival.  
—Mr. R. R. Watkins, of Newton, Miss., and Miss Julia E. Walker, of Dallas, were married on the 29th ult.  
—The *Echo* says that many were the plans adopted to "sell" the vacancy on April fool's day, in Selma.  
—Rev. Mr. Needham is preaching in Eufaula and drawing large congregations to the Baptist Church in that city.  
—Joe Johnson (col) has been sentenced to 21 years in the penitentiary by the City Court of Montgomery, for murder.  
—The Grand Jury of Elmore county pronounces the "moral status" of the county in a peculiarly healthy condition.  
—The editor of the Gainesville *Dispatch* has been shown a radish weighing two pounds and ten ounces.  
—Father Ryan has been invited to deliver the address before the literary societies of the University of Alabama at next commencement.  
—By act of the Legislature the taking of a census of the State has been postponed, subject to the discretion of the Governor.  
—Hon. Ryland Randolph, of the Tuscaloosa Blade, has purchased the St. Clair Sulphur Springs property, and located at that place.  
—Six U. S. soldiers deserted from Livingston on the night of the 26th ult. Three of them were captured in Selma and returned, and now wear a bail and chain.  
—Capt. P. K. Miller, of Marengo, is experimenting in the cultivation of Alfalfa, or Lucerne. He made his first cutting some two weeks ago, and it was then some 12 inches in height.  
—President Bloss, of the South & North Railroad, informs those who have purchased land from the Company not to be uneasy about their titles to the same, as all will be well.

The Grand Jury of Shelby have found true bills against James Baxley and Jasper Cook, whites, and McAfee negro, charged with the Waxahatchee bridge disaster, on the Selma, Rome & Dalton Railroad, last September.

Elder Z. H. Gordon, the father of Senator Gordon, of Georgia, is a resident of Seale, Russell county, Ala. He has been in the Baptist ministry over 50 years, is 79 years of age, and has baptized over one thousand persons.

The Eufaula News says that on last Sunday twenty-nine persons connected themselves with the Presbyterian Church, and ten with the Baptist Church. May the good work continue should be the prayer of every Christian.

The revival which has been going on in the First Baptist Church Montgomery, for several weeks past is still progressing with unabated interest. Rev. Dr. Gwne preaches nightly to well-filled houses, and many have been added to the church.

## General Items.

The Delaware is 20 feet above low water mark, at Easton, Pa.  
—Ice gorries and land slides are still common in Pennsylvania.  
—Don Carlos has lost 244 officers recently, of whom 9 were generals.  
—Cotton is buoyant at Liverpool and New York. Gold is declining.  
—Ogdensburg, New York, had four inches of snow on the 8th inst.  
—The yellow fever prevails at Havana, on the island of Cuba, to an alarming extent.  
—Efforts are being made to settle the difficulties with the Pennsylvania miners. Troops are now distributed through the mining districts.

—The Senatorial Electionists, at New Orleans have been delayed by the sickness of Mr. Cameron. They leave on the U. S. steamer Dispatch.

—The territory along the Rio Grande to Laredo, and for over one hundred miles back, is virtually abandoned to thieves and raiders.

—Transvaal Spectator has resigned, and the only regret that people feel over his resignation, is that they do not hold more of his autographs.

—The Chicago Tribune says that Fred Grant proposes to receive from Sheridan, throw up his commission in the army, and start a first-class bank in Chicago.

—The funeral expenses of the late Senator Sumner amounted, in the aggregate, to the sum of \$25,000.—Massachusetts foots the bill.

—Montgomery Schuyler has become the managing editor of the New York World. He has had eight years' experience in journalism, and is a native of the State of New York.

—It is reported that the Hon. Gilbert C. Walker, of Virginia, will, at the next meeting of Congress, introduce a bill authorizing the General Government to assume the debts of all the States.

—The Marquis of Lorne and his wife, the Princess Louise, daughter of Queen Victoria, of England, contemplate visiting the United States of America this summer.

