

Alabama Baptist.

MARION, ALA.:

Tuesday, May 25th, 1875.

Death's River—An Acrostic.

BY E. M. P.

Shall I, when I reach death's river,
Entering, find its waters cold?
None here to deliver,
Death's captive ever hold?
Tender, just before me flowing
On its silent, silent stream,
Upward leading me, or downward,
Down that stream, I'll find here and home.
Soon, oh! who can tell how quickly,
O'er that river I'll find ride;
Not the feelings of affection
Shall detain me on this side.
Tears of love may fall in showers,
On that river moves not slow;
Helpless mortals may not swim it,
O'er its waters all must go,
Whom then would ask a pilot,
Add a friend to lead us o'er?
Richer souls mid scenes of pleasure,
Dwell upon the other shore.
Can I find a friendly pilot,
O'er that river who will guide,
Lead me safely where I'll ever,
Live in peace on yonder side?
Eden there forever blooming,
Graves no longer there I see,
Even to that land of beauty,
Christ my Shepherd leads me.
Ferryville, April 17, 1875.

Editorial Correspondence.

Dear Alabama Baptist: It is a great comfort to "rest awhile" after a hard season of work. With this view I left home a week in advance of the Southern Baptist Convention, and headed my way to Greenville, S. C., to attend the Commencement of the Southern Baptist Theological Seminary. My home was with the usual and excellent Dr. C. H. Toy, whose equal in learning I never met. The thoroughness and extensiveness of the Seminary is well known. On Saturday, May 1st, Rev. J. S. Dingle, of Mo., delivered a sensible address on *Andrew Fuller*, before the literary society bearing that honored name. On Sabbath morning Dr. W. S. Webb, of Miss., delivered the Seminary Sermon on Scriptural Holiness. It was an earnest, practical, effective discourse, founded on 1st Pet. 1:15, 16. In the afternoon Brother L. B. Fish gave us an inspiring service of song. At night Dr. A. T. Spalding preached the annual sermon before the Missionary Society of the Seminary on the Resemblance between the Temple and the Church of Christ. It was a very happy, impressive and at times eloquent sermon. Both sermons must do good. Monday night the commencement proper occurred. I must make mention of the address of Dr. Broadus, who is ever wise and faithful and unctuous in all that he does. (How fortunate the Baptists are in having him and his noble coadjutors to train their young ministers!) He said—

LET US HEAR FROM YOU: through the press, through writings in our newspapers and religious books; and in your calling as pastors and preachers. Be studious and scholarly active pastors and faithful preachers. There is coming a time when we shall hear from you even in the day for which all other days were made. Preach the gospel faithfully, even for us professors who yearn to preach it, as well as for yourselves. I enclose copies of several examination papers, which will give you readers a better insight into the workings of our examination than any thing I can write, and if they should lead one young man to attend next session, I shall be delighted as well as simply repaid. How many old pastors can answer these questions?

G. W. GWIN.

FINAL EXAMINATION IN HOMILETICS—Prof. Broadus.

APRIL 20, 1875.

I. (10) (1) Arguments from Testimony—distinguish between testimony and authority—what considerations determine the value of testimony—authority of the "Fathers"—of the Scriptures.

(2) Induction—define—various causes of *Amor Induction*, and some examples—why induction cannot be much used in oratory.

(3) Arguments from Analogy—nature of these—uses, negative and positive.

(4) Explain what is meant by arguments *a priori*, *a posteriori*, and *homine*, and *reductio ad absurdum*.

(5) State the four classes of *Fallacies*, as to terms, premises, reasoning and conclusion—and give an example of each class.

II. (6) Classify the leading sources of Illustration in Preaching.

III. (15) Advantages and disadvantages of reading sermons, and of reciting. Show how the latter differs from free speaking after written preparation.

IV. (8) Public Worship—importance of conducting it properly. Reading the Scriptures well—expository remarks in reading. Means of promoting congregational singing.

V. (8) State several of the most striking views in Beecher's Yale Lectures on Preaching.

VI. (12) Brief outline of the *History of Preaching*—some account of any five of the following preachers (not so much their lives as their preaching), viz: Chrysostom, St. Bernard, Luther, Bourdaloue, Saurin, Barrow, Edwards, R. Hall, Chalmers, Spurgeon.

VII. (6) Some account of Hymn-writing by Luther, Watts, Miss Steele—and of Baptist hymn-books from Rippon to the present time.

VIII. (20) Sketch of a sermon (subject, text, or expository sermon) on Isa. lv-2, or Eph. iv:31-v:1.

FINAL EXAMINATION.

N. T. E. G., April 20th, 1875.

PART I.

I. (4) Dates—Of the day of Pentecost (Acts ii) of the conversion of Paul, of Cornelius, of the meeting at Jerusalem, (Acts xv), of the Ep. of Jas [with arguments for its early date] and of each of the Epistles of Paul in chronological order.

II. (10) Sketch the history of Peter, in the Acts and Epistles. Tell what you know of Barnabas, Philip, Apollos, Titus-Sapphira, Dorcas, Lydia, Priscilla, Bernice.

III. (6) History of Paul's early life, conversion, and first visit to Jerusalem thereafter.

IV. (12) Paul's 2nd missionary journey—dates, places visited, and events at each place, Epistles written, and by what circumstances they were occasioned.

V. (6) Paul's great collection of money—for whose benefit? from whom obtained? his probable reasons for being so anxious to effect it; his grounds of appeal in 2 Cor. viii and ix; his prudence as to handling the money.

VI. (12) 1st Epistle to Corinthians—date and place of writing—Paul's previous relations to the persons addressed—What circumstances led him to write to them?

VII. Analysis of Heb.

VIII. (10) State the two Preterist theories as to the predictions in Rev., the date, and occasion for the origin of these theories; and give arguments for and against each of them.

IX. (6) Discuss the Year Day theory.

PART II.

X. (14) Trace the argument in Rom. i:10-32; ii:1-13; and vi-viii:11.

XI. (10) Point out the importance of the general devotional and practical lessons in Revelations, apart from the predictive portions. Analyze the worship in Rev. iv-v. Explain Rev. i:5,8; vi:9-11; xiv:18; xxii:17.

Prof. Wm. Williams' *Final Examination in Systematic English* 1874-5.

I. (16) State the doctrine of the Trinity and explain the meaning of any term that may need explanation. Scriptural proof of the doctrine. How are the persons distinguished from each other? The heresies opposed to the doctrine? Answer the objection that the doctrine is speculation merely. Prove the personality and divinity of the Holy Spirit, answering any objections in their proper place.

II. (16) What is meant when it is said that man was made in the image of God? What is the Romish view? What was the penalty of Adam's disobedience, with the different views, Pelagian, Socinian, Arminian and Romish? What was the effect of Adam's sin upon himself, with the different views, Pelagian, Popish and semi-Pelagian? What is the moral character of Adam's posterity with the proof, conclusively but carefully given? How may the moral character be doctrinally stated, and what inferences necessarily follow?

III. (18) What are the different

explanations of the cause or origin of the natural depravity of Adam's posterity? What does "imputation" in general mean? What is not and what is meant by the imputation of Adam's sin to his posterity? What is the judicial ground of it? What is the proof that Adam was our federal head, carefully given? What may be said to the objection that it is inconsistent with divine justice to appoint one man to act in the stead of others and suspend their moral destiny upon his act.

IV. (17) What is the scriptural meaning of the term "mediator"? What renders Christ's mediation necessary? What is the Romish view of mediation? What is the general sense, is the meaning of the word "atonement"? What is affirmed when the necessity of an atonement is affirmed? What danger are we liable to in such a discussion, and how may we avoid it? Who deny the necessity of an atonement and what is their position? How would you show its necessity, answering objections as you go on? What are the necessary inferences from its necessity?

V. (17) What is the scriptural meaning of the terms "reconciliation," "propitiation," "redemption," "atonement"? How may the doctrine of the atonement be stated? Give the points involved and show particularly what was the object of Christ's sufferings, with the proof. Answer the objection that since Christ did not suffer the identical penalty denounced against us, therefore what he suffered could not have been legal satisfaction in our stead. What is the Governmental theory of the atonement and objections to it?

VI. (16) What is not and what is the real question involved as to the extent of the atonement? State the views of those who advocate a limited atonement. What is the view of those Calvinists who advocate universal atonement? What is the scriptural meaning of the term "justification" and your proof? The Popish view of its meaning? What different views are held as to the ground of justification, with the true view? Is the relation faith bears to justification correctly expressed by saying it is the condition of our justification? What is meant when it is said that faith is counted or reckoned for righteousness? What is the difference between justification and sanctification?

Ordination.

Dear Baptist: On the fourth Sabbath in April, the writer was invited by Mr. Moriah Baptist church, near Cuba Station, Sainter Co. Ala., to aid in the ordination of one of its members to the Ministry; at which place and time I met three other Ministers. Brethren H. Yarborough, W. F. Pond and C. C. Vaughn. The ordination was sermon by Eld. W. F. Pond, to a large and attentive congregation, in his usual positive style; and by the way, he is one of those unmovable Baptist Ministers that have accomplished so much for the Baptists of Alabama, and other States. After preaching, the candidate, A. E. Beavers, was examined by Eld. C. C. Vaughn, pastor, which, to my conception, was quite thorough. Prayer by Eld. H. Yarborough, who is much gifted in this exercise. He is one of those pathetic prayers, who, under all circumstances, can attract the attention, and feeling of his hearers while invoking the blessing of Heaven upon them. It fell the writer's lot to deliver the charge to Brother Beavers, after which, the services of the day were closed; the benediction being pronounced by Eld. A. E. Beavers.

F. A. FREEMAN.

Cuba Station, Ala., May 6th, 1875.

From North Alabama.

Dear Brother Editor: We, the Baptists of Coat's Bend, Etowah Co., Ala., have been in trouble. This trouble was occasioned by the fact that some of our brethren and ministers have embraced Materialism. We were like lost sheep. It appeared that the cause in this region was almost lost.

In this crisis, to our great and happy surprise, Eld. J. H. Blaylock, the Missionary for the Cedar Bluff Association, came to our relief. He has fought the battle for us. He has been able, through the help of God, to defeat the Materialist, and to turn the tide in our favor. He has gathered the scattered flock and organized them into a Baptist church. To God be all the praise.

We take great pleasure in recommending Bro. Blaylock to the confidence and Christian regard of all churches and associations which he may visit.

(Written by a committee appointed by the Bethlehem church, and read and adopted by the church.)
H. J. WOOD,
H. P. THOMPSON, } Com.
M. J. HALL.

Letter from Union Springs.

Dear Brother Winkler: A few items of current religious news from Union Springs might be of interest to the readers of your excellent paper. The Evangelist, A. P. Graves, spent a week with us, holding a series of union meetings some six weeks ago. He labored very faithfully and acceptably, his whole object seeming to be the conversion of souls. Some prejudices were entertained against him by some of our citizens when he first began his meeting, but they gradually gave way before the power of his zeal and the eloquence of his consecration and devotion to his sacred calling.

We were greatly benefited in many respects. Many of us had but little idea of entire consecration to God before. Many were revived and put to work, who were lifeless before. Sinners were made to think, and penitents were converted.

During the next two weeks after the close of the meeting we received eleven members by letter and seven by baptism. We are expecting several other accessions soon; some by letter, some by experience.

Yours in Christian love,

W. W. SANDERS.

Union Springs, Ala., May 13, 1875.

The Unknown Grave.

BY A. E. MCNEILL.

Near the lake, where the restless waves
Wash the cold and lonely strand;
Where gentle footstep and low song
Sleeps the unknown death the sand.

No loving mother's hushing there,
No child's wild and gloomy tree;
The wild bird, from the startled air,
Is the only one that grieves.

No sister's tear, but nature's hand,
Busy through the lonely hours,
Has planted on that desert sand
Its wild and lovely flowers.

There let that unknown wanderer sleep,
In a strange land, far away;
While friends around the hearth-stone weep.

