

Alabama Baptist.

MARION, ALA.:

Tuesday, July 6th, 1875.

Behold I Knock!

FROM THE GERMAN.

Behold I knock! The piercing cold abroad
This bitter winter-time,
The earth is white with rime;
The sun upon the dark places has not thawed,
The earth is white with rime;
O human heart! are ye all frozen too,
That at closed doors I vainly call to you?
Is there not one who will open to his Lord?
Behold I knock!

Behold I knock! The evening shadows lie
So peaceful near and far;
Earth sleeps, but in yonder cloudless sky
Shimmers the evening star;
In each holy twilight time, that oft
Full many a story heart hath waxed soft,
Like Nicodemus, in the dark drawn night,
Behold I knock!

Behold I knock! O soul, art thou at home?
Hast thou made ready flowers ere he should come?
Is thy lamp burning clear?
Know'st thou how such a Friend received should be?
Art thou in bridal garments dressed for me?
Decked with thy jewels as for guests most dear?
Behold I knock!

Behold I knock! Say not, "Tis a myth—
Which rattles the dead leaf,"
It is thy Saviour, 'tis thy God, my child,
Let not thine ear be deaf;
If I come now in breezes soft and warm,
I may return again upon the storm;
'Tis no light fancy—firm be thy belief;
Behold I knock!

Behold I knock! As yet I am thy guest,
Waiting without for thee;
The time shall come when homeless and distressed,
Thou, soul, shalt knock for me;
To those who heard my voice ere 'twas too late,
I open in that hour my peaceful gate:
To those who scorned, a closed door will it be;
Behold I knock!

Communications.

History of Alabama Baptists.

Several years since, in 1871 I believe, there was a good deal of talk in our State Convention about having a history of the Baptists of Alabama prepared. It seems to have been dropped and forgotten, or I am now in profound ignorance of what our brethren are doing in regard to it. For a month or two just past, I have been considering the propriety of reviving this proposition, if it has really been abandoned. It seems to me, that as we are now near the hundredth year of our national existence, it is but proper that we should bring our denominational records, in Alabama, up to that grand point, and let our own people and the world know the important part which the Baptists have played in the moral elevation and growth of the country. If the year 1876, by the providence of God, is to be a new epoch in the secular and religious history of our great country, it seems fit that the Baptists of Alabama and all over the United States, should try to get an even start with all the great interests of this age.

The advantage of history as a means of making one feel nearer to the people to whom he belongs, and binding them to him, by bringing the important events and deeds of that people in close connection and order before his view and showing their bearing upon his interests and theirs, is acknowledged by most of the experienced and well-informed. As the population of our State grows more dense, and small local enterprises of our denomination spring up, our Baptist people begin to isolate themselves, and lose their interest in their church and all its leading enterprises and institutions. Indeed, it may be said that many of them never have had any such common interests and sympathy. Our elegant State Organ is doing very much towards counteracting this tendency of things, and I do greatly rejoice in its good work; for I think the Baptists, of all people, should be united in feeling and purpose, and claim an interest and voice in every important work of the denomination, especially in Alabama and the South.

Now, if some competent brother, gifted in this sort of writing, well versed in the annals of our people in the State, and zealous of our cause, will take up the valuable work of that good man Holcombe, and bring our history down to the present, or rather to 1876, it would certainly be a work which should merit the gratitude and patronage of every man and woman in Alabama. When this question was discussed in 1871, some of our good and prominent men be-

lieved Elder Jesse A. Collins to be the man for this service. There are others whose opinion on this subject is more to be considered than mine; yet, I think it will be conceded that our venerable brother is fully competent for such a task, and the important service he rendered our cause in his earlier life, as general missionary and in the pulpit, entitle him to such a trust. He certainly could not leave to our people, in the close of his useful life, a more worthy and lasting memorial than to give to us a good brief history of the Baptists of Alabama. And the Baptists of Alabama could give him a handsome tribute and reward for his labors of love, by each buying a copy of it.

In writing these lines, I hope I have done no more than my duty.
J. H. WEATHERLY,
Bangor, Ala., June.

District Meeting at La Place.

Dear Brother Editor: I have been requested to send the ALABAMA BAPTIST some account of our district meeting which was held at the La Place Baptist church on the 18th, 19th and 20th days of June 1875. I will endeavor briefly to comply with this request.

Rev. W. S. Rogers had been selected to preach the introductory; but the hour having arrived when this sermon should be preached, and Bro. Rogers having failed to make his appearance, the pastor informed the writer that he must preach.

After preaching, the congregation (except those who resided near the church) resorted about seventy-five or hundred yards from the church to a long plank scaffold upon which was profusely spread a variety of fresh meats, breads and dainties. And so it was the next day. Brother Editor, if you are fond of good things and good people, you just ought to have been there.