—Benjamin Disraeli, Premier of England, is aged seventy; ex-Premier Gladstone is sixty-six; Beveridge Johnson, sixty-nine; Andrew Johnson, sixty-seven, and Thurlow Weed, seventy-eight.

—Ex-Congressman Shanks, who has been made traveling Indian Commissioner, is, it is thought, a Congressman who voted for the Force bill who has been appointed to office.

—The President is inconsolable over the death of a favorite blooded mare. Had she lived a few months longer, she would, no doubt, have been appointed to a foreign mission, as such appointments are given to favorites, regardless of capability.

—The Legislature of North Carolina has passed the bill calling a convention to amend the State constitution. The vote in the House was 19 to 13. The convention is to assemble on the 9th of September next.

—A message was lately sent from Harvard College to San Francisco and back to the College via Canada in two-thirds of a second. Distance was nearly 8,000 miles. Everything was in readiness for sending through 13 different lines.

—The Patrons of Husbandry now number over 1,500,000. It is claimed that the order has saved over \$21,000,000 to the members since its organization, and that they have invested at the present time about \$15,000,000.

—Governor Tilden has made a coup de force result upon the "Canal ring" of New York, and from the circumstance that he is receiving the active support of both political parties, the indications are that the "ring" is in bad odor with the people.

—Civil Rights seems to work badly in Ohio. The white workmen in the Troy mines, near Stratsburg, have notified the owners of the mines that so long as negroes are not employed in the mines everything will be lovely, but that they will raise Cain again if an attempt is made to put them back.

—A few years ago the authorities of Boston agreed that they could incur no debt which they could not pay the same year. As a consequence taxes have been reduced ten per cent, and more than one million of dollars of the municipal debt, has been paid off. In the meantime many substantial improvements have been made. Other cities might find it profitable to imitate this example.

—A Tennessee farmer who has emigrated to Texas has solved for himself the Southern labor problem by the employment of Mexicans as laborers. In a letter to a Tennessee journal he says that the new hands, while slower than negroes do their work much more efficiently; that they are steady and industrious, and that the cotton raised and picked by them commands a higher price in the market than that grown by negroes.

—Population of St. Louis 400,000, January 1, 1875. Increase in population since the census 57 per cent, or more than 10 per cent. yearly. Business and manufactures of the city better in the aggregate than ever before, in spite of the general prostration. Annual value of products and manufactures, \$239,000,000. Such, in brief, is the satisfactory report, which the forthcoming volume of Gould's Directory presents.

Gov. Coke, of Texas, having called upon the President to protect the settlers on the frontier of that State, instructions will immediately be issued through the War Department to the General commanding in Texas, to take such measures as may be possible to deal summarily with the Mexican raiders. Those best conversant with affairs apprehend that a general border war will ensue, in which event the invasion of Mexico by our armed citizens, in pursuit of the robbers, is not among the improbabilities.

—The Columbia (Conn.) Herald, of 15th inst., says: The wheat crop is looking remarkably well. But little of it was injured by the thaws and frozes, and now as the genial influences of spring are being felt it is the largest crop ever sown in our country, and if so evil befalls it from this time on, it will be the largest crop ever grown. We have made diligent inquiry in regard to the condition of the wheat, and have found but few complaints. The heavy frosts have pulverized the soil, and the prospect is good for large crops of corn and cotton.

—The Rochester Express says that it has taken a great deal of pains to ascertain the condition and prospects of the fruit crop, and as far as it has learned the prospect has not been better for years. The peach trees, throughout northern, middle and western New York, notwithstanding the long and intensely cold weather for the past six or eight weeks, are uninjured, the fruit buds looking healthy and vigorous, with a prospect of a good yield the present season.

—A bronze statue of Gen. Stonewall Jackson, of heroic size, designed and executed by the late J. H. Foley, R. A., has been offered as a tribute of admiration and sympathy, for the acceptance of Virginia, by the friends of that commonwealth in England. Gov. Kemper, in informing the legislature of the fact, says: "It revives no animosities of the past, it wounds the sensibilities of no good man of whatever party or section, to honor and revere the memory of Jackson. All the world knows that the earth beneath which his body lies covers the ashes of a patriot and hero, whose greatness shed lustre on the age in which he lived. His example belongs to mankind, and his deeds and virtues will be cherished by all the coming generations of the great American republic."