At his strange, protracted stay;
And wonder if the dear, dear one
Has cut the sweet and golden tie,
Which bound their hearts in union.

In happy days gone by,
Watch on, watch on, in anxious hope,
Your vigils are in vain.

On earth your hearts will never bless
The wandering one again.
His weary form has gone to rest
Beneath a stranger's sod;

His restless soul is with the blest,
For aye at home with God!

Bismarck in Debate.

Bismarck is by no means a finished, not even a ready or natural, orator. The knightly appearance of the Prince, his ease of manner, and about all, his reputation as diplomatist and statesman, would lead one to suppose him an orator—either one who would deliver a profound and well-arranged speech without hesitation or effort, or still more, an orator of natural eloquence, whose words and figures would flow from his lips as the creations of the moment, and entrance or enkindle the hearts of his hearers. But this is not the case. Occasionally he may be seen at his desk winging his way rapidly with his quill over a narrow strip of paper, while some member is on the platform. All know what this means, and at a slight bow of his head the President announces that Prince Bismarck, Chancellor of the Empire, has the floor. As he rises there is a general demand for silence all over the House, with the exclamation, "He is speaking!" He inclines his body toward the Assembly, winds his thumbs around each other, and casts an occasional glance at the House; but he stops, hesitates, sometimes even stammers, and corrects himself; he seems to struggle with his words, which ascend unwillingly to his lips; after two or three there will be a short pause, when one can almost hear a suppressed swallow. He speaks with out gesture, feeling, or emphasis; and often fails in the accentuation of final syllables, as to weaken his thought. One wonders if this is the man with a parliamentary career behind him of more than a quarter of a century, during which period he has been in every legislative body of his country, meeting with bitterest opposition from the Liberal party

in his early career, parrying their most caustic words in kind, and replying, with wonderful presence of mind, by the wittiest impromptus or the most cutting sarcasm. It is the same man, and presently he will prove it. Gradually his speech flows with more warmth, and unfolds its peculiar attraction: a series of original, fresh, witty, and significant expressions, which tell more by their power than their beauty. His speeches are collections of sentences rather than the development of a smooth and logical train of reasoning. Many of them have gone into history as proverbial, such as "Catiline existences," "Blood and iron," "Austria must move its centre of gravity toward the Orient," etc. Some months ago, after listening to long diatribes about the evils of the recent war, and the burdens which they have brought upon the people as a nation, he quietly arose and said: "After each one of the recent wars the nation has enjoyed a greater amount of parliamentary liberty than before them." This was so strikingly true that it was folly to argue that they had led to tyranny. And he closed by saying: "But, nevertheless, gentlemen, the German nation has a right to expect from us that we shall prevent the return of such a catastrophe; and I am convinced that the allied governments desire nothing so much as to affect this purpose." With this beautiful admonition, simple though dignified, and expressed fervor, he electrified the audience as if he were the greatest orator, and then sat down amid deafening applause from all parts of the House. Thus, with apparently no oratorical power, he seldom takes the floor without confirming his nation in the belief that, take him all in all, he is a statesman such as Germany has never before enrolled in her annals, and whom the world at large may well envy her in possessing.

—Prof. Wm. Wells, in *Scribner for April*.

Triumphant Beauty.

Among the guests accommodated at Mrs. Webb's house in Georgetown was a certain legationist, Baron Von Havre by name. He passed through the departments one day on an inspecting tour, along with a party of friends, and was arrested by the sight of a fair, sweet face, crowned with a golden glory, bending industriously at long task his companions chafed him upon his sudden smile. He returned after a few hours' rest with his friends, and inquired about the beautiful girl, and was soon afterwards an inmate of her house on the Heights. The half sister, who dressed well, visited, and did nothing, laid claim to the nobleman's attention, and the mother did all she could to assist her daughter, but the Baron had eyes and thoughts for the neglected maiden, who rose so early in the morning and marketed, and made her pretty, simple dresses with her own nimble fingers, and went patiently through summer's heat and winter's snow to her desk in the Government office. So he offered her his hand, his heart and his fortune of \$50,000 per annum, and she became the lovely bride of a nobleman in every sense of the word. I remember how beautiful she looked in her filmy white dress with a silken light shining through its lacey meshes, and pearls, whose years numbered as many as the beads which formed the necklace. I saw a picture of her, taken from an oil painting, after she had lived as a happy bride and beautiful mother in far-off Germany. She sat in a half-covered arbor, with a half wreath of flowers falling carelessly from her lap to the ground. Her arms and neck are both bare and perfectly free from ornament, yet so exquisitely moulded that jewelry would merely take away from them their beauty. Her beautiful hair is parted,—"one moonbeam from the forehead to the crown,"—and combed smoothly back from her lovely face. She is the idol of her husband, and the admired of all the nobles in the country round about.—*Washington Correspondence, Chicago Tribune*.

Settled the Night Before.

A touching incident is related in connection with the meetings held under the direction of Mr. Moody and Mr. Sankey at Glasgow, Scotland. One evening, after the close of the service, a miner in his working clothes, who had been deeply impressed by what he had heard, still lingered; and, in reply to a friend who urged him to go home, "No; I came here to get good, and I have not taken it a' yet." After more prayers and the singing of a hymn, his heart was touched, and a new joy entered his soul. Grasping the hand of the minister who had been talking with him, he said, "I have wondered if this might be true; I now believe it. It has brought peace to my soul. I know and trust my Savior." The following day, while working in the mines, he was crushed by a falling mass of coal or rock. His injuries were fatal. "Bend down your ear," said the dying man to a companion near him, and then added, "O Andrew! I'm thankful I settled it last night."

—The Mobile military companies have received their quota of arms, and equipments from Montgomery.

Learning to Shoot.

If you shoot at all, make up your mind to become a thoroughly good shot, and exercise yourself a good deal at first upon inanimate objects, first at stationary things, and afterwards at things in motion. It is easy enough to contrive both kinds of target. Anything will do for a stationary target; the best thing is a piece of card-board four or five inches square. But the moving target is a great deal more amusing, and affords more advanced practice. If you live anywhere near a pond, make a little rough boat of a solid block of light wood, so that it cannot sink, with an iron mast, and a paper sail that you can easily replace with a fresh one. Fire at this when it is sailing fast, and see how many pellets you can put into the sail. It is quite as amusing to practice in this way as it is to wound a quantity of little birds; indeed it is even more amusing for you and your friends can count the number of pellets you put into the target on each shot, a thing you cannot do on the body of a wounded bird that has gone away to suffer at a distance. And as for acquiring skill in shooting, there is ample proof of the great utility of target practice. Many of the finest shots among English riflemen formed themselves entirely upon the target. A good shot is more merciful than a bad one in his practice, whatever his private feelings may be.—*Hanerton*.

Choirs, Read.

In order to reach its highest power and efficiency, the hymn should be sung, so far as possible, without break or interruption. Interludes between the stanzas, except occasionally for breathing, are a decided detriment to the general effect of the hymn. They check the rising tide of devotion, and divert the attention of the worshiper from his theme. No contrivance could be devised which is more thoroughly fitted to dilute devotion and keep back religious fervor from its highest exercise than this. The essentials to success in singing are very much the same as those which determine success in public speaking. And certainly nothing would so surely destroy the effect of an oration or a sermon as to interrupt it every moment or two by some irrelevant vocal or gymnastic exercise. Robert Hall held that one of the highest conditions to success in oratory is "momentum." And it is pre-eminently essential to power in Christian song. Motion generates heat; and if the heart would become powerfully kindled, there should be no resting for cooling off. Swiftness generates electricity; and if we would have a strong and unbroken current of feeling, we should interpose no non-conductors between the stanzas of our song. The singing, on the contrary, should flow on in strong and unbroken current, kindling and intensifying as it rises till the end is reached.

Business Law.

It is not necessary to say on a note "for value received."

Contracts made on Sunday cannot be enforced.

A note by a minor is void.

A contract made with a minor is also void.

A contract made with a lunatic is void.

A note obtained by fraud or from a person in a state of intoxication can not be collected.

If a note is lost or stolen it does not release the maker. He must pay it if the consideration for which it was given and the amount can be proven.

An indorser of a note is exempt from liability if not served with notice of dishonor within twenty-four hours of its non-payment.

Notes bear interest only when it is so stated.

Principals are responsible for the acts of their agents.

Each individual in partnership is responsible for the whole amount of debts of the firm.

Ignorance of the law excuses no one.

It is a fraud to conceal fraud.

The law compels no one to do impossibilities.

An agreement without consideration is void.

Signatures made with a lead pencil are good in law.

A receipt for money is not always conclusive.

The acts of one partner bind all the rest.

Halt where we will, we must fight for our position. As fast as we surrender our outposts, the enemy strikes for our capital and our life. By this modern universal onslaught, God is teaching his church the folly of perpetual concession. She may as well maintain her whole fair heritage as "die in the last ditch." She may far better maintain and proclaim a full rounded gospel of redemption that can rouse dead souls, thrill in heart-strings, kindle Christian hope and zeal, and labors of love, than lie wrangling drearily over the last tags and shreds of fundamental morality.

And as Christ is true, it does make a difference whether a man believes or totally rejects the great vital principles of his redemption—the difference of salvation or condemnation. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

An English View.

The London Standard of the 6th inst. has an editorial article of more than a column, devoted to the late civil war in this country, which begins with the following tribute to Confederate valor:

"It is exactly ten years this morning since the surrender at Appomattox Court-house terminated the splendid defense of Virginia against the most fearful odds with which, within the memory of man, soldierly courage and military genius have ever to contend, and brought the existence of the Confederate States to a close. Never was a more glorious national history crowded into a few years; never was a more brilliant record in the annals of war than that of the vanquished army."

The Standard then refers to the disposition of reconciliation which prevailed in both armies at the close of the war, and the malign political influences which succeeded, and which it apprehends will not soon be eradicated. At the same time it regards Confederate triumphs at late elections in the United States as indicative of the return of a happier era.

Talladega Beats the World Making Iron.

The Alabama Furnace is eclipsing the furnaces of the world in making iron. It is said there is no furnace of its size in existence that equals it in making iron. Originally constructed for a 12-ton furnace, it created quite a sensation among iron men by turning out from 18 to 20 tons per day. Recently with the improved ores and increased blowing power it has increased its yield to 26 to 27 tons per day. Mr. Gidden thinks with everything in good condition as the dry weather approaches the furnace will reach 30 tons per day. Other localities may boast of their superior ores, but the practical test shows that the Talladega county iron ores are equal to any yet discovered.—*Talladega Reporter*.

How Corros Mules Pay.—The annual meeting of the Graniteville Cotton Manufacturing Company was held last week. The report of President Hickman shows that the profits of the year were \$114,538, a trifle over nineteen per cent. of the capital stock. This result is very satisfactory and encouraging for the year was confessedly a hard one for cotton mills, and many in the North either ran on short time or stopped altogether. The Graniteville mills were run on full time and at full pay during the whole year. Their productions were 10,336,500 yards of fabrics, besides a quantity of knitting yarn; 8,171 bales of cotton were consumed, which cost 14 48-100 cents a pound. The old board was unanimously elected, and the prosperous factory enters upon another year with highest prospects.

Items.

A high-toned pauper in Loganport, Ind., who had been receiving wood from the town all Winter, lately paid \$3 to have his hair dyed.

The can-can exhibition was broken up effectually in Shreveport, La., where *The Times* threatened to publish the name of every man seen at the show.

A young lady in Boston sent the following note: "Meet me at the spell-binding mach at Music Hall." Poor young woman! She had need of attending.

A Detroit man has gone into the business of raising lemons in a hot-house. This year he has burned four tons of coal, and raised a crop of five lemons.

Several merchants in South Amboy, N. J., have received letters threatening the burning of their stores, on account of their hard dealing with the poor.

Ex-Chief Justice Greene of Rhode Island bequeathed \$75,000 to the Methodist Episcopal Sunday schools in the State. Judge Greene was an Episcopalian.

A wood chopper near Gilroy, Cal., a few weeks since cut down a tree in the roots of which he found a tin can containing several hundred dollars in gold slugs.