About half past two o'clock we were again in the doors of the church. Brother S. C. Cloud was chosen as Moderator; Brother Reid Smith, Secretary. The subjects discussed were as follows:

1. What is the influence of Sunday schools on morals?
 2. How should the infant class be taught?
 3. What constitutes an efficient Sunday school Superintendent?
 4. What are the characteristics of acceptable prayer?
 5. What is temperance?
- During the afternoon session of the first day, the sad intelligence reached the ears of the pastor that one of his flock was quite sick and likely to die. The regular order of business was suspended, and prayer was offered in behalf of this suffering Christian. Ere the close of our three days' meeting, she sat among her sisters in the sanctuary of God.

Brother G. W. Gunn preached for us to-night. On Saturday morning at nine o'clock we met in discussion until eleven, when we had preaching by Brother J. W. Buck. After the sermon we went down to unload that long table of his precious burden. In due time we were upon our seats ready for the business of the evening. The subject in reference to prayer was first discussed. Upon this subject we had some spirited talks. After the discussion of this just named question, we had an interesting talk from Brother Buck, upon the subject of temperance. He defers a full discussion of this subject until Sabbath evening.

The pastor being one of the committee on preaching informs the writer that he must preach to-night. After preaching an invitation was given to any who desired to turn from their sins, to come forward. Bro. Weaver earnestly exhorted the people, and several presented themselves for prayer. Sunday morning we had two or three Sabbath school addresses.

Bro. Gunn preached for us at eleven o'clock; after which the ordination of Bro. Reid Smith, to the office of deacon, took place. Examination by Bro. Buck; charge by Bro. Gunn; prayer by the writer and Bro. Buck. This was a very interesting part of the meeting. Upon this brother we were not afraid to lay our hands in setting him apart to this responsible office. Most of the evening was spent upon the subject of temperance. Quite a number took the temperance pledge. Bro. Buck preached for us again at night. Some came forward for prayer.

Sunday brings the district meeting to a close, but the church continues meeting. Bro. Gunn left for home

Sunday evening. The writer left Bro. Buck and Bro. Weaver on Monday morning. Bro. Z. D. Roby has been sent for since that time. I haven't learned what progress they are making.

Brother W. seems to be well pleased with his new home, and is going right ahead. He has a good, warm-hearted people. They are working people. Brother S. C. Cloud is superintendent of the Sunday school. The teachers are mostly, if not altogether, composed of ladies.

We tender our thanks to the people who so kindly entertained us during the meeting. We had a nice, interesting time among the good people.

I am yours, Bro. Editor, in hope of immortal glory.
G. D. BENTON,
June 26, 1875.

From Easta Boga.

I would begin these remarks with "Dear BAPTIST," but I am ashamed to, since love and works in this case do not seemingly testify it. "Dear BAPTIST" means a great deal—to say the least, means that the writer has paid his subscription and is ready to renew whenever the "time is up." But I can not say this. The last two numbers came to me with the blue crossed marks prominent, just under my name, standing there as conflicting testimony. Now, one time figuring the beauty of my paper, and bringing the blush of shame to my countenance would have sufficed to bring about the necessary remittance to reinstate its beauty and clear away the shameful blush, if I lived close to the iron horse upon which to make quick satisfaction, and make all things right again; but I have to bear all until I can suit myself to the situation, when I hope to be able to begin next time with a clear conscience, "Dear BAPTIST."

Brothers and friends of the ALABAMA BAPTIST, it will never do for us to say "can't" when the blue marks tell us "time is up," "send on your money," while the others contribute fifteen hundred or more dollars in time or labor to carry it on.

I have not heard any one say aught of the paper but the word of commendation. It is winning for the editors a warm place in the hearts of many, introducing the brethren throughout the State to each other, (which is the beginning of united effort; and consequently, of the inauguration and success of great and worthy enterprises) and, more than all, it is carrying the glad news of the Word of Life to the many hundreds who read it. Those considerations should lead every subscriber (who is supposed to be a lover of Jesus and his cause) not only to pay up promptly, but sacrifice, if necessary, two and a half dollars for its existence and prosperity.

I tried the other day to get a strong (I) Baptist, as he calls himself, to subscribe; but I was answered with "I am not able." This man takes one or more secular papers, lives in a nice house and has a splendid "turn out." This, with other cases I could mention, shows us that we must get into close quarters with our brethren if necessary and not be turned from our good works by such bluffs. Like a man who is master of the situation, show by plain facts and figures that he is able to subscribe and pay for a religious paper, and that it is his indispensable duty to do so. There is not one case in every twenty in which these can not be shown to be true.

A man said the other day that he had not paid his pastor anything for a year or two past, because he was hard pressed to live, but his wide fields, fine house and plenty of other property showed but too plainly what was the truth of the matter, although he may not have seen it himself. The property he was trying to carry was consuming him. The residue of debts against him, and the various and heavy taxes laid upon him by the government, took all his annual income. He was advised to disencumber himself of more than he was able fairly to carry and thus be able to do his duty without so hard a struggle. It was also told him, and clearly demonstrated, that the demands of religion were pre-eminent, first; and that on the influence and power of religion rested all his safety in this possession of property and enjoyment of life.