## Alabama Baptist.

MARION, ALA.

Tuesday, April 13th, 1875.

## Home and Farm.

## American Aristocracy.

BY GEORGE W. BURGAY.

Home, charmingly done,  
 With her queenly hand,  
 Dismisses all from home,  
 To make it all her own.  
 And of the thought,  
 Whose words for human rights have fought.

Thou noblest wealth nor noble birth,  
 That blood nor gold can give,  
 Can take the place of royal worth,  
 In this advanced and royal age.  
 Whose heart and brain  
 Are climbing up the throne to reign.

For men of death and men of thought  
 Are coming to the front, to stand  
 For what their hands have wrought,  
 And what their noble brains have planned.  
 These kings are they,  
 Unborn and clad in homely gray.

The science of brain,  
 The true nobility of soul,  
 Not man of accident, should reign  
 And away the scepter of control.  
 True worth alone  
 Should sit a ruler on the throne.

What makes a man a noble man,  
 Full of content and good and true,  
 With heart to feel and eye to see,  
 And courage that will dare to do  
 The deeds so just  
 They "blossom sweetly from the dust."

Set the bare title of a lord,  
 Not stars and garters others wear,  
 Not epaulettes and spurs and sword,  
 Not names that come from sire to son,  
 But honest worth,  
 That makes him noble on the earth.

## The Eucalyptus Globulus, or Fever-Destroying Tree.

Editor Southern Cultivator: Prof. Bentley, the Prof. of Botany, King's College, London, has kindly forwarded me a lecture which he lately delivered to the "Fellows of the Royal Botanical Society of London," in regard to the properties of this tree. To this lecture, and to an article in "Comptes Rendus," by Dr. Gumbert, narrating experiments in Algeria, in improving the miasmatic climate, by plantations of these trees, I am indebted for the following notes:

This tree is known as the "Eucalyptus Globulus," or the "Blue Gum Tree." It is a native of Tasmania (Van Diemen's Land). According to Dr. Bentley, there are many species of Eucalyptus, and all with few exceptions belong to Australia, and are generally known as "Gum trees," from yielding gummy or resinous products. "All the species have evergreen leaves, which hang in an oblique or even vertical direction from the branches, and thus give a very peculiar aspect to the forests of Australia. The leaves are commonly stippled with internal glands or receptacles of volatile oil. The flowers pinkish or white, are frequently very beautiful, and these, together with the elegant appearance of the species and the agreeable nature of their odors, render them favorite objects of culture."

But the power which this tree possesses of destroying malaria, renders it an object of special interest to us of the South. It is stated by Prof. Bentley and others to be an unquestionable fact, that extensive districts of country previously unhealthy, have been rendered healthy by the introduction of this Eucalyptus tree. At the Cape of Good Hope, the Colony was subject to fever, and now the cultivation of the Eucalyptus has in a few years changed the climatic condition of the unhealthy section.

In Algeria, in a district noted for the prevalence of fever, it has been tried on a large scale. It is stated that one ounce of the seed contains over 10,000 separate seeds, and from one pound of seed, nearly 160,000 plants may be raised. Hence, it would not be difficult nor expensive to try the experiment of the introduction of this tree on a large scale.

The tree is said to be of very rapid growth, so rapid that any man in 30 years time, could find himself, if he chooses, surrounded by a forest of his own plantation. "In its native country, it grows to an immense size. With the exception of the California Coniferous tree, it is said to excel in dimensions, any tree in the world. In some cases in Australia, this tree has been known to attain the dimensions of 450 feet in height, and 100 feet in circumference. "It rarely," says Prof. Bentley, "exceeds a branch until its trunk is 100 feet high. Its value as a timber tree may in some degree be judged of, by the fact that in many cases, planks of this wood, which is remarkable for its hardness and durability, have been cut 160 feet in length, 30 inches broad, and six inches in thickness."