A lady, in Cleburne county, recently picked up a nugget of gold weighing 23 pennyweights, and valued at \$23. The mineral wealth of Cleburne is said to be immense.

The wheat crop in St. Clair and Blount counties is said to be fair.

—Mrs. Scott, of Camden, reports the crops in Wilcox as being very promising and the farmers in good spirits.

The Commissioners Court of Hale county has determined to have the roads and bridges kept up by the labor of county convicts.

A weekly Georgia paper has been started at Cullman, Blount county, Ala., which the Montgomery *Advertiser* speaks of in very flattering terms. Subscription price \$2 per annum.

All voters are required, under the late registration law, although they may have registered heretofore, to register again, before they can vote in any election in this State.

The State Journal says that the Democratic candidate for Mayor of Montgomery, Mr. Moses, received more than one half of the entire colored vote, a fact which will be received as an omen of future good to all classes of our people.

An act of the late Legislature provides that wine from grapes grown in the State may be sold when bottled, without any State license or tax of any kind; provided, the bottles are labeled to show when and where produced.

A large firm in Nashville, Tenn., propose to establish a branch of their house in Mobile for the purpose of carrying on a produce purchasing business.

Rev. J. L. M. Curry, D. D., of Richmond, will spend the approaching summer in Europe, and will sail on the 29th of this month. His labors have been so great during the present college session, performing the duties of two professors and filling the pulpit of the First Church at Richmond, that he finds rest and recreation necessary, which the trip will no doubt furnish.

Alabama Baptist.

E. T. WINKLER, EDITOR.
J. B. TRAGUE, ASSOCIATE.
J. J. D. RENFROE, ASSOCIATE.

MARION, ALA.

Tuesday, May 25th, 1875.

Modern Literature and the Pulpit.

Since the period when John Foster protested, in the name of Christianity, against the popular literature of the day, its character has experienced no sensible change. It still preserves a studied silence with reference to religion. In its delineations of self-sacrificing virtue, piety is not even mentioned. In the charmed circle of his creations, the literary genius, like the necromancer of old, seems fearful of pronouncing the name of God, lest the airy chaps that come at his call should hear it and vanish forever. Christian graces are exhibited, but as if they were the products of the natural feelings. A benevolence singularly like the spirit of the gospel, is lauded; but we are expressly told that it is the benevolence of good nature, not of elevated principle. The lovely maiden, the patient boy, whose lives have been a discipline of sorrow, "die and make no sign." The riddle of their history is unexplained. Tippling preachers and masculine Jelly-bys may speak of the gospel; but its pure accents must not be heard in the chamber where nobler beings expire. To these the grave must be but the spot to which the pensive memories of surviving friends may resort—where children, through their tears, shall spell the letters of a familiar name—where the spring shall scatter its earliest flowers. The glory of nature—of nature which feeds on man's corruption—alone shall adorn the scene which witnessed the triumphs of the Son of God.

The contrast, so often drawn between our age and the dark ages, is perhaps not so much in our favor as we are inclined to suspect. If a flood of barbarism swept away the ancient civilizations, Christianity at least remained with its inviolate records, standing like a sculptured obelisk amid the ruins of an Egyptian temple. The obscurity that fell upon arts and letters was not so deep as to hide the light of the world. The missionary bishops and evangelists were the educators of peoples, and the monasteries were, in many instances, as a general store-house of ancient knowledge, and a nursery in which the germ of modern thought slowly expanded. The case is now exactly reversed. The commerce, wealth and freedom, whose blessings are so widely scattered, have impaired the piety and virtue of the middle class. The rank abundance of material goods has generated a contagion that now pervades the bone and sinew of commonwealths. Our outward prosperity is unprecedented; but our moral progress certainly affords less reason for exultation. We have cause to apprehend such a decline as took place when the greatest of the old empires received the fatal gift of the Epicurean philosophy. The means of luxury are in our possession. The taste for pleasure is already excited. Pleasure stimulates passion and passion, which gives the greatest energy to human nature, at the same time abuses its true dignity, and emboldens it to throw off the salutary restraints of the magistrate and the moral instructor.

Our literature is the effluence of such an age—the most refined and attractive form in which the general spirit finds an expression. The authors of an epoch must, like the courtiers of Eastern lands, attain to sovereignty by the way of servitude. They will not be heeded unless they interpret opinions that vaguely prevail. They are the echoes of the public voice—repeating, in clearer and more harmonious accents than others, the moral convictions of their time. This principle is of importance, as suggesting the method by which the preacher may counteract literary scepticism. A manly effort to elevate the masses will accomplish more than a thousand lamentations. The sails of the literary adventurer will be trimmed so soon as the breeze of popular favor veers to another point of the compass. Or, at least, let the audience to whom he gave their highest literary gratification, attain to nobler thoughts than his, and he will soon seek to an empty Academe. Let them learn to distinguish between true reason and the rationalism that so proudly wears its name, and we shall have no spells to fear from the wand of the literary enchanter, charm he never so wisely.

Leaving out of sight the licentiousness of literature, against which the express warning of Scripture may be urged, the controversy between the

pulpit and the popular press hinges upon the distinction that we have just alluded to. The genial writer, whose aim seems to be the amusement of the public, is in fact the propagandist of a system. In excluding the sanctions of revealed religion from the sphere of human motives, he virtually denies the necessity and the value of revelation. The language of the apostate may be carefully avoided; but the temple of Jupiter Capitolinus rises upon the spot once consecrated to the worship of the tribes of Israel. A new rite is commanded, as more rational and more humane than the old; and the preacher, on the other hand, is bound to show that it possesses neither of these excellencies—that the standard to which it appeals—that human reason itself, rejects the rationalism of literature, whether proposed as the substitute, or as the reform of the Gospel. The angle of divergence may be clearly and boldly drawn.

Rationalism denies the Divine in religion: Reason accepts it. In practice, Rationalism adopts the common morality—the opinions, customs and standards of the great world—its factitious virtues and vices—its table of laws, whence the duty of disinterested love to God and man has been expanded, while the blind sympathy of natural feeling, and the utilitarianism of an intelligent self-interest, have taken its place. Reason recognizes the relation of human conduct to a higher sphere and a higher being. It confesses that earthly life is beleaguered by a malign and portentous darkness, until the unseen orb above suffuses it with a glory of crimson and gold—that earthly life is a figure beautiful, but dead, until a creative spirit gives it life, and breath, and being—that there is no virtue, save that which betrays a divine co-operation, and through which a divine energy manifests itself. In its beliefs, Rationalism is simply the deification of common sense, the revolt of personal judgment against authority, the protest of intellectual pride against mystery, and hence a creed rather of negations than of articles. But Reason, which has so often stood, con-founded amid the unknown substances and forces of Nature, and in the labyrinths of its own consciousness—Reason, to which progress is an instinct and a necessity, demands in revelation a knowledge, which, positive and simple in many respects, is yet in others too wonderful for it—a knowledge which, in its entire progress, it cannot attain—a knowledge, which the researches of an eternity cannot exhaust. "The Gospel," says a great contemporary, "is reason itself; hence it gains us. The gospel is reason itself; hence it repels us. Its force is in showing itself as it is; and whatever manifests it more fully, makes it more powerful; and the more it shows itself divine, the more it will be human. It ceases to be human, that is to say, suited and adapted to humanity, only when man, robbing it of its crown of miracles and veil of mystery, would bring it down to himself."

The Conventional Mass-meetings.
On Friday and Saturday evenings, during the recess of the Charleston Convention, mass-meetings were held in the interest of the Boards. On Friday evening Drs. Tichenor and Fuller addressed a large congregation in behalf of Foreign Missions. The services were animated and interesting, and we understood that some \$600 were collected at the conclusion of the exercises. On Saturday the addresses were delivered by Rev. J. J. D. Renfro and Dr. Burrows. The congregation entered heartily into the spirit of the occasion, and contributed \$1100.00. Alabama had reason to be proud of the impression produced by the beloved brethren who took part in these important services. Would it be too much in us to ask brethren Tichenor and Renfro to give our readers at least a sketch of their excellent speeches?

A Baptismal Service.
Rev. Jos. E. Carter recently preached a sermon on Baptism, after having copies of the New Testament distributed through the congregation, and asking them to read with him as he designated the chapter and verses of Scripture. The crowd, consisting not only of Baptists, but of Methodists, Disciples, Presbyterians and Catholics also being ready, the preacher began.

"1. Baptism Commanded. Please turn to Matt. 28:19, and we will read."
2. John's Practice of Baptism.—Matt. 3:1-16.
3. Baptism Under the Apostles' Preaching. Acts 2:37-42; 8:12.
4. Theory of Baptism. Rom. 6:3-5.
5. Baptism a Profession. Gal. 3:27.
6. Who are to be Baptized. Mark 16:15, 16, &c.
7. Of the Baptism of Jesus. Matt. 3:17.
The effect of the discourse of which

the above is the outline, and which lasted thirty minutes, is said by the *Western Recorder* correspondent, to have been marked.

"One man left the house saying, 'I have always been on the other side from the Baptists, but I am satisfied now.' Another said, 'I am a stronger Baptist than ever.' The next morning two applications were made for the pastor's brief of that wonderful sermon on baptism. It is thought that never has such an effective sermon on baptism been preached in these parts."

Rev. J. H. Luther.

We regret to learn by a private note, that our dear friend Luther, who has conducted the *Central Baptist* so long and with such marked ability, has withdrawn from the editorial chair. We should be glad to induce Dr. Luther to settle in Alabama. He is a solid and earnest preacher, a devoted Christian, and a vigorous and accomplished writer. He would be a great gain to the ministerial fraternity of our State. We would be delighted to welcome him among us.

Revised New Testament.

The revision of the New Testament by the English company of revisionists, has now reached the 5th and 6th chapters of the Epistle to the Romans. For the English reader Noyes Translation, and Tischendorf's New Testament, (published by Tancher), will afford an excellent apparatus for attaining the meaning of the original.

Ancient Records.

The Assyrian archives recovered by Mr. Geo. Smith afford the most remarkable confirmation of Mosiac narratives. In the lectures now being delivered by him upon the subject, this distinguished interpreter says:

"The tablets narrate the story of the creation of the universe and of man, man's fall from a state of innocence, the deluge, and the building of Babel. The legends correspond closely to the account given in the book of Genesis."

YOUNG MINISTERS OF THE GOSPEL.
—There will graduate from Howard College next month three theological students. Their talents and piety are of a high order. Churches or schools will be fortunate in securing their services as teachers or preachers.

—Rev. W. C. Cleveland will deliver the Baccalaureate Sermon to the graduating class of Howard College, Sunday June 13th.

The Peace Era.

The *Tribune* thus notes the signs of promise which are everywhere multiplying in the political heavens:

When Mr. Williams surrendered his seat in the Cabinet to Mr. Edwards Pierpont, the country breathed more freely in the belief that outrage campaigns were over. The unanimity with which the official press is belaboring Judge Kelley for saying that the Force bill was entirely uncalled for, hints however at the purpose of those in power to try once more the experiment which ended so badly last November. If that is their purpose, their final overthrow is certain. The Republican party will not lend itself to any such scheme. The renewing of ancient friendships and strengthening of national ties between the different sections of our country are the most marked phenomena of this centennial era, and if the celebrations which are bringing North and South together at Concord, Lexington, and Charlotte, and Bunker Hill, and Philadelphia have no other good result they will at least do much to make Force Bills and Military Elections, and the whole recent Southern policy of the Administration, impossible for the future.

Field Notes.

Brother Carmichael writes from New Market, North Alabama: "I entertain a high opinion of the Baptist, and hope, if money matters become better, to get others to take it." We should be pleased to have Brother Carmichael write us news letters from his portion of the State.—Brother Wm. Lee writes from Clanton, Baker county, Ala., May 1st: "I am very much pleased with the Baptist, and all who read it at this place, speak in its praise. I would be glad if it were in every Baptist family in Alabama. Brethren, take it, and encourage your children to read it; it will prove a blessing to them. To-day I am at Chestnut creek church, where we have a noble band of brethren and sisters. They have a mind to work, and have agreed to build a new house of worship at this place. May the Lord bless our paper, and his cause everywhere."—A brother writes us from North Alabama, that Brother Blaylock has twice, recently, been victorious in debates with the soul-sleepers.