Reader will you consider what our condition would be without the religion of Jesus? I mean, consider it as a protection to our peace and safety on

earth, to say nothing of eternity.—And then will you use these considerations in urging the claims of the ALABAMA BAPTIST upon every one you talk with on the subject?

That it is a duty to pay the preacher none may successfully deny; but, is not the press, the religious press, the greatest preacher of all? Think of subscribing for and reading and paying for your religious paper, as a Christian duty. Then if you are a Christian in truth, you will be a strong supporter of the ALABAMA BAPTIST.
J. B. MYNATT,
June 21, 1875.

A Georgia Commencement.

Dear Bro. Wilmer: Yesterday concluded the commencement exercises of the Cherokee Baptist Female College, located in this city. This was the first annual commencement of our Institution, founded only two years ago by the Baptists of Rome and the vicinity.

Monday night, June 21st, a large crowd assembled to hear original compositions and selections read by the young ladies of the Freshman and Sophomore classes. The compositions showed decided ability and all passed off pleasantly.

Tuesday night, 22d, was the concert, which delighted one of the largest and most brilliant audiences that Rome can produce. The execution of the pupils and perfect system and skill in the arrangement and conduct of the concert, reflect the highest credit on the accomplished Principal of Music, Miss Sallie Hillyer, a daughter of Dr. S. G. Hillyer, of Forsyth, Georgia.

Commencement Exercises on the 23d at the Baptist Church evinced the scholarship and efficiency of the training of the Graduating Class. There was one full graduate, four graduates in Mathematics, and one in Music.

Prof. A. S. Towne, retiring from the Presidency of the College, and is succeeded by Rev. L. R. Gwaltney. Bro. Gwaltney is too well known to require notice here. He is a man who possesses in equal degree the rare and valuable qualities of head and heart that he has. Any institution may be congratulated which has him for its head. He does not, however, relinquish the charge of the pastorate of his church.

But it is the Commencement Sermon, preached by our esteemed and dear Brother, Rev. J. J. D. Renfro, on the 20th ult., that I wish to speak. One of the largest congregations that ever assembled in the spacious Baptist church of our city came to hear him. Nor was any one disappointed. From the text, "O woman, great is thy faith, be it unto thee even as thou wilt," he set forth the work of woman and her relation and obligations to the Christian religion. Never has it been our happiness on commencement occasions to listen to a sermon so forcible and so full of stirring thoughts on this important theme. It was eloquent in thought, plain and direct in Gospel truths; all felt it was a privilege to have been present.

Though a young institution, the Cherokee Baptist Female College closes its second year with a fine record. One hundred and thirty-four matriculated during the past year, and the prospect for increased attendance next term is very cheering.

You may think it presumption in me to say so, but the Baptists of Northern Georgia intend their College in time to be second to none, not even the famous old Judson. T.

Backward Glances.

It seemed as if all nature had been restored in its office during an hour which I had spent on my bed. I arose and seated myself near the window. I looked around me, hoping to find some object that would engage my thoughts, but all was wrapped in one mantle of darkness; all silent as the grave, save the wail of the winds through the tree-tops. But memory was busy with the past,—leaf by leaf I scanned the pages of my life's brief diary, all covered with sunshine and tears. There is an illuminated chapter out of which the smiles of my dear sister finally win me back to my childhood again. How often have we, hand in hand, trodden over the hills and valleys gathering the wild flowers, or by some little brook, bathing our hands and faces in its limpid waters. And at night, we clasped hands, at our mother's knee, to ask God for forgiveness of the wrongs of the day, and for angels to guard us

through the darkness of the night. And after our little cheeks were pressed close together, we parted. The night quickly passed. Ah! as quickly fled the many years which followed.

When I arrived at the age of ten years, I was sent to school. There I became very much attached to a charming little cousin. We were happy, joyous, and light-hearted, but not without the many little trials of school children life. The time quickly passed.

After a number of years, our course was finished. Then came the first bitter trials. We bade adieu to many happy faces, that will smile on us no more. One year swiftly flew by.

Then came the last day: it was a Sabbath, but not a beautiful, bright, clear day; but dark clouds hung low, and the wind howled round as if sympathizing with distressed friends.

Death has burst asunder the golden tie that bound our affectionate hearts together, and passed his icy hand over her fair brow, and set his signet there. The Father called her, the angels claimed her, and she left us to join their sweet society, and to bask forever in the smiles of her redeemer.

Her dying words were, that she was going to Jesus, and that we should come after her. I cannot any more come to you, but you can come to me. We miss the dear one very much. How sad I would be when I met in the gay circle and found her place vacant.