According to Dr. Bentley, it is now successfully cultivated in various portions of Southern Europe as France, Spain, Portugal, Greece and Italy; and in Cuba, St. Helena, Algeria, etc. It is stated that young trees are growing in sheltered portions of the South and West of England, and that they have survived two winters without protection.

This fact would excite the reasonable hope that this valuable tree may become naturalized with us, especially in the Southern portions of Georgia, and in favorable localities of the other Southern States--though when very young it is extremely delicate and at that tender age is said not to be able to resist a temperature lower than 27 degrees F.

Dr. Bentley states that the tree is commonly regarded as being serviceable in two ways--both by its fire-

spreading roots acting like a sponge, and thus pumping up water and draining the ground; and also by "smelling odorous antiseptic emanations from its leaves." The foliage of the groves diffuses, it is said, an "agreeable aromatic, camphoraceous, stimulating odor" in the surrounding air, and thus neutralizes miasma. Also by the great absorbing power of the tree, the marshy places are quickly dried. "Where thickly planted in marshy places, the subsoil is drained in a little while as though by extensive piping."

W. LEROY BROWN, University of Georgia, Dec. 15, 1874. Note:--Since writing these notes, some seeds of this tree (Eucalyptus Globulus) have, upon request, been forwarded to this College, from the Department of Agriculture at Washington. The experiment of acclimatization will be made by the Professor of Agriculture; though not much hope of success can be entertained in this latitude. In the Southern portions of this State, there would be much probability of success.

## Dress-Making as a High Art in Germany.

An enterprise quite original in its organization is about to be started in Berlin which is indisputably calculated to interest all educated women everywhere. Under the special guidance of the Berlin "Protection for Women," founded by a Mrs. Martin of that city, a number of educated women have formed a society, the end and object of which is to render dress-making--or, more strictly speaking, the making of all articles of female wear--a branch of industry for the highest classes, and thus impart to these works of the needle art a higher significance than ever before conceded to German hands. This first "Atelier," as they call it, (studio or work-shop, if you please), connected with this protection union is presided over by the wife of a physician residing in the capital. Seconded by a select circle of ladies, by their exquisite trimming, as well as their handsome make, the first productions of society are generally admired. The ladies of the "Atelier" seem to have drawn sharp lines as to the qualifications for admission in regard to education, as we are informed that only such will be permitted to join them as have in their possession a certificate of having passed the first class of some higher female seminary. Moreover, those ladies who desire to learn dress-making simply for their own use, and do not wish to be accomplished, so that as a matter of business they may be able to act in the capacity of a principle of some "Atelier" in smaller towns, will be instructed by regularly examined and passed teachers. Berlin National Gazette.

## Presence of Mind in Accidents.

Professor Wilder gives these short rules for action in case of accident: For dust in the eyes, avoid rubbing, and dash water into them; remove cinders, etc., with the round end of a bad pencil. Remove insects from the ear by tepid water; never put a hard instrument into the ear. If an artery is cut, compress above the wound; if a vein is cut, compress below the wound. If choked, get upon all fours and cough. For light burns, dip the part in cold water; if the skin is destroyed cover with varnish. Smother a fire with carpets, etc.; water will often spread burning oil, and increase the danger. Before passing through smoke, take a full breath, and then stoop low; but if carbon is suspected then walk erect. Suck poisoned wounds, unless your mouth is sore. Enlarge the wound, or better, cut out the part without delay. Hold the wounded part as long as can be borne to a hot coal or end of a cigar. In case of poisoning excite vomiting by tickling the throat, or by hot water or mustard. For acid poisons, give acids; in case of opium poisoning, give strong coffee and keep moving. If you fall into water, float on the back, with the nose and mouth projecting. For apoplexy, raise the head and body; for fainting, lay the person flat.