Dr. Baker's Late Letter.

We do truly regret the necessity of alluding again to the unpleasantness with the *Index*, but the good and venerable Dr. Baker saw fit to make repeated allusions to "Brother Ren-

froe" in his letter, in such terms too as imply that we have kept up strife with the *Index*. Moreover, that paper in a recent issue alludes to what is pleased to style our "attack" on them. Now this is precisely the point of difference between the *Index* and the Baptist, namely: Who made the attack? We have charged that they made it, and we proved that charge, and could prove it again if it were necessary. And therefore we are not willing that even Brother Baker shall hold us before our own readers as keeping up a controversy, and say nothing in reply.

Once more—as to the Alabama department of the *Index*, as explained by Dr. Winkler, it is only a matter of courtesy. That "department" does them no good, nor us any injury; we are perfectly certain, however, that it has done the circulation of their paper an injury in our State. We are not aware that the existence of our paper has injured the Religious Herald a single subscriber, because our brethren have not looked on that paper as the enemy of our existence.

Nor is it true that the present proprietors of the *Index* bought that Alabama Department when they bought Brother Toun out. They established that department themselves since they got hold of the enterprise. If the brethren intend to continue this department, we will have to submit to it. We have never begged any man for his courtesies. If our brethren of the *Index* are not willing to extend to us the common courtesies of life, we shall only have to get along without them. All we ask of them is to stop whining. When our paper has lived the half of fifty years, if we have only 3,000 subscribers we will quit the business. R.

A Success.

The tour of the Rev. T. M. Bailey, through Coosa River Association was a complete success. He every where pleased the churches; and those who heard him one day sometimes went fifteen miles to hear him the next. Many of the older brethren said, after hearing him, that they were going into the Sunday School. Although he was in Talladega on Saturday, he had a good congregation—a good number of them not Baptists. R.

Trinity Is Unity.

Unity of the Godhead. Let us have recourse to the good old plan of collating Scripture, to ascertain a doctrine: "Hear, O Israel: The Lord our God is one Lord." Deut. 6:4. "I am the Lord and there is none else." Is. 45:5. "There is one God, and there is none other but he." Mark, 10:33.—"This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John, 17:3. "There is none other God but one." 1 Cor. 8:4. Of course scores of passages equally apropos, might be quoted. We shall not multiply passages unnecessarily, to establish a point contested by no one. Nor is any comment necessary. The unity of the Godhead is plain.

Tri-unity or separate personality of the Godhead. "Let us make man in our image, after our likeness." Gen. 1:26. "Go to, let us go down, and there confound their language, that they may not understand each other's speech." Gen. 11:7. "Many commentators are of the opinion that the plural is here used to indicate the three-fold distinction in the Godhead." Par. Bible. Some kind of a distinction is certainly meant in the frequent designation "Father, Son, and Spirit." In this name the Commission requires believers to be baptized. That is, at least, to recognize the distinction of persons, or whatever phrase may apply, in their separate character. Mat. 28:20. And in the benediction—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." 2 Cor. 13:14. "This benediction distinctly and formally recognizes the Three Persons in the Godhead, in their gracious relation to the believer and to the church." Par. Bible. In the Epistle to the Hebrews the "Son" is declared to be the brightness of (the Father's) glory, and the express image of his person." 1:2. If we render the radiance of his glory, and the impress of his substance, the distinction of Father and Son, is not affected. "No one hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." 1 John, 1:18. Certainly the Father and the Son are distinguished. "I and My Father are one." John, 10:30. If unity of will be here meant, and in the similar passages of this evangelist, still the idea of separate persons, duality, is kept up. And the Father is constantly represented as sending the Son, giving the Son, and the like phraseology, implying distinction of persons. Jesus promised to send the Comforter, the Holy Ghost, John 16, passing; Peter said on the day of Pentecost, "He hath shed forth this

which ye hear and see," as the effect of the Father, Tit. 2:7. It is said to "shed on us" the Holy Ghost. So that the three persons are distinguished. We need not multiply instances and proofs on this head.

If it be asked "how can these things be," we answer, that may not be for us to know, but in part at most.—Whether we know anything of the mode of the divine being or not, what is declared of him is to be unhesitatingly believed. It has been said of Daniel Webster, who accepted the "orthodox" teaching on this subject, when an acquaintance asked him how such an intellect as his could accept the dogma of the Trinity, that he replied, "I apprehend we do not understand the arithmetic of heaven." Mysteries are revealed in their mysteriousness, we suppose, in part, to test our faith in God's word, unsupported by our comprehension of the truth. What he says, we must believe: that is the highest evidence incomparably that can be given. E. B. T.

Birmingham.

We recently enjoyed a brief visit, with Rev. T. M. Bailey, State Evangelist, to this famous young city, to bestow a day or two's labor on it. It is a point to be watched, as promising great future significance. After several efforts to supply it with preaching, it is taken in hand by Rev. A. J. Waldrop, a veteran pastor who has spent a life in the vicinity. He is one of those men long since labeled *Approved*, possessing a character above all criticism. The church needs help, and brethren everywhere may be assured that aid under his direction will be most wisely, judiciously and economically expended in fitting up the house of worship. Help, brethren, for you will do a great service to the cause. Send your contributions, however small, promptly, to N. F. Miles or A. J. Waldrop. The brethren there are few and mostly without means. They are doing what they can for themselves, making every effort to get the house plastered and painted. Nursed a little while, they will become self-sustaining; but for the present they are obliged to depend on one or two sermons a month from Brother Waldrop, with such other attentions as a man serving three other churches can bestow. Remember, remittances may be sent to *Deacon N. F. Miles or Rev. A. J. Waldrop, Birmingham, Ala.* E. B. TRAGUE.

The Hill Country.

In our brief trip up country, referred to in another article, we were pleased to observe signs of recuperation not seen in every portion of the State—fences straightened up, houses and cabins in good order, culture good. The population is also increasing. Another young city, forty miles above Birmingham, settled within two years almost exclusively by Germans, threatens something like competition with Birmingham. It is on the S. and N. railroad. On the same road, below Calera, we learn, there is another recent settlement of these industrious and frugal people. We have also heard that several thousand have recently come into the Tennessee valley, between Tusculum and Decatur. The wheat crops in North Alabama, are, for the most part very promising, in some cases short, on account of weather unpropitious for luxuriant growth. The fruit is destroyed by frost, except on elevated positions, especially where inclined to the south. The suggestion is obvious: a never-failing crop may be secured by selecting these places. We have observed the fact before. E. B. T.

Easy-going Theology.

The venerable *Index*, growing ripe enough to lecture naughty boys, like most old folks, grows indulgent, as it seems to us, on some subjects. Time was, when Georgia orthodoxy was very staid. We remember well, when on the wrong side of thirty, we once moved into the good old State, we were closely watched for some five years, to see if we had any outside heresies in our composition. We even remember when Rev. Cyrus White, for a supposed tincture of Arminianism, was read out of school, though confessedly a godly man. But it seems the times change, and we change with them. Recently, a noted pastor, in a conspicuous church, was permitted through the columns of the *Index*, to attack every theory of the atonement ever propounded by the "orthodox," and, for some reason, escaped with one brief editorial editorial—not, however, the fault of the editor, so much perhaps, as of the denomination. Of late, an article, according to Dr. Williams, of Greenville, savoring at least of Sabellianism, has been defended in two or three others; the last of which boldly asserts, that the recognition of three persons in the Godhead is of no impor-

tance in the early stages of Christian experience. Another article has questioned its importance at any stage. Now, if the Scriptures do not contain the doctrine, all right; if they do, it seems to us rather hazardous to say that Scriptural truth is unimportant at any stage of our experience; at least, there is something said about "leaving the principles (elements) of the doctrine of Christ." We think our good brother, Butler, had better back squarely down. The mode of the divine existence, we apprehend, is above our comprehension, and to be accepted in the teaching of the ipissima verba of Holy Scripture. We like not the widespread tendency we seem to observe to throw out of our creed everything mysterious, however plainly declared. We fear that, some day, no creed will be left. It will be strange if Georgia lends her countenance to such a trimming process. E. B. T.

Valued Present.

A crayon portrait, for our study, was a few days since presented us, through the ministry a lady friend of the artist, accompanied by a note reminding us of what Bret Harte, on a recent visit to this place, said of our Southern ladies—that "he had never heard such English spoken by any other people." The compliment is profoundly appreciated, and we most sincerely desire that the singularly gifted author may find abundant and profitable employment for her pencil and brush, as parties wishing to be served are sure to have their utmost expectations fulfilled. The artist, Mrs. Sue B. Lee, may be addressed at Marion, Ala. Life-size crayons executed for the very reasonable sum of \$8.00. E. B. T.

Communications.

Gainesville Church.

Dear Brother Editor: I have read recently in the ALABAMA BAPTIST two brief histories of the Gainesville Baptist church in which there are evident contradictions, and as some of them have respect to my labors for that church some few years ago, I deem a duty and privilege to correct any mistakes in either history. I do not know, beyond surmise, the author of those articles. But I suppose that the differences are from honest convictions of memory. All that I shall say, will be in direct connection with my work there under God.

When at Howard College, an application for a young minister, came to Bro. Sumner from a few ladies and one man, who were left there as the remnant of a once-strong church. The letter to Bro. Sumner in his absence was handed over to our honored S. R. Freeman, then President of the College, who immediately referred the letter and the suggestion that I go for the vacation months to me for my prayerful consideration. I was impressed to go, which I did, under appointment of Bro. Sumner. I reached Gainesville the 25th day of July 1871, when I commenced my labors there. I found one male and a few female members who had been faithful in the interest of the church all through her dark and sad history of decline. I remained and preached every Sunday for eleven weeks, conducting weekly prayer meetings and visiting in the community. During these eleven weeks I had the pleasure of baptizing two into the fellowship of the church—one a young lady, the other a young man; also four or five joined by letters, two of whom were men of families.

This enabled us to operate as a church in an organized capacity. In the fall I returned to college with the understanding with the church that I would continue to preach for them once a month. I left college the last of December, and not being able to return to finish my course that year, the church at Gainesville employed me for two Sabbaths for the year 1872. I also was called to Clinton church, Green county, and Pickensville church, Pickens county.

During this year I lived in the town of Gainesville, boarding in different families connected with the church.

In the Summer, according to an engagement made with Dr. Freeman before I left college, I commenced a series of meetings. Dr. Freeman was to have been at the opening of the meeting, but owing to unforeseen circumstances he was delayed ten days. When he came our hearts were much rejoiced, and I especially relieved, as I had been in the pulpit almost entirely alone, and the people constantly expecting Dr. Freeman. When he came he commenced work in his accustomed earnestness and power. He remained one week, preaching some of the most startling sermons in exposing sin and its consequences that our congregation ever listened to. After he left us, I continued preaching and laboring in the meeting a week more, when I had to

go to Pickensville, being absent one week. On my return I found the meeting still in progress—carried on in the form of prayer meetings in which some good Presbyterian and Methodist brethren assisted our few Baptists. During the four weeks meeting there were 18 joined by experience and baptism. How far this was the result of Bro. Freeman's labors I am unable to judge—let God have the glory, and not man. I know that Bro. Freeman did not arrogate to himself any of the glory, for a humbler and more self-denying heart no one possessed than Dr. S. R. Freeman. Some were stirred up in the church, and some outside were seeking Jesus before his arrival. Two of the number who joined had been members of the Methodist church several years. A few had professed to love God previous to this meeting.