This was the most gloomy part of my life. Two years slowly passed. I had, at that time, arrived at the age of twenty years, when a gentleman moved into the neighborhood in which I lived. He had two daughters of great beauty. Now, methought, the bright sunshine had returned to my heart. But, alas! it was only a snare to increase my sorrow.

I became very much attached to one of these fair virgins. I made advances, and was accepted as a lover.

One year quickly glided by, and I was again afflicted with a heavy burden of grief and sorrow. On an unexpected day, I received a short note from her, of my dismission, and desiring that I should see her no more. This was all done for some cause or another, unknown to me, but I supposed that it was through the influence of some of her friends, secret enemies to me. I always thought that this young lady exerted more influence over me than any other person that ever lived. She was of a kind, religious disposition, and only wished me to do that which was good in the sight of the Lord. I was naturally of a wild disposition, but through the influence of this angel, I became very civil. She was the whole cause of my obtaining good morals. Her name shall ever more be upon my memory. Words cannot express the influence that women have over men. Oh! that they would exert their influence more, God being their helper.
A. E. McNEILL.

Pensacola Baptist Church.

I presume that some of the readers of the BAPTIST will be glad to hear of the prosperity of this part of the Master's work.

It has been the chief object of my desires and labor for the past ten years, and I have worked and waited patiently for the pleasure of meeting a full congregation of worshippers in the old house, and on the 1st Sabbath in June, I had that pleasure. We celebrated the Lord's Supper, and in the evening met with the Sabbath School—70 in number. This school is known as the "Bible Mission School." Brother Brown, a licentiate, is its superintendent. They are using the International lessons, and wanted to adopt a paper. I earnestly recommended *Kind Words*.

Elder John Wilmer, is in the pastoral care, and seems elated with the prospects and past success. He has baptized three, and received three by letter. The members seem to be revived and are working. I earnestly advised them to work constantly, faithfully, continuously, as the battle is not yet won, and the *separatist* contest is yet to be met, viz: the opposition of the protestant denominations of the town.

Brother Wilmer thinks they need more money, and asked me to mention it to your readers, and I do so for him; as I never expect to ask for that or any other church again, I have learned by hard-bought experience, that gifts go by favor. All of my asking for this church, one

brother gave me two dollars, and the sad snail of brother Landy's support is enough to sicken hope, if not to kill it. Pensacola, nor its interests, is a favored theme among Alabamians; and I am sorry to say that the church shares the same opposition that the town does. Destroying Carthage to build Rome is bad policy, as it culminates like the Kilkenny cats.

Brother Brown will receive and apply toward sash, blinds, and lamps, anything that your charity may send.
JOHN D. BECK,
Williams' Station, June 15, 1875.

Exegesis.

2 Pet. 1:10: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall."

The English word *sure* in this connection is calculated to mislead. The text does not enjoin diligence in order to obtain the calling and election not yet possessed. It only exhorts that the brethren should be diligent in the improvement of the calling and election entered. Give diligence to make your calling and election *sure*, i. e., firm, stable, solid, such is the meaning of the Greek term *bebaion* here translated *sure*. In a Latin version which I have it is rendered, *firmam*, from *firmus*, which means, steadfast, immovable, powerful, strong. Therefore the text, without implying that the calling and election is to be sought, aims to enjoin that the brethren be diligent in forming stable Christian character on the basis of eternal election. On the one hand it kills Antinomianism, on the other it stabs Arminianism.
T. N. COLEMAN.

Mount Tabor.

BY JOHN HAY.

On Tabor's height a glory came,
And, shrouded in clouds of lambent flame,
The awe-struck, hushed disciples saw
Christ and the prophet of the law;
Moses, whose grand and awful face
Of Sinai's thunder bore the trace,
And whose eyes in his eyes
The shade of Moses' radiance,
Stood in that vast mysterious light
Then Syrian noonday never bright.
One on each hand—and high between
Shone forth the God-like Nazarene.
They bow their heads in holy fright,
No mortal eye could bear the sight,
And when they look and gaze, behold!
The fiery clouds had backward rolled,
And borne aloft in grandeur lonely,
Nothing was left "save Jesus only."
Resplendent type of things to be!
We read its mystery of to-day
With clearer eyes than ever they,
The fishermen of Galilee,
We see the Christ stand forth between
The ancient law and faith serene,
Spirit and letter—but above
Led by the hand of Jacob's God,
Through wyes of old a path was trod
By which the average world could move
Upward through law and faith to love.
And there in Tabor's hallowed flame
The crowning revelation came.
The old world knelt in homage due,
The prophets peared in reverence drew,
Law ceased its mission to fulfill
And Love was laid on Tabor's hill.
So now, while creeds perplex the mind
And wranglings lead the weary wind,
When all the air is filled with words
And texts that ring like clashing swords,
Still, as for refuge, we may turn
Where Tabor's shining glories burn—
The soul of antique Israel gone,
And nothing left but Christ alone.