FRENCH CURES IN TYPHOID FEVER. Dr. Hampton of Paris has published a pamphlet in which he describes several remarkable cures, chiefly attributable to the free admission of air to the patient's bed-room, in cases of typhoid fever. He considers a typhus fever to be a kind of paralysis of asphyxia of all the vital functions, occasioned by the respiration of a deadly atmosphere, emanating either from a typhoid patient, or from any other morbid source, and he practically demonstrates not only the great advantage to be derived from the effects of open air in the treatment of typhus fever, but he declares the absolute immunity from contagion or infection in the open air. According to Dr. Hampton, the patient cannot be exposed to any danger, under any circumstances of complication, from other diseases or from the temperature of the atmosphere; for, if the patient is kept warm in bed by artificial means, the free breathing of pure fresh air will at all times keep up the natural animal heat. In typhus fever, complications of all kinds, of the lungs or any other organ, only render the free access of pure fresh air more urgent and more necessary; it also enables the patient to take stimulants more easily when they are necessary.

FOR GOUTY DISORDERS. One pint of cream, 12 good sized potatoes boiled and mashed fine, flour enough to make a paste, salt to taste. Handle very slightly. Use only as an upper crust. There may be an under crust around the edge only of the plate. Good for fruit pie, apple-dumplings, and meat pie.

## Fireside Reading.

## Grammar in Rhyme.

Three little words you often see  
 Are Articles, a, an and the.

A Noun's the name of anything,  
 As school, or garden, hoop or swing.

Adjectives, the kind of Noun,  
 As great, small, pretty, white or brown.

Instead of Nouns the Pronouns stand--  
 Her head, his face, your arm, my hand.

Verbs tell of something to be done--  
 To read, count, laugh, sing, jump or run.

How things are done, the Adverbs tell,  
 As slowly, quickly, ill or well.

Conjunctions join the words together--  
 As men and women, wind or weather.

The Preposition stands before  
 A noun, as in, or through the door.

The Interjection shows surprise,  
 As Oh! how pretty--Ah! how wise.

The whole are called Nine Parts of Speech,  
 Which reading, writing, speaking teach.

## An Ancient Saw.

THE ORIGIN OF THE "GRAY MARE'S RE-  
 ING THE BETTER HORSE."

From "Notes of a Bookworm, or Selections  
 from the Portfolio of a Literary Gentle-  
 man," published 1838.

A gentleman of a certain county in England married a young lady of considerable fortune, and with many other charms; but finding, in a very short time, that she was of a high, domineering spirit, and always contending to be mistress of him and his family, he was resolved to part with her. Accordingly, he went to her father and told him he found his daughter of such a temper and was so heartily tired of her that if he would take her home again he would return every penny of her fortune.

The old gentleman having inquired into the cause of the complaint, asked him, "why he should be more dissatisfied at it than any other married man, since it was the common case with them all, and consequently on more than he ought to have expected when he entered into the married state?" The young gentleman desired to be excused, if he said he was so far from giving his assent to this assertion, that he thought himself more unhappy than any other man, as his wife had a spirit no way to be quelled; and as most certainly no man, who had a sense of right and wrong, could ever submit to be governed by his wife. "Son," said the old man, "you are but little acquainted with the world, if you do not know that all women govern their husbands, though not all indeed by the same method; however to end all disputes between us, I will put what I have said on this to proof, if you are willing to try it: I have five horses in my stable; you shall harness these to a cart, in which I shall put a basket containing one hundred eggs; and if, in passing through the country, and making a strict inquiry into the truth or falsehood of my assertion, leaving a horse at the house of every man who is master of his family himself, and an egg only where the wife governs, you should find your eggs gone before your horses, I hope you will then think your own case not uncommon, but will be contented to go home, and look upon your wife as I do, and look upon her neighbors. If, on the other hand, your horses are gone first, I will take my daughter home again, and you shall keep her fortune."

This proposal was too advantageous to be rejected; our young married man therefore set out with great eagerness to get rid, as he thought, of his horses and his wife.