Any way, my poor heart was overjoyed with the gracious blessings of God upon the church which I was serving in my youth and inexperience. This put the church thoroughly on foot and in working order. I remained that year out, giving two Sabbaths to them. The first of the next year, 1873, I was called again, but for all the time, The Pickensville church, where I was raised, and where I had recently baptized my aged mother and youngest sister, would not consent to give me up—and I felt so united to them that I wished my connection there continued. The Gainesville church, therefore, with some difficulty to raise the salary for the full time, agreed to let one Sabbath go and retain me for three. I served the church that year, resigning in the fall to take effect at the end of the year, after which I came to Meridian to take charge of the Meridian Female College.

I was married to one of my members, Miss Mary G. High, daughter of Mrs. S. L. High, formerly of Marion, who for 16 years had been a staunch and firm member of the church there—one of the few who applied for a minister two years before (not knowing that she was sending for a son-in-law) on the 11th day of January 1873. My wife was one of the number whom I baptized the year before.

I loved my church and people, and have the comfort to believe that they, in general, loved and esteemed me to a good degree. The community at large, in and out of the churches, I feel a deep and lasting affection for, and interest in, because of their sympathy, kindness and respect extended me, while among them as a young inexperienced man, with the heavy responsibility of the care of the church in its crippled condition, and the anxiety for immortal souls resting upon my heart.

I must say that the first year of my regular pastorate there, I succeeded in organizing a Mission Society, which gave the first year to the two Boards about 70 dollars in monthly contributions. The next year it gave about seventy or eighty dollars. My services there under the appointment of the Dr. M. B. cost that board \$12.50—the feeble church and community paying my board and the balance of my salary of \$50 a month, for the eleven weeks. I will remark here, that this is the best plan, and nearer the scriptural plan, for gathering into the Lord's treasury a sufficient means for the work than can be tried. It will succeed in good hands. Sister A. Roberts was our treasurer, a lady of piety, devotion and energy in the church, who collected the dues every month—one like her in every church would conquer kingdoms for the Master.

In regard to Brother White, the present pastor at Gainesville, who has been recently so sadly afflicted in the loss of his wife and his own bodily hurt in a fall off the train, I must say, that he has few equals for piety, consecration, affability, manners and moral worth. I love Brother White, because he is what he is. No Christian can know him and not love him. He certainly makes a good pastor. He needs now the prayers of his people and their help as never before.

L. M. STONE.

Meridian, Miss., May 17, 1875.

Rev. J. H. Cason.

The Baptist church met on the 6th to consider the resignation of the pastor, Elder J. H. Cason. The committee on salary reported a sufficient amount raised to make Elder Cason comfortable; but he urges his resignation on the ground that his mind was strongly impressed with the work of an Evangelist. The church accepted the resignation. We take occasion to say that in the departure of Mr. Cason to another field of the Baptist church, our community at large will lose one of the most upright, conscientious, laborious and intelligent ministers that has ever adorned a church in Columbus. The esteem in which he is held by his own congregation is the best test of his merit, and that esteem is well measured by the reluctance with which his resignation was accepted. In his new field of labor we wish him abundant success.—*Columbus (Miss.) Democrat.*

Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, May 25th, 1875.

Second Quarter, Lesson IX.
May 25th, 1875.

THE DEATH OF ELI.

1 Sam. iv. 12-18.

Leading Text.—CHASTEN THY SON
WHILE THERE IS HOPE, AND LET NOT
THY SOUL APART FOR HIS CRYING.—
Prov. xix. 18.

A war arose with the Philistines, from what immediate cause we know not, and the armies confronted each other in battle. In the first action the Israelites were beaten with the loss of 4,000 men. The Israelites encamped at Ebenezer and the Philistines at Aphek. Instead of feeling remorse and seeking the help of the Lord, their God by a sincere repentance and confession of their apostasy from him, they resolved to fetch the ark of the covenant out of the tabernacle at Shiloh into the camp, with the delusive idea that God had so inseparably bound up his gracious presence in the midst of his people with his holy ark, that he would of necessity come with it into the camp and smite the foe.

A Man of Benjamin.—(V. 12.)—Some Jews think it was Saul, a fugitive from battle, with his clothes rent and earth strewn upon his head, as the bearer of heavy tidings. From Shiloh, the ark, the glory of Israel, was (now) finally removed. For probably the inhabitants of that city had too much resembled the abandoned priests, as is generally the case. But it was restored to Israel and set up in another place.

Eli Sat Upon a Seat.—(V. 13.)—This was probably a stone seat, like those still common in the East, sometimes shaded by trees or rendered refreshing by the vicinity of a fountain. The ark of God. They trusted little to real religion, and scarcely any of it left among them; so they vainly relied on the external symbols of the Divine presence, and resolved to carry the ark into the field to give them deliverance, little dreaming that they were doomed to destruction by him for whose sake alone the ark was to be had in veneration. Let none think to shelter themselves from the wrath of God under the cloak of a visible profession; for there will be those cast into outer darkness that have eaten and drunken in Christ's presence.

Eli Heard the Noise.—(V. 14.)—Many hearts waited, with unusual anxiety, the tidings from the battle. Among them was blind old Eli. His sons were there, but it was not for them his heart trembled; he trembled for the ark. He was not, however, the first to receive the tidings.

Could Not See.—(V. 15.)—"His eyes stood,"—this is a description of the so-called black cataract, which generally occurs at a very great age from paralysis of the optic nerve.

When he made Mention of the Ark he Died.—(V. 18.)—The manner in which this sad tale is told far exceeds anything of the kind which the wide range of literature can furnish. What pious Israelites can live with any comfort, when God's ordinances are removed? Farewell all in this world, even life itself, if the ark be gone. The history of Eli is so fully set forth in Scripture in order to teach us that if we govern those who are committed to our charge with such partial affections as are subservive of the Divine law, we teach rebellion against our Supreme Father, and bring ruin on our souls. The history shows us that such indulgence is real hatred under the false appearance of love. Eli and his children might have gone to the grave in peace, and in favor of God, if he had brought them up under proper nurture and discipline.

Dear Little Child.

How many times has Jesus called you! He has called you by His Spirit and word and mercies, by your sickness, sorrow, school and Sabbath, by your teacher, pastor and friends. Will you not answer and say, "Here am I!" Take Him as your loving Savior to "pardon, cleanse, relieve" you. Take His truth in your mind, His love into your heart. Take Him with you in all your plays and studies and work, and He will make you, like Samuel, obedient, loving, kind, and very happy here and in heaven!

Will you not promise to serve Him if He will speak peace to your heart? And this He does saying, "My peace I give unto you." Only trust Him.

Shadows.

BY E. S. GETHKELL.

Shades of my loved ones in regions of light,
Visit and cheer me, I'm lonely to-night;
Dark clouds of sorrow hang over me now,
Grief fills my breast, and care sits on my brow.

Shades of my loved ones,
In regions of light,
Visit and cheer me,
I'm lonely to-night.

The world is unfeeling, and few friends are found,
The forms I once cherished now rest 'neath the ground,
The arms of affection to me now unfold,
I'm unloved and unloving, I'm out in the cold.

Shades of my loved ones,
In regions of light,
Visit and cheer me,
I'm lonely to-night.

There are spirits on earth just as lovely to-day,
As those who to bright spheres have long passed away,
But the veil of mortality hides them from view,
And 'tis hard to discover the faces from the true.

Shades of my loved ones,
In regions of light,
Visit and cheer me,
I'm lonely to-night.

Communications.

Education of the Freedmen.

Nashville, April 20, 1875.

Rev. Dr. Whittier: You requested me to give you some account of our work here. Gladly do I comply; for I am most anxious that all the Baptists in the Southwest may be thoroughly informed. I came here in the summer of 1864 for the express purpose of preparing colored young men to preach the gospel. I first gathered a class in my own house and taught them the Holy Scriptures. When thus engaged I saw what was needed. A few of them could read the gospels with considerable ease; but most of them very imperfectly. To my great astonishment I found that the best readers had no clear idea of half the sentences that they read—there were so many words of whose meaning they had no conception; and many to which they attached wrong ideas. None of them could use a dictionary. The Old Testament was a blank to them; and all the references to localities and customs were wholly unintelligible to them.

I saw clearly that no permanent good could be accomplished without laying a broader foundation. In order to expound aright the ways of God to men, the most extensive and accurate knowledge and the most severe mental training are very desirable. But far less attainments than that may enable one who possesses the natural fitness, and is called of God to the work to be very useful. But a certain amount of knowledge and mental discipline are indispensable to a preacher of the gospel. We must be well acquainted with language, and ought by all means to be sufficiently acquainted with the elements of English education to be well qualified to teach a good common school; or to understand when one was rightly taught. My plan now was formed to impart to the young people such an education.

I bought a small lot of land and a large frame house, at one of the government sales and moved it to the place. The money to pay the expenses was begged of individuals in New England and Ohio. The building is 120x40 feet, two stories high, with a basement under about a third of it. The house with the furniture cost over \$10,000. There has never been a debt on it.

When opened the advantages of the school were offered to all well behaved persons who desired to pursue such studies as we proposed to teach—though they had not the ministry in view, or were not even professors of religion. Females also were admitted. No distinction has ever been made between religious creeds and denominations in the admission of members. Great prominence is constantly given to Biblical studies, and all the students in the school are required to attend some of the classes in the study of the Scriptures.

At the first all the students boarded as they could. But after a year or two it became very manifest that our labors would be nearly lost without a boarding department in the institution. Virtue needs more and better room than vice. It cannot thrive in a small cabin composed of one or two rooms filled with both sexes and all ages. Degraded man also cannot be raised by simple teaching. In order to raise the low those who possess in themselves the fruit of high Christian culture must so live among them as to enable them to see the beauty and feel the power of a well developed Christian character. The prophet imparted his own warmth to the

dead child that he raised to life. The Savior brought himself into long and immediate contact with those whom he sanctified and sent forth as his witnesses. If we have been more highly favored than the rest of mankind such is the example that we ought to follow. "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves." But so apt are we to do only what we please that the Apostle enforces his precept by setting before us this notable fact, "For also Christ pleased not himself."

The work was begun on a small scale. Our very existence was not known beyond very narrow limits; and within those limits our object was not well understood and when obscurely apprehended it was generally opposed by the colored ministers. The white people took no notice of us. Slowly by means of the students principally the school became more widely known. The school I trust deservedly gained the reputation and still maintains it of being distinguished for its devotion to the cultivation of piety, and solid and useful knowledge. As a consequence the school has attracted to it the better class of young people.

Our whole number enrolled is 130. We have had at one time over 70 boarders. Ten of these are from Alabama; 34 from Kentucky; 6 from Mississippi.

The school opens in the morning with devotional exercises from 8-30 to 9 o'clock. With the exception of half an hour at noon the recitations continue till 2-45 p. m. Some classes recite out of school hours. Five teachers are engaged all the time. None are admitted who cannot read in the Fourth Reader. Besides the elements classes, have been taught in Algebra, Geography, Physical Geography, Physical Astronomy, Greek and Latin. As stated before all are instructed in the Bible. The Biblical teaching takes a wide sweep. All the varieties of superstitious notions, the dreams and visions which prevail among the people, are brought up as the word of God cuts across their path. Such is their reverence for the Bible that its plain teaching is an end of all controversy with them. Much pains is taken to apply the holy oracles to the conscience and the heart; and the results have been most cheering. The labors of the class-room are followed by personal conversation with the students separately. Sabbath morning a large number of the students are engaged in the different Sabbath Schools in the city and vicinity, and many of them preach. At 2 p. m. we have a Sabbath School in the Institution, attended largely by young persons from the neighborhood. At night every first Sabbath of each month we have Missionary Concert, which is always exceedingly interesting. On other Sabbath nights we have preaching.

As I have already written too much I will pass over the way in which the school is supported, and the degree of progress that the students make in their studies, and will only allude very briefly to the development of character manifested under this training. It is such that I feel most abundantly rewarded for all my toil and self denial. There has been throughout the present session a most delightful work of grace. It is most interesting at present. I never have seen more satisfactory evidences of conversion. There may be possibly more religious joy than among white people. But they are perfectly self-controlled and free from all wild extravagance. Thirteen profess to have experienced a saving change. All the boarding pupils in the school at the present moment who are not children of God are seeking with more or less earnestness the one thing needful.