Questions for Christians.

1. The building in which the church worships of which you are a member, cost a large sum of money before it was fitted to accommodate a congregation. When would that church edifice have been built if the other members of the church had taken no more interest in the matter than you have ever taken, or had left the contributions necessary to meet the expense just where you left them?

2. In order to maintain public worship, and secure the observance of the ordinances of the gospel, the church elected a pastor, and pledged themselves to support him. If all the members of the church, according to their means, had paid into the treasury as you had paid, according to your means, what kind of support would the pastor have received?

3. In carrying on the public worship of God, certain incidental expenses must necessarily be incurred, such as lighting, warming, cleaning and repairing. If all the church had acted as you had done in these respects, how would the church have been lighted, warmed, cleaned or repaired?

4. To keep up a high degree of spirituality, and promote brotherly love, the church, of which you are a member, appointed a weekly prayer-meeting. If all the members had attended, as seldom as you did, how long would that prayer-meeting have been kept up?

Church Laws in Germany.

—The two bills which are now before the Lower House of the German Parliament, when enacted into laws will be the most decisive blows the Ultramontanes have yet received. By the first the "Old Catholics," forming themselves into a separate congregation in any Catholic parish, are permitted to hold their services in the Catholic church of that parish, and have also a proportionate share of the church lands and funds allotted to them; by the second bill, convents are abolished, either summarily or after a short term. The *Provincial Correspondent* says:

Considering the open hostility lately shown to Prussia by the Pope, the Government deem it incumbent on them to do away with the Ultramontane influence exercised by the monastic orders. After a Pope has dared to declare laws of the country null and void, the Government of the King cannot suffer that a large number of Catholic children shall be educated by monks and nuns, whose duty it is to regard Papal orders as equally binding as the decrees of God. The law is simply a measure intended to exclude the monkish element from schools, where it has been allowed full play the last twenty years. To forbid monks and nuns to keep private seminaries or give instruction in public institutions of the kind appeared but a half-measure so long as the brethren could not be prevented from visiting families and engaging in private tuition, so their convents had to be shut up entirely; and as even this rigorous proceeding will hardly secure the end in view so absolutely as is desired, another bill is contemplated, empowering the administrative authorities to see it fully carried out. In less than thirty years monks and nuns in Prussia have increased from 1,200 to 8,000. Their influence in the elementary schools, in which they have since been permitted to teach, is notorious; but it is quite as prejudicial in those numerous boarding schools for young ladies, kept or visited by them.—*Standard*.

Beginning of the End.

The society known as the Church of the People would be more appropriately called the church of Mr. Pentecost. He took his people by surprise on Sunday by assigning his pastorate, and asking for a letter from the church for himself and wife. The difficulty turned on the assumption of power claimed by the pastor. He preached, led the singing, conducted the finances, rented the room in his own name, and at last undertook to turn out one of the officers without even the form of a trial, or the concurrence of his brethren. Having slept over the matter between morning and night, he concluded not to relinquish the pulpit, as the lease stood in his name. He announced that he should preach, and if anybody wish to hear him, they could do so.

This master would not be worth noticing except for the moral attached to it. Mr. Pentecost was settled over a Baptist church in Rockville Centre. He tried to turn the church from the ancient ways of Baptists. Not being successful in this, he tried to rend the church. He was equally unsuccessful in this, and came to Brooklynn.

HARMONY BETWEEN THE REVEALED CHARACTER AND LIFE OF CHRIST.

The first announcement of Christ in the Scriptures is of a being of wonderfully exalted character. Did his life correspond to the expectation raised? Was there any harmony between the two? This harmony is seen (1) in the infinite power that Christ exercised, and the ease with which he did it. (2) In the equally infinite intelligence which he displayed. (3) In the fact that Jesus was never surprised or astonished at the results accomplished, though everybody else was. (4) In the influence of his life upon the world. (5) In his ethical teaching. (6) In his triumphant resurrection and ascension.

GOD'S REWARD FOR FAITH.—A swallow having built its nest upon the tent of Charles V., the emperor generously commanded that the tent should not be taken down when the camp removed, but should remain until the young birds were ready to fly. Was there such gentleness in the heart of a soldier towards a poor bird which was not of his making, and shall the Lord deal hardly with his creatures when they venture to put their trust in him? Be assured he hath a great love to those trembling souls that fly for shelter to his royal court. He that buildeth his nest upon a divine promise shall find it abide and remain until he shall fly away to the land where promises are lost in fulfillments.—*Spurgeon*.

CAMPBELLISM.—That regeneration and forgiveness do not take place till the person is baptized was plainly held by Mr. Campbell. Mr. Carman quotes his words:
In the moral fitness of things in the evangelical economy, baptism or immersion is made the first act of a Christian's life, or rather the regenerating act itself; in which the person is properly born again—"born of water and spirit," without which into the kingdom of Jesus he can not enter. No prayers, songs of praise, no acts of devotion in the new economy, are enjoined on the unbaptized.