At the first house he came to he heard a woman, with a shrill and angry voice, call to her husband to go to the door. Here he left an egg, as you may be sure, without any further inquiry; at the next he met with something of the same kind; and at every house in short, until his eggs were almost gone, when he at length arrived at the seat of a gentleman of family and figure in the county; he knocked at the door, and inquiring for the master of the house, was told by the servant that his master was not yet stirring, but if he pleased to walk in, his lady was in the parlor. The lady, with great complaisance, desired him to seat himself, and said, "if his business was very urgent, she would awake her husband, to let him know it, but had much rather not disturb him." "Why, really, madam," said he, "my business is only to ask a question, which you can resolve as well as your husband, if you will be ingenious with me; you will doubtless think it odd; and it may be deemed impolite for any one, much more a stranger, to ask such a question; but as a very considerable wager depends upon it, and it may be some advantage to yourself to declare the truth to me, I hope these considerations will plead my excuse. It is, madam, to desire to be informed, whether you govern your husband, or he rules over you?" "Indeed, sir," replied the lady, "this question is somewhat odd; but, as I think no one ought to be ashamed of doing her duty, I shall make no scruple to say, that I have always been proud to obey my husband in all things; but if a woman's own word is to be suspected in such a case, let him answer for me; for here he comes."

The gentleman at that moment entering the room, and after some apology, being made acquainted with the business, confirmed every word his obedient wife had reported in her own favor; upon which he was invited to choose which horse in the team he liked best, and to accept of it as a present.

A black gelding struck the fancy of the gentleman the most; but the lady desired he would choose the gray mare, which, she thought, would be very fit for her side-saddle; her husband gave substantial reasons why the black horse would be most useful to them; but madam still persisted to her claim to the gray mare. "What," said she, "and you will not take her then? But I say you shall; for I am sure the gray mare is much the better horse." "Well, my dear," replied the husband, "if it must be so"--"You must take an egg," replied the gentleman eagerly; "and I must take all my horses back again, and endeavor to live happy with my wife."

## Harvest Time.

BY SPURGEON.

Will you bear nothing that you have won in battle, nothing which you have ever taken for Jesus with your sword and with your bow? Again, another scene is before me: I hear them shout the "harvest home," and see the reapers bearing every one his sheaf. Some of them are bowed down with heaps of sheaves which load the happy shoulders; these went forth weeping, but they have come again rejoicing, bringing the sheaves with them. Yonder comes one who bears but a little handful, but it is rich grain; he had but a tiny plot and a little seed corn entrusted to him, and it has multiplied well according to the rule of proportion. Will you be there without so much as a solitary ear? Never having plowed or sown, and therefore never having reaped? If so, every shout of every reaper might well strike a fresh pang into your heart as you remember that you did not sow, and therefore could not reap. If you do not love my Master, do not profess to do so. If he never bought you with his blood, do not lie unto him, and come unto his table, and say that you are his servant; but if his dear wounds bought you, give yourself to him; and if you love him feed his sheep and feed his lambs. He stands here unseen by my sight, but recognized by my faith, he exhibits to you the marks of the wounds upon his hands and his feet, and he says to you, "Peace be unto you! As my Father hath sent me, even so send I you. Go ye into all the world and preach the gospel to every creature; and this know, that he that converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." Good Master, help us to serve thee! Amen.

What is that which a person likes to have and to get rid of as soon as possible? A good appetite.

Avoid annoyance; be cautious and kindly. It is safe to trample upon so humble a thing as a bit of orange peel.

Mark Twain says the Sandwich Islanders are generally as unlettered as the other side of a tombstone.

A dressmaker's apprentice speaks of her cross-eyed lover as the fellow whose looks are cut bias.

A man is said to be absent-minded when he thinks he has left his watch at home, and takes it out of his pocket to see if he has time to go back and get it.

At a teacher's institute in Ohio recently, a lady teacher was given the word "hazardous" to spell and define, and did it in this style: "H-a-z, hazard--e-double-s, ess--hazardess; a female hazard."