D. W. PHILLIPS.

Our Georgia Correspondent.

A LOOK UPON THE BAPTIST SUNDAY SCHOOL OF AMERICA, GEORGIA, AND WHAT IS AWH.

First—a large and well ordered school, with twenty-two teachers and one hundred and seventy-three scholars present this morning, all busily engaged in teaching and hearing the word of life. The superintendent, a lawyer of fine promise, with ubiquitous eye, leaves no duty unperformed in motion, while other prominent lawyers are present expounding a higher law than that of the land, the law of Christ. In various parts of the room are to be seen the physicians prescribing not for the body but the soul, and with them merchants, bankers, professors, the gray-haired sire, the matron, the young, the old, all working as if conscious that upon the labors of the day, hung the eternal destiny of precious souls. Among the pupils one cannot fail to note a

class of interesting boys, over forty years of age, busy—yes, "like Mary of old," sitting at the feet of Jesus hearing his word and learning the way of salvation. Reflections—what, save eternity, can tell the incalculable amount of good accomplished by this single morning's work—and what shall be the reward of the teacher, whom Sunday after Sunday finds working in this part of the Master's field. "In as much as one of these little ones was warned, instructed, and shown the way of life,"—they did it for Jesus sake.

ROBERT KEITH,
Americus, Ga., May 12, 1875.

Good News from Birmingham.

Dear Brethren: I feel it is impossible to keep back from our dear paper, what our beloved citizens of Birmingham have done for the different churches in this place.

They have within the last six months given about six hundred and fifty dollars—out of that amount our church has received about one hundred and forty dollars. We have expended the whole amount in plastering our house, and would here state that two of our neighbor churches responded immediately to our appeal. Though the amounts were small they were cheerfully given by those beloved churches—Ruhama and Trussville, and were very highly appreciated by our church.

We hope to hear from other churches soon, as our house still needs painting very much, both inside and out, and some other work on the inside. I am proud to say to you and all the readers of the BAPTIST, that we are greatly encouraged. We feel that our church is just entering the road to prosperity, and a little assistance from all will accomplish the end.

Yours fraternally,
N. F. MILES.
Birmingham, May 15, 1875.

Another Thought on Baptism.

"Baptizing them in the name of the Father and of the Son and of the Holy Ghost" That is, by their authority. The Father has committed all things into the hands of the Son. The Son has shown by precept and example, the mode; and by commandment the subjects; but to know who these subjects are, is left to the Spirit. It is the Spirit that reproves of sin, of righteousness and of a judgment to come, and consequently we must have evidence that the individual has understood and felt himself to be a guilty sinner, void of righteousness, and justly condemned. But this is not authority enough from the Spirit. It is the Spirit that opens the understanding or reveals Jesus Christ as a Savior to such a penitent soul in the gospel, by enabling him to believe it. Thence springs up hope which maketh not ashamed—because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us.

Then we have these evidences, a sense of sin, a profession of faith in Jesus Christ as a Savior, and of the love of God for the gift of his son, which is a seal to that faith. It is the Father, Son and Holy Ghost, saying to gospel ministers, this is the man, baptize him. To be spiritually baptized we must have authority from the three. Brethren in the ministry, do not ignore the authority of the Spirit. If we do, when we profess in the formula, to have authority from the three, either as to mode or subjects, we are guilty of blasphemy.

G. W. McQUEEN.

Hayneville, Ala., May 15, 1875.

Baptist Sunday School Convention.

There will be a Sunday School Convention held with the Baptist church at Bethany, on Saturday and Sunday, the 5th and 6th of June next. The community and all the friends of Sunday Schools, are earnestly invited to attend. Refreshments will be served on the grounds, so that the whole day may be spent in the good cause.

PROGRAMME.

Saturday, 10 A. M.—Should there be a Baptist Sunday School in every Baptist church? Gen. Ira Foster. 11 A. M.—What are the requisites of a Sunday School? Daniel Liddell. 2 P. M.—What are the qualifications of a superintendent? Rev. H. R. Culbertson. 3 P. M.—What are the qualifications of a teacher? Rev. J. J. Cloud.

Sunday, 10 A. M.—Sunday School mass meeting. 11 A. M.—Preaching by — 2 P. M.—What are the benefits of a Sunday School to the community? Gen. Foster, and others.

Obituary.

Died on the morning of the 10th of May, 1875, at her home in north-western Perry county, Alabama, Mrs. BETTIE H. POOLE, consort of Rev. James B. Poole, aged about 37 years.

Yes, Mrs. BETTIE is dead! Her

Savior called, her soul was wafted by the guardian angels to heaven, beautiful and blessed. Thus we are made to mourn our earthly loss, and to witness the dispensation of an almighty and immutable God. He willeth and he doeth, he giveth and he taketh away, and we can but exclaim, "Blessed be the name of the Lord, his word endureth forever."

The deceased was born, raised and resided in Perry county, Alabama. She professed a hope in Jesus, the Savior of mankind, when about 15 years old, and after sufficiently realizing bright manifestations of his precious love, strengthened by the fervent faith of his crucified power to save, and blessed; she afterward united herself with the Baptist church of Christ which she adorned as a consistent member, an exemplary Christian, until the day of her death. None were loved more than was she, by those who knew her, in her church, grange and society. She leaves a sadly bereft husband, brother, sisters, relatives and many friends to mourn their loss. Yet, they mourn not as those who have no hope. Their loss is her eternal gain. Twenty years ago she was led a fair bride to the hymeneal altar, and was united in the bonds of holy matrimony. Well and truly did she observe those impressive vows. She was a faithful, devoted and good good wife, and a kind and affectionate mother. Kind Providence had blessed them with two promising children, both of whom died while young.

The deceased was conscious to the last, perfectly resigned to the will of him "who doeth all things well." She beautifully expressed to all around her faith, her hope, her inexpressible joy of heaven and its glories; then summoning those she loved around her dying bed, which "Jesus had made as soft as downy pillows are," she bade each an earthly farewell. Her last words spoken were, "Meet me in heaven." She then fell asleep in Jesus. "Blessed are the dead which die in the Lord," and may our last end be like hers.

A friend,
S. C. TRAMILL.
Hale co., Ala.

Thine, not Mine.
BY MISS M. A. KIDDER.

I wept because Thy Hand had laid
My little darling low—
Because one earthly cherub more
Had left this world of woe.

I sat, as Rachel did of old,
In mourning garments clad;
Refusing comfort of my kind—
A stricken soul, and sad.

In stubborn will I bowed my head,
And cast my eyes to earth;
I would not raise one look toward Heaven,
From whence my babe had birth!

But lo! one morn, when heart and soul
Were tried with purging fire,
I heard Thy tender, loving voice
Say, "Daughter, come up higher."

When on the holy mount I stood,
Close by the Savior's side,
Ah, then I saw my little one
An angel glorified!

Unpopular Improvements.

Throughout Europe, even in England, twenty-five years ago they used sickles to cut wheat. To them the cradle scythe was an experiment. When McCormack's reaper was exhibited at the Crystal Palace, it was ridiculed by a leading London periodical as "an ugly cross between a flying machine and a windmill." When Jethro Wood's cast iron plough, which has saved to the farmer of this country ten millions of dollars, was first introduced, it met unsparing ridicule. The first man who huddled a fruit tree than the subscriber a few years ago to an agricultural paper, and the man who first "ploughed-in" clover to renovate the soil was doubtless advised by his neighbors to go to the lunatic asylum or join the Agricultural Society. The first attempt to place an iron shoe on a horse's hoof was doubtless ridiculed as an attempt to improve a limb rightly fashioned by the Creator. It is less than a century since people were mobbed in England for attempting the introduction of a saw mill, insisting on the prescriptive right of the laborer to the employment of cleaving lumber with wedges, and it is said that no physician who had reached the age of forty embraced at its announcement, or ever admitted, Harvey's discovery of the circulation of the blood.—*Christian Union.*

Spencer is evidently losing favor with the grand Hotel Centre at Washington. Several of his pets have already been dismissed and others are soon to follow. Sheets, it is said, will soon vacate the office of Sixth Auditor of the Treasury to make room for some other (and it is to be hoped) better man. J. T. Martin, postmaster at Montgomery, may also have to walk the plank; and when Robert Barber's testimony shall have been read at Washington, it is likely that presidential considerations will force the powers that be to cause the official heads of several others to roll into the basket. A clean sweep would be promotive of the interests of the country.

"God defend the right," is the proud motto of Senator Spencer; and really there seems to be something in it since the report of the Investigating Committee has been published. All that remains to be done now is to have Mr. Spencer expelled from the Senate.—*Chicago Tribune.*

"Nurdoff," correspondent of the New York Herald, is stopping in Selma. The Young Men's Christian Association of Montgomery is increasing in number and usefulness. The members are getting up a library and fixing up a reading room.

Individual depositors have in the City National Bank of Selma, the sum of \$175,841.31.

"Nurdoff," correspondent of the New York Herald, is stopping in Selma. The Young Men's Christian Association of Montgomery is increasing in number and usefulness. The members are getting up a library and fixing up a reading room.

General Items.

—A Catholic rebellion against anti-Catholic laws, is threatened in Mexico.

—Governor Hendricks is to attend the Mecklenburg centennial celebration on the 20th inst.

—Announcement is made of the discovery by Prof. Brugs, in a monastery library at Sinal, of nine hitherto unknown portions of the *Codex Sinaiticus*, the oldest extant manuscript of the New Testament.

—Does it occur to any of the exceedingly loyal journalists of New England, when they read the generous words of welcome from the Southern press to Vice-President Wilson, that their treatment of Messrs. Lamar and Gordon a few weeks ago was just a little discourteous?—*N. Y. Tribune.*

—The season in Florida is over, and the books show that over 35,000 health and pleasure seekers visited the flowery peninsula during the past season. The visitors left not less than three million dollars among the Floridians, who have learned to look upon the yearly increasing tide of their main reliance for money.

—The Berlin Post says that among the Jesuits expelled from Germany, eighty-four have gone to establish themselves in Asia, two in Africa, eighty-two in North America, sixty-six in South America and twenty-four in Galicia and Holland.

—Never reject an invitation to dine. It may have your life. It is stated that but for the dinner given at Delmonico's, which detained him a day, Carl Schurz would have been one of the passengers on the doomed ship, the Schiller.

—Vice President Wilson is evidently making active canvass of the country. It is doubtful whether he stands a ghost of a chance for the Presidency, but he has shown himself more worthy of it lately than he ever did before.

—Senator Anthony, of Rhode Island, has, like Judge Kelley, been on a lengthy tour through the South. What he objects to is the fact that Southern families want to know something about a stranger before they admit him to the sanctuary of the family circle. Anthony calls this "ostracizing Northern men."

—The estimated wealth of Commodore Vanderbilt is from \$50,000,000 to \$100,000,000, and it is said his health is declining and his approaching dissolution near at hand.

—Many a good and worthy woman's character has been ruined, and she heart broken, by a lie manufactured by some villain, and repeated where it should not have been, and in the presence of those whose little judgment could not deter them from circulating the damaging report.

—The Millidgeville Union makes the following summary of the casualties by the storm in Georgia, of the first of May last:

Harris county—5 killed, 20 wounded.

Talbot—26 killed, 10 wounded.

Houston—1 killed, 4 wounded.

Maxey—2 killed, 10 wounded.

Burke—1 killed, 5 wounded.

Henry—8 wounded.

Trump—5 killed.

Total—killed 40—wounded 55.

Alabama News.

—A considerable amount of counterfeit \$5 and 50 cent notes have been put in circulation in Tuscaloosa.

—Meat, meal and corn are being hauled to the country in quantities from Eutaw.

—The editor of the *Whig* has lost a swarm of Italian bees.

—Limestone county sends three representative negroes to the penitentiary this spring.