Alabama Baptist.

E. T. WINKLER, —EDITOR.
J. E. TRAGUE, —Associate.
J. J. D. REEFROE, —Associate.

MARION, ALA.:

Tuesday, July 6th, 1875.

Practicability of the Christian Life.

The scheme of piety is thought to be ideal or ascetic—not adapted to human nature or to the circumstances of the present state.

First, on this point we are told that the piety which religion requires is not adapted to the infirmities of our nature, and to the frequency and strength of our temptations. I am weak, says one, in a world of trials, surrounded by occasions and inducements to sin. I do not believe that God expects me to be perfect in this world. And so the thought is encouraged that God will not punish for sin. What then does God expect of you? Look at the subject warily, for it is of infinite importance. What does he say? Be perfect, he says, giving a general directory to his people, be perfect as your Father in heaven is perfect. He that hath this hope in him, he says, referring to the expectations of his people, purifieth himself even as Christ was pure. In these words he describes not our state, but the lofty aim which we must set before us. We are not angels, he does not regard us as such. We have not stood before that throne which glides and transforms everything brought near to its radiant glory, and God does not expect that our rising aspirations should be as the white plumes of angels, or that our affections should already burn as the seraphim, those living altars that burn forever in the holiest place. But this is what he expects. Your attainments are less, but your aims must be as lofty as those of the sanctified and redeemed in heaven. You are to take no man as your example, reaching whose excellence you will be satisfied, but realizing the old maxim, you are to aim at the sun. You will not be saved as one who has not attained and is not perfect; but as one who, with all his sins and imperfections, struggles toward a divine excellence—as a mighty athlete who through life presses toward the prize of his high calling in Jesus Christ. And why should imperfection prevent you from doing God's will? His law is just. Even to those who are no longer condemned by it, it has not lost its authority or its value. It is their rule of duty now. The Sinai lightning has been changed into a far-streaming and peaceful splendor—a lamp to their feet and a light to their path. Shall your imperfections destroy the sovereignty of the Eternal? And his grace is mighty. All Christians can testify that it is sufficient for all our wants. Yes, every truly converted soul can tell how in weakness, temptation and trial we are strong when the everlasting arms are under us. If you consent to the duty and realize the privilege of your condition, and cast your endangered souls upon the power and mercy of your God; in such a case your weakness is the very reason why you should not be negligent—why you should not say unto God your Savior, Depart from me, I desire not a knowledge of thy ways.

And lastly, we are told that the piety which religion requires, is not adapted to the circumstances of this present state. It is often said with a sneer that religion will do for preachers, for women, for the sick, for the aged, but that it is incompatible with the many avocations, and should not control the active energies of men. Has this thought gained a lodgment in any mind that we address now? Who then made that manhood which is evidently regarded as a magnificent endowment? Who pre-arranged the circumstances under which it is pretended that religion is impracticable? That same God who declares that he is no respecter of persons; that same God who requires men immersed in temporal affairs, and seeking earthly good, to seek first his kingdom and his righteousness; that same God who has related all human bores, the eloquent lawyer, the sagacious merchant, the skillful artisan, the practiced physician not less than others—to death and judgment and eternity. O man of many cares! shall the clay say unto the potter, why has thou made me thus? Do not think for a moment that the service of God is not practicable for you. You must not lightly esteem yourself as an outcast to whom divine laws and obligations do not extend. In business and religion did come into collision and one must be neglected for the other, then it should not be hard to say which should be neglected. If you must be poor in one of these de-

partments in order to be rich in the other, how much better to be poor in this world's goods and rich toward God. But both may be carried on together. Everything necessary for present maintenance and comfort may be won by that man of fervent spirit—the man who goes forth with the sense of divine communications fresh upon him, and the peace of God at his heart. So address yourselves to the tasks of life, being ever diligent in business, fervent in spirit, serving the Lord. See how God in the Scripture history exhibits men of all classes as among his people. Job in his riches and in his poverty, the politician Daniel, the soldier Cornelius, the royal David, Luke the physician and Zaccheus the broker. And do not think that any avocation prevents your discharging the greatest business of human existence. And there is salvation for you as well as others. Believe it. Act upon it with the earnest purpose of men. O do not, do not we beseech you, count yourselves unworthy of eternal life.

Home Mission Board.