ECONOMICAL WIFE. "George, dear, don't you think it is rather extravagant of you to eat butter with that delicious jam?" "No, love--economical! Same piece of bread does for both!"--Punch.

Said a gentleman to a lady, "you are very handsome." "Pooh!" said the lady, "so you would say if you did not think so." "And so you would think," answered he, "though I should not say so."

Forbearance is not always a virtue, even in a clergyman. Imagine the feelings of the rural divine who, after getting fifty cents for marrying a couple, found that the bridegroom had gone off with his new silk hat.

Josh Billings says: "If you are going to give a man anything, give it to him cheerfully and quick, don't make him get down on his knees in front of you and listen to the ten commandments and then give him five cents."

A Dubuque boy was rather troubled for fear that he would not know his father when they both reached heaven, but his mother eased him by remarking: "All you have to do is to look for an angel with a red nose on him."

A university student broke through the ice of Lake Montana, the other day, where the water was only four feet deep. When he was hauled out and laid upon the ice, he faintly whispered: "Boys, I didn't care for myself, but I'm engaged."

Machinery has reached the great state of perfection. An exchange remarks: "We recently saw some burnt pens put into a hopper of a coffee-mill, and in less than two minutes they were occupying a place in a grocery window, labeled 'Fine Old Mocha.'"

A lecturer remarked that the dearest shop in the whole world was friendship; whereupon a young man rose from amongst the audience, and stated that he knew another, a dearer shop still, and that was courtship. N. B.--He had once been a defendant in a claim for breach of promise of marriage.

As a young man was stonily asserting his innocence of an offence with which he was charged, a physician, feeling of his pulse, told him he was lying. "For," said he, "your pulse is running as high as 140, and no person in good health and telling the truth, would have as rapid pulsation as that." The young man confessed.

An intolerable bore, having talked a friend nearly out of his senses, finally struck out on the "oyster," which he called "one of the most remarkable specimens of erative wisdom extant;" when his friend interrupted him, and closed the debate with the exclamation: "The oyster! Ah, yes, the oyster is a glorious fellow! He always knows when to shut up!"

"It is a standing rule in my church," said one clergyman to another, "for the sexton to wake up any man that he may see asleep." "I think," returned the other, "that it would be much better for the sexton, whenever a man goes to sleep under your preaching, to wake you up."

The Chinamen in San Francisco are in the habit of scraping together what money they can, and they then devote it to the purchase of a wife. The correspondent to the New York Times states that his office-boy, Ah Sam by name, has recently imported a wife through the agency of his mother. When Sam brought her for inspection, his master was shocked at her ugliness. He remarked, "Sam, not handsome, eh?" Sam says, "No, no handsome much; handsome girl cost heap money, and all time kick up--bobbery."

## Jokes.

## Among the Animals.

BY MISS MARY MAE DODGE.

One rainy morning,  
 Just for a joke,  
 I jumped and landed  
 On my new horse's Ark:  
 I crashed and splashed,  
 And snatched a camel  
 Clean in my flip.  
 I finished the flip  
 Without 'if tryin',  
 And wild was  
 And roared 'Ho! Ho!'  
 I knocked down Ham,  
 And Japhet too,  
 And cracked the legs  
 Of the negro;  
 I finished, indeed,  
 Two pig and a donkey,  
 A Polar bear  
 Oppressed monkey;  
 Also the lion,  
 Tigers and cats,  
 And all the birds,  
 And in a trice--  
 There wasn't a thing  
 That didn't feel,  
 Sooner or later,  
 The weight of my heel:  
 I felt as good  
 As grass cut--  
 But, oh, a whiplash  
 My master gave me!  
 --From "Rhymes and Jingles."

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Colonel Prall, of Lexington, Ky., says an old lady on his pension-roll, now living in that city, was one hundred and one years old last October. But the old lady is killing herself smoking a pipe. She has been at it now for the last half century, and he thinks she can't stand it much longer.

"You are too pert entirely, Miss," said a teacher to a pupil. "Your whole demeanor is a continuous mis-demeanor."

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