—The Limestone News publishes the speech of Governor Houston, recently delivered in Athens, on the subject of a Constitutional Convention.

—Thirty persons have professed conversion, since the 3d inst., in Athens.

—The *Evergreen Star* says there is a good hotel kept in that town. We'll stop there the very first time we visit Evergreen.

—The receipt of \$230.35 acknowledged by the Treasurer of the Orphan's Home at Tuskegee, the proceeds of a Concert given at Montgomery by the pupils of Mrs. Chilton's Female College.

—Livingston Journal: The Good Templars' Lodge received several recruits at its last meeting.

Isiah Webb, negro, indicted for voting illegally, was jailed last Saturday.

The Rev. S. C. Smith, of Eutaw, spent several days among his kindred and friends in this place, last week.

Improvements are being made on the M. E. Church building—thanks to the energy of the ladies of the congregation.

A handsome and appropriate monument has been erected over the remains of the late Dr. J. A. Smith, in the Livingston cemetery.

A soldier who deserted from the garrison at this place about Christmas last, voluntarily returned and surrendered himself a few days ago.

The Rev. J. W. Phillips, who some four years ago was Stated Supply for the Presbyterian Church in this place, died in Demopolis last Sunday.

—Fishing is now the favorite pastime with our merchants and clerks. They generally succeed in catching a large number of the bony tribe.—*Eufaula News.*

We suppose the above is intended as a commentary upon the briskness of trade in Eufaula.

—The population of Tuscaloosa is increasing rapidly. The *Blade* calls the new arrivals "well springs of pleasure." In Scotland and the North of England, they are called "Bairns."

—The *Tuscaloosa Blade* says, the Alabama Coal and Navigation Company is now fully organized, and has commenced work. The Company hold large tracts of land in Tuscaloosa and Jefferson counties. Dr. De la Granja, a Boston millionaire of Spanish descent, is at the head of the Company.

—Benjamin Winston, of Sanford county, a hale, hearty and hospitable old gentleman, who has survived the hopes and disappointments of eighty eventful years, helped to saw out the lumber of the first sawmill that ever ran the Tombigbee river.

—He was also one of the three thousand men who left Nashville, Tenn. on flat-boats in the command of Gen. Carroll, and fought with Jackson at the battle of New Orleans.

—Senators Little and Parks and Representatives Price, Brewer and Coon, who compose the Spencer investigating committee, closed their labors for the present, last evening. They acted a session of several days in Mobile and obtained a great deal of testimony. They have been in session here since Thursday last and have been unceasingly at work, their sessions averaging twelve or fourteen hours per day. They have now taken a recess subject to call of Senator Little, chairman of the committee.—*Montgomery Advertiser*, 11th.

—The editor of the *Tuscaloosa Times* has been hunting and fishing. See how what he says about it: Early in the morning, we sought the woods, heard the turkeys gobble, and had a jolly time indeed. Our day's frolicking costed in the "turning over" of a splendid golden, the killing of a fine fat hen, and the catching of a hundred or more pounds of fish. The fishing was in the river between the Blade and the Neilson plantations, where we were happily joined by Uncle John Hampton, Dan Gallagher, S. A. Sharp, and Robert Neilson. The pleasant day that we spent, and the fine sport we had in the "hauling in," to say nothing of the "skinning" and "butchering" of that "whirling" big cat fish, (60 pounds), will long be remembered by us.

—Mr. Joseph Nelson, member of the General Assembly from Baldwin county, a very old man with a very large family, recently met with a sad misfortune. His home was burned last month. The loss is very heavy upon him. We sympathize with him in his misfortune, and would suggest that his friends of his church, in which he has been a faithful elder, and the people of the State generally assist him in his troubles.—*Mobile Register*.

—Ten convicts were sentenced to the penitentiary at the late term of the Tuscaloosa Circuit Court. Most of them negroes.

—Mr. James Willis, who has been a subscriber to the *Whig* for about 35 years, renewed his subscription the other day.

—The Grand Jury of Dallas reports the books of the County Treasurer well kept and the Treasury empty—the bond of E. I. Morgan, Tax Collector, insufficient in security—and also reports against the extravagance of the Commissioner of the Court, and recommends the abolition of the County Poor House.

—ANOTHER SPENCERITE IN TROUBLE.—One Squires, formerly City Engineer, of Mobile, under the Radical regime of Swayne and Harrington, and who was notoriously disreputable because of his tampering with Legislative bills, has been arrested in St. Louis, and will be taken to Mobile, on a requisition from the Governor of Alabama. He is charged with counterfeiting Mobile City change bills to a large amount and putting them in circulation. Squires was one of the chief men of the Spencer ring at the time of his first and second Senatorial election. One by one they go to the Penitentiary.—*Montgomery Advertiser*.

—In the United States Court yesterday morning Judge Bruce, after a few remarks announced as the punishment of Judge Wilson Williams and Mr. Stephen Tucker, a fine of \$200 each. It will be remembered that they were tried for violating the Federal election law for certain things which they did in their official capacity as Judge of Probate and Clerk of Circuit Court of Lee, in reference to a polling place which was opened on the morning of election by the Sheriff of the county. There was general surprise expressed at the verdict of the jury last Saturday. The defendants however and their counsel, did not deem it best to make any motions in the matter, but left it to the discretion of the court. Judge Bruce, under all the circumstances, assessed as light a fine as could have been expected and showed very clearly that he was not acting as a partisan.—*Montgomery Advertiser*, 18th inst.

—Capt. Wm. Howell now has charge of the Sheriff's office, at the Court House, which is a guarantee that the business of that office will be properly attended to.—*Marion Commonwealth*.

—A Curiosity.—We are informed that Mr. Ben. F. Austin, of East Perry, has a mule colt, which was sired with only three legs. It is represented by persons who have seen it, to be a great curiosity. In other respects it is perfectly formed, and has no use of itself. The hind legs are natural, but it has only one fore leg.

—We learn that a letter has been received here stating that Mr. Henry Harrell, formerly of Marion, now a resident of Texas, was wounded by a pistol shot recently. It seems that Henry and another young man occupied the same room as a sleeping apartment, and having occasion to get up in the night, his roommate awoke, and supposing a burglar had entered the room, fired upon him. The wound is not considered dangerous.

—They have a ghost—a talking ghost—in Montgomery, and it would seem that there is no little excitement in consequence. We await further developments.

—The Methodist Sunday School had a picnic at Crenshaw Spring, on Cahaba river, last Saturday.

—Abraham, Isaac and Jacob, in the name of a XVth amendment voter of Perry county, sworn to and registered in Marion County.

Alabama Baptist.

MARION, ALA.

Tuesday, May 25th, 1875.

Home and Farm.

Spring Work.

As the lengthening days grow warmer and brighter, housekeepers realize more fully that the recurring onerous labors of spring are upon them. Those to whom the yearly routine of domestic toil has from long habit become easy and familiar, move leisurely through April and May, accomplishing without much friction the duties appropriate to these months. Some fine windy day is chosen for the cleansing of all the blankets in the house. With a wringer and a wringer, or what is almost as good, a pounding-barrel, this task is easily gone through. The chief difficulty is in heating water fast enough to keep the work from being retarded. Two half days given to cleansing blankets and quilts will finish this task for a year. If a pair of masculine hands can be procured to work the pounder and turn the wringer, in such a case, the "gude wife" may have time by and by to "drop corn," or to weed in the garden.

Then on a day of comparative leisure due attention will be given to the bedsteads. Thorough dusting, careful washing with hot soap-suds, and an application of the whites of eggs beaten up with quicksilver (one white to five cents worth of quicksilver, put on with a feather) will insure freedom from nightly visitation of unwelcome guests.

Then comes the cleaning of paint, the shaking of carpets, the cleansing of curtains, and "putting things to rights." A few drops of ammonia added to the water with which paint is cleaned will render the work easy; whitening is also very useful in removing spots and grime; cold tea is used for cleansing grained wood. After the carpets are thoroughly shaken and tacked down, if then they look soiled, they may be scrubbed with a brush in the same way that unpainted floors are scrubbed and restored to their original color, or at least be very much improved thereby. Even velvet carpets rejoice under this heroic treatment. The water used in washing them should be frequently changed, and made alkaline with ox-gall or ammonia rather than with soap. The soiled water should be poured on the house plants or around the roots of rose bushes and fruit trees, as it is a good fertilizer and lightens the color of blooming plants. If whitewashing, kalsomining, painting, or papering are to be done, the work should be arranged in the above order. Now that paint is sold in large paint stores ready mixed for use and of every tint, any woman of ordinary mechanical skill can apply it herself, and varnish likewise. With kalsomine and a coat of varnish on the furniture, and paint on the wood work, a room seems as if furnished anew. The expense leaving the labor, is trivial. Directions for conducting these various household improvements have been repeatedly given in this column.

It is neither necessary nor possible that all this work shall be done in one day or in two days. If by easy stages, one thing at a time, it is accomplished by the beginning of summer, which falls on the 22d of June, any reasonable ambition should be satisfied. Young housekeepers are apt to feel that everything must be done at once, and looking down the vista of the next two or three months the accumulation of work fairly takes their breath away. They need to remind themselves, in the language of Jane Taylor's Discontented Pendulum, that "for every tick required a second is allowed to tick in," and be contented to live just one day, and borrowing no trouble for the next day, though they may, by wise forecast, anticipate and provide for its demands.

So far as may be, these internal improvements should be carried on without disturbing the ordinary routine of daily life. There should always be at least one room unvisited of hubbub, where the family can gather at meal time and in the evening in quiet comfort. It is as impossible and unwise as it is uncomfortable to tear up the whole house at once and turn every body out of doors. Of course, there are some operations, like painting and kalsomining, that when begun must not pause till they are finished, but one at a time will suffice under pressure, and it is quite desirable that the mistress of the house should emerge from her redoubts late, not only alive, but in overflowing health and spirits.

Diseases of Fowls.

During the last twenty years of my experience in keeping fowls, I have had no disease among them, except what arise from natural mortality, as an occasional one dying, which no foresight can prevent, nor medical skill cure. I claim that if fowls are properly housed, have good, pure ventilation, are well fed, and not overcrowded, there will be no need of medical treatment whatever. I think that the greatest error committed by fowl breeders generally, and especially beginners, lies in not affording their fowls sufficient ventilation in their roosting houses, as they devitalize the air very rapidly. I recommend that fowl houses be so constructed that they may be thrown open in the summer season, so as to render them almost airy as the fowls would be if they roosted in trees. When they are thus built it is difficult to so overcrowd them as to cause disease. I think that the universal failure to keep fowls successfully in March,

Fireside Reading.

The Humble Burial.

BY MRS. M. A. RIDDER.

There was no earthly pomp,
No splendor, no display,
To herald in the solemn hour
Through gates of shining day!

A snowy cotton robe,
A coffin plain and plain,
Shrouded the little lifeless form
They never would see again.

Of all the beautiful flowers
That in God's garden grows,
There lay upon the pulchre breast
But one fair opening rose;

And that was wet with dew,
The holiest that e'er fell—
A mother's bitter, precious tears—
How sacred those tears tell!

No grand display of woe,
No crowding, bustling throng,
When angels bore the babe to join
The hallelujah song.

Yet there was joy in heaven,
That through the fields of light
One seraph more would wing its way,
On pinions fair and bright.

Whately as a Wit.

In the social circle he was the idol of the few rather than of the many. "He delighted in the oddities of thought, in queer, quaint distinctions, and if an object had by any possibility some strange, distorted side or corner, or even point, which was undemocratic, he would gladly stoop down his mind to get that precise view of it—may, would draw it in that odd light for the amusement of the company." This peculiarity was well illustrated in his "Historic Doubts relative to Napoleon Bonaparte." The arguments are so ingeniously devised and stated that the reader is half inclined to doubt whether Napoleon ever existed or the battle of Waterloo was ever fought. But the object of this pamphlet was to show the fallacy of skepticism in general; and to use the Doctor's own words, those who take this up as light reading will find that, instead of picking up a stone, they have caught the point of a rock. This, however, proved a dangerous line of thought.