We publish in another column the editorial article of the *Herald* upon this subject. The subject is one of the deepest importance, and it is necessary that there shall be a free interchange of opinion in respect to it. For, not in Virginia only, but in every section, the friends of the Convention consider the Home Mission Board as essential to its perpetuation. There is need of prayer that the Board may be guided aright at this critical period of its history. There is need of a renewed liberality on the part of the brethren that its evangelic work may be successfully prosecuted. And there is need of the active and persistent co-operation of the Baptist press of each State, or "the conflicting claims of various religious enterprises" will push the Board and its missions out of sight. The Home Mission work will unite us as nothing else can. We beg the brethren of our whole Southern country to come up to its aid. Whatever other interests must be attended to, this should never be forgotten. Brethren of every State, of every Association, of every church, rally around the Board!

In the mean time, Dr. Sumner is supplying a vacancy created by the action of the Convention, a vacancy which, in event of its arising, he was solicited by that body to supply. He did not ask the office from the Convention, he now declines to continue in it beyond a specified time. While he remains in this so arduous and delicate position, we esteem him entitled to peculiar consideration. He has faithfully served the denomination for seventeen years. At Charleston his own action arrested a controversy that would have been prompt and eager, and might have imperiled the integrity of the Convention itself. And now he is rendering his final services to that great object in whose behalf he has sacrificed so greatly and done so much. We need not bespeak for the honored representative of our Board a cordial welcome to all the Conventions and Associations he may be enabled to visit. To whom is he not known in our Southern country? What region has he not explored? What organization can he visit, in this, his last official tour, where the thought that his familiar and genial presence is henceforth withdrawn from our public history will not fill many a heart with sorrow. If we can get his equal in zeal and fidelity and business capacity we shall be signally blest.

The Centennial in Kentucky.

Kentucky begins to glow and blaze with the centennial inspiration. The movement begun at Harrisburg, where there was an enthusiastic commemoration of the First Baptist Sermon preached west of the Alleghany mountains. It was well attended. Rev. Wm. Vaughan, D. D., a veteran preacher now in his 91st year, was appointed chairman, and made a speech about the old times in Kentucky. A historic hymn, not of the best, was sung. Rev. Wm. Harris, great-grandson of the pioneer Baptist preacher of Kentucky, "Father Hickman," made a short address in regard to that devoted and honored laborer. Then followed speeches by Drs. B. Manly, S. L. Helm, J. L. Burrows, Jno. A. Broadus, and J. E. Carter, the last of whom read some letters written by Virginia Baptists a century ago, and offered the following resolution, which was unanimously carried:

Resolved, That we do most heartily approve of the Centennial Memorial Celebration, recommended by the General Association of Kentucky Baptists, and that those of us gathered here pledge ourselves to labor to make this movement successful in our several churches, and to secure an amount equal, at least, to an aver-

age of one dollar for every member of our churches.

On Sunday, June 20th, a centennial meeting was held in the Walnut street church in Louisville. The meeting was a success; the congregation, which was large, displayed an unabated interest through the protracted services. The meeting was presided over by Dr. J. M. Weaver, who explained its object, and was followed by Dr. Boyce, Dr. Broadus, and Dr. Burrows. Dr. Broadus spoke an hour, on the claims of higher education; Dr. Burrows ten minutes, on the Baptists' contribution to religious liberty.

A centennial mass meeting is appointed to take place on Thursday July 1, at Lebanon. Rev. J. E. Carter, pastor of the church, will deliver the opening address. Rev. Drs. Weaver, Harris and Burrows, will follow. Dr. Woolfork, of Lexington, and Rev. Green Clay Smith, of Frankfort, have been specially invited to attend and address the people. There will be a special excursion train on the Railroad, and a picnic on the grounds for all comers. It is hoped that the good people of Taylor, Green, Washington and the neighboring counties, will turn out in large numbers.

Kentucky is the banner Baptist State of the South, and leads off as grandly as it becomes her to do. In 1784 she had but 309 Baptists, all told,—in 1874 she numbered 147,031, being a gain of 4,738 per cent. in 90 years. The Baptist gain, during the past 14 years has been 81 per cent. "Eighty years ago there was one Baptist to every twenty-three of population; now there is one Baptist in Kentucky to every ten of the population." The object in Kentucky will be to largely add to the endowment of Bethel and Georgetown colleges and to complete that of the Theological Seminary. We shall watch with the liveliest interest the progress of the good work in this potent Baptist commonwealth. Every success she achieves will be an example and an inspiration to her sister States.

Southern Baptist Home Mission Board.

The session of the Home Mission Board in last Thursday night, was one of unusual importance. A communication was received from Dr. Sumner, in which he declines to serve the Board longer than the first of October, or the time when it may be practicable to secure a Secretary. A committee was appointed to draft resolutions expressive of the esteem in which the Board hold Dr. Sumner's faithful services. The expenses of the office were reduced, the clerkship being abolished, and the salary of the Secretary made equal to that of the Secretary of the Foreign Mission Board. From this time it will be \$2,000. It is the earnest desire of the Board to make such arrangements in all its departments as will provide for the liquidation of the debt now maturing upon it, and for the support of its deserving and suffering missionaries. We trust that the friends of the cause throughout the country will put forth new efforts to sustain the Board. Unless more liberality is displayed, it is impossible to carry on this great work. Men of Israel, help!

Reasoning from Analogy.

Dr. Keeling delivered a sermon in favor of Ritualism before the Diocesan Convention of the Protestant Episcopal Church, in Pennsylvania. He proclaimed himself a ritualist because he found ritualism in the great temple of Nature—in the Miserere of the winds, the Litany of the falling leaves, the Magnificat of the thunder &c. And this wretched rhetorical tinsel is supposed to be eloquence. The fact is that Dr. Keeling finds ritualism in nature because he first puts it there. Suppose a tailor should use a similar argument for his trade and proclaim the antique dignity of his craft because he found it everywhere in the great workshop of Nature—in the goose of the lake, in the cabbage of the garden, in the robes of the forest, in the velvet of the grass and in the nankeen of the morning sky. Would the one argument be a whit better than the other?

Literary Notices.

Mansions of the Skies: An acoustic poem on the Lord's prayer, by W. P. Chilton, Jr., New York. Jno. Ross & Co., 1875.

In this remarkable production, Col. Chilton recites the general history of Paradise,—its loss in Adam, its restoration in Jesus Christ. The author pursues his plan of thought without interruption, and maintains an easy and continuous flow of glowing verification, without any appearance of restraint from the acoustic. So elegant a poem, composed under such restrictions is a monument of literary skill. Indeed the gifted author seems

to sport with the difficulties of his undertaking. Thus in the eighth stanza, where the acoustic's first letters are taken from the conclusion of the second, and the beginning of the third petition of the Lord's prayer ("come thy") the name of the author is also interwoven with the lines, the new acoustic running aslant through the verse, and along this diagonal forming the name Chilton.

Can man, so frail a creature of the dust—
Overcast here by the great celestial sphere,
Made by the skill inspired that doth adjust
Each world of varying light, can man dare
How grandly speak the brilliant oris which
Yon spacious realm that God alone doth scan!

It would be unfair to demand of the writer of the acoustic that he should scale the high peaks of Parnassus. Primarily the acoustic is an aid to memory; its promise is more than fulfilled when, as in the present instance it is at once a sacred lesson, and an example of facile and tasteful verse.

Fragments, Socialistic, Communitic, Mutualistic and Financial, by W. B. Greene, Boston, Lee & Shepard, 1875.

The author of this small volume is a philosophic genius who has addressed himself to the solution of certain grave and perplexing questions of public interest. He has made frequent excursions into political and moral fields, and takes position now as proprietor, and now as combatant, on that domain of Reform that lies between them. The present work is a compilation of articles and pamphlets, written upon different subjects on various occasions, yet all of them characterized by a penetrative insight, a candid courage, and a careless and curious felicity of style. The themes of the volume are Free Love, Right of Suffrage, Communism and Mutualism; Lay-Makers, Money, Usury and Banking; Deck & Prondhony, Sex in Education, Political Honesty, Sovereignty of the People; History of Marriage, the Internationals, and Kelloggism. In every essay we recognize the Coleridge of Newton Seminary, who used to demolish Brownson, explain Kant, and expound the Philosophy of Life, and the *Nouvelle Encyclopedie* of Leroux. The present essays contain an abundance of valuable material; and where they do not carry conviction will stimulate thought. They are remarkably searching and suggestive.

Mayfield's Happy Home for July is out. This pleasant magazine improves with each number. In addition to fashion plates, the reading will recommend it to the family circle. It has an agreeable variety and has a high, moral, and religious tone, not always present in the serials which undertake the entertainment and instruction of the household.

Domestic Monthly, New York City. The July number has a full supply of cuts representing the current fashions and domestic art. The original articles and selections are good.

Wide Awake, an illustrated magazine for girls and boys. D. Lothrop & Co., Boston.

This new candidate for juvenile favor has a select corps of contributors, and both in printing and pictures is a beautiful specimen of a child's magazine. St. Nicholas will do well if it can hold its own against this new competitor. Price \$2 a year, postage paid.

People's Pulpit: A weekly publication of sermons by Stephen H. Tyng, Jr., New York, 67 Bible House.

We are struck by the spirituality of these discourses, although the style is so careless as to depreciate their value. The thoughts and illustrations are worth a better setting. Yet even as it is the series will be welcome to many a devout heart and pious home. The price is \$3 a year, or 10 cts. a number.

Field Notes.

The last *Christian Weekly*, the organ of the Tract Society, has a remarkably fine picture of Dr. Jeter, with a comprehensive sketch of his life and literary productions. There is no man at the South who is more worthy of the tribute which is as truthful as it is warmly appreciative. —The comprehensive and seasonable pamphlet of Rev. G. S. Bailey of the Baptist Theological Seminary of Chicago can be obtained (3 copies for 25 cents, by mail) by addressing