Some of our most familiar conundrums we owe to him. For instance, on the occasion of a meeting of the famous board at Dublin, Dr. Whately asked his next neighbor, "Why Ireland was the richest country in the world? Because its capital is always Dublin (doubling)." And this: "Why can a man never starve in the Great Desert? Because he can eat the sand which is there." "But what brought the sandwiches there?" "Noah sent Ham, and his descendants mustered and bred." He once asked a roomful of divines why white sheep eat so very much more than black sheep. One person advanced the opinion that black being a warmer color than white, and one which never fails forcibly to attract the sun, black sheep could do with less nutriment than their white contemporaries. At these profound speculations Dr. Whately shook his head gravely, and then proceeded to explain: "White sheep eat more because there are more of them." Turning to a junior clergyman, he asked: "What is the difference between a form and a ceremony? The meaning seems nearly the same, yet there is a very nice distinction." Various answers were given. "Well," he said, "it lies in this: you sit upon a form, but you stand upon a ceremony."

Some of his conundrums of a personal nature quite equal the gruffness of Johnson. "Pray, sir," he said to a loquacious prebendary, who had made himself active in talking at the Archbishop's expense when his back was turned—"pray, sir, why are you like the bell of our own church-steeple?" "Because," replied the other, "I am always ready to sound the alarm when the Church is in danger." "By no means," replied the Archbishop. "It is because you have an empty head and a long tongue."

The caustic way in which he smothered a young aid-de-camp, who at one of the Castle lectures asked—apropos of Dr. Murray, who wore a cross—what was the difference between a Roman Bishop and a Jackass, was very characteristic. "One wears a cross upon his back, and the other upon his breast," exclaimed the aid-de-camp. "Do you know the difference between an aid-de-camp and a donkey?" asked Dr. Whately. "No," said the other, interrogatively. "Nor I either," was the reply.

In his last days the Archbishop was to be daily seen on St. Stephen's Green, drinking in fresh air and seeking strength. Sometimes he would work his arms around and around like a windmill; at other times he threw pebbles at birds or romped with his frolicsome dogs. His mind, like the pendulum of a clock, only needed the slightest touch to set the machinery in motion. Leaving on the arm of his chaplain, he was met by an old friend with, "I hope your Grace is very much better to-day." "Oh! I am very well, indeed, if I could only persuade some strong fellow like you to lend me a pair of legs." "I shall be only too happy to lend you my legs, if your Grace has no objection to give me your head in exchange." The Archbishop brightened at the compliment, and exclaimed: "What, Mr. —, you don't mean to say that you are willing to exchange two understandings for one?"

He composed several capital charades in verse; but one of the latest has no answer, and put his puzzled friends into a general state of give-up-activeness. Will you try it?

"Man cannot live without my first,
By day and night it's used;
My second is by all accused,
By day and night abused."

"My whole is never seen by day,
And never used by night;
Is dear to friends when far away,
But hated when in sight."

A man named Daggett, after warning everybody by advertisement in *The Hartford Times* not to trust Mrs. D., burst into poetry as follows:

Happy day when I got home,
Happy day and found her gone!

Mr. Barron of Cincinnati is an American, and can't speak a word of German. Mrs. Barron is a German, and cannot speak a word of English. One might think that here were all the conditions of a happy marriage, and yet Mrs. Barron has had Mr. Barron into court for inflicting corporal punishment upon her!

Content With Little.

The other day we sat by a beautiful lake hidden away in the heart of surrounding hills, conversing with a gentleman familiar, with picturesque scenery of England and Scotland. "This is as beautiful as Windermere," he said, "and yet few tourists visit the borders of this lake. The English make the most of their scenery. That tatar of Lodore, near Kewick, for instance, concerning which Southey wrote, is no larger than one of our mill streams, and in dry weather there is no catarrh at all. One cannot have a Niagara every day, and I think the English are wise in appreciating to the utmost the romantic scenery of their little island." There is not in this lesson for us all! Few of us but have a bit of woods, a green field, a patch of blue sky, a running stream of water or a still lake that we may magnify and dwell upon until communion with these various forms of nature gives calmness and repose and peace to our lives. Olanders and cape jessamines are gorgeous and beautiful and fragrant, but so are wild roses and apple blossoms and blue violets. One sweet blooming rose on the window seat will fill the house and the heart with suggestions of Eden, if that heart is in tune; all tropical luxuriance is thrown away on him who has no eye to see, no heart to feel its beauty. We grasp after so much—wealth, learning, fame, travel—thinking by and by, when this point is reached, that elevation is attained, the life-long aspiration is realized, we shall be happy; but genuine happiness comes soonest to those who sit from the passing days every element of enjoyment and are chronically and resolutely thankful for what they have. "Let a man count himself worthy of hanging," says Carlyle, "and everything except the rope will be received with gratitude." We count ourselves as entitled to so much prosperity or good fortune that too often we overlook the diamonds and sapphires that sparkle in the dust at our feet. Every fair morning the sun rises in glory and sets at eventide in splendor. Do we enjoy it? The apples are swelling and reddening in the orchard, the forest is crowded with Summer foliage, the clouds assume innumerable fantastic shapes, and all Nature rejoices in the vivifying beams of the sun or reposes at night beneath the glowing stars—how many of us open our hearts to all these influences and let them work upon their legitimate results? It was this that made Wordsworth a classic.

One sorrow dwelt upon may darken all our lives; even so a single joy may be made to expand and grow and increase till it shall brighten all the soul and throw all its radiance out on an ever-enlarging circumference. This way of taking life will not quench our aspirations or retard our pursuit of knowledge or make the shining temple of our hopes in the far-distant horizon less alluring; it will rather smooth our pathway, make us unconscious of a thousand ills that would otherwise torment us, and keep us from wasting in worry and dissatisfaction the strength we need to conquer fate.

If the time squandered in vain regret and sorrow over the past, in unreasonable apprehensions concerning the future and in the indulgence of dissatisfaction with the present—if all the time thus wasted than wasted were diligently employed in gathering, like the bee, honey from every opening flower around us, thistles and brambles and even nightshade and cypress would add to our stores no less than roses and carnations.

We often fancy that brows radiant with crowns of earthly glory belong to those who have naught to do but enjoy. How often when those crowns are closely scanned are they found to be composed of thorns. Indeed, the crowns of glory in this world are crowns of thorns. The struggle against poverty, obscurity, adversity, accepted and rejoiced in, has made many a man a hero. Content with the little for the time, making the most of present opportunity, extracting from every opposing circumstance the nutriment of virtue and wine of joy, rejoicing even in tribulation, he both wins and conquers peace. Contentment rarely comes of itself. A few happy temperaments enjoy life no matter from what quarter the wind blows; but the majority of those who are uniformly cheerful in disposition and happy in their surroundings exercise persistently the virtues of patience and hope; philosophize away the ills of life or draw from religion the peace that passeth understanding. Not even godliness is gain without contentment, counting only this world. A merry heart doeth good like medicine. There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor. This also I saw; that it was from the hand of God.

Ephraim Lincoln, colored, arrived the other day at Rockland, Me., having walked all the distance from Louisiana, on his way to St. John's, N. B.

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Humor.

The obituary notice of a much respected lady concludes with—"In her life she was a pattern worthy to be followed; and her death—oh, how consoling to her friends."

"Paddy," said a joker, "why don't you get your ears cropped? They are entirely too long for a man."

"And yours," replied Pat, "ought to be lengthened. They are too short for an ass."

One of a party of friends, referring to an exquisite musical composition, said: "That song always carries me away when I hear it." "Can anybody sing it?" asked a wit in the company.

There is a balking horse on one of the Boston street-railways who has caused so much profanity that the churches think of buying him and putting him into some other business.

An Oswego girl met "a gentleman" on the street who persisted in seeing her home, and then upon going in, she told him to wait outside a few moments. Then from a window above she poured down upon him a shower of boiling water, while "profanity, steam and cries of pain loaded the air."

A country newspaper out West thus heads its report of a fire: "Feast of the Fire Fiend—The Froked-Tongued Demon Likens with its Lurid Breath a Lumber Pile!—Are the Scenes of Boston and Chicago to be Repeated?—Loss \$150."

Affected young lady, seated in a rocking chair reading the Bible, exclaims: "Mother, here is a grammatical error in the Bible!" Mother, lowering her spectacles, and approaching the reader in a very scrutinizing attitude, says: "Kill it, kill it! it is the very thing that has been eating the book marks!"

Sheridan made his appearance one day in a pair of new boots; these attracting the notice of some of his friends, "Now guess," said he, "how I came by these boots?" Many probable guesses then took place. "No!" said Sheridan; "no, you've not hit it, nor ever will—I bought them and paid for them!"

Milwaukee News: A party of Sioux Indians stole a patent ice-cream freezer, last week, thinking it was a hand organ, and all the big medicine men turned the crank a week before they concluded there was no music in it.

"Do you know why you are like the third term?" said Susan Jane to her brother, who lingered to talk with her Adolphus after the old folks had retired. "No, I don't," "Well," replied his saccharine sister, "it's because you're one too many."

INFORMATION FOR THE PEOPLE.—Our readers will be pleased to learn that a series of acids have been investigated by M. H. Hurdick. One is orthoamidotoluenesulphonic acid; and another, diazorthoamidoparaluenesulphonic acid. The action of tin and hydrochloric acid on nitrohydro-macetaldehyde gives rise to the hydrochloride of ethylbromophenylene-diamine.—*Medical and Surgical Reporter*. It would be well to keep a supply of these constantly on hand.

A firm dealing largely in coal in one of our Western cities had in their service an Irishman named Barney. One day the head of the firm, irritated beyond endurance at one of Barney's blunders, told him to go to the office and get his pay, and added: "You are so thick-headed, I can't teach you anything." "Faith," says Barney, "I am a man who since I've been wid' yer, 'What is that?' asked his employer. "That sixteen hundred make a ton."

A PETITION.—The following petition is addressed to the inhabitants of England:

Whereas, by you I've been driven From one, from one, from 'ope, from 'gave,

And placed by your most learned society In Bexlie, Hanguish, and Huxley; Nay, charged without one pretence, With Harnage and Himpudence, I've demand full restitution, and beg you'll mend your Hecolition.

HE DIDN'T WANT TO MARRY THEM ALL.—The other day Justice Pott was called upon to marry a couple on Port street-east, and he was asking the bridegroom: "You promise to love, cherish, &c., when the young man blurted out:

"See here! I want a fair understanding about this thing. Does that mean that I've got to take care of her whole family, or only herself?"

His Honor explained, and the young man continued:

"Well, go ahead. I only wanted to know how much of the family I was marrying."—*Detroit Free Press*.

SERIOUS ACCIDENTS.—What a dreadful place a school-house must be, and what shocking things happen there, if the talk of school-children is to be relied upon! Yesterday noon I heard a dozen of them speaking about the various incidents of the day. It was impossible to catch all they said, as three or four talked at once, but I managed to learn these startling facts:

Nelly Jones coughed fit to split her sides!

Kitty Carson nearly died of laughing.

That Lawrence boy actually boiled over with rage.

The teacher's eyes shot fire. Nelly Murray roared loud enough to take the roof off the house. Robby Fitz's eyes grew as big as saucers.

Tommy Hudson almost ran his feet off.

Susie Jennings thought she'd burst. Ellen Walters broke down completely.

And yet it was an ordinary school-day.—*S. Nicholas for March*.

An exchange suggests that if you want to see a man struggling to do several things at once, just watch him trying to put on his overcoat and rubbers, and yet keep his head bowed while the minister is pronouncing the benediction.

THE EASTMAN ATLANTA BUSINESS COLLEGE, advertised in our columns, is an institution of established reputation. Being centrally located, it is accessible to a large extent of country. It is probably not at all inferior to the Eastman Business College of Poughkeepsie, N. Y. To Southern youth desiring a practical course, considering expenses, advantages, &c., certainly the Atlanta College is the best place to attend. The past success of the graduates of this school speaks well in its favor.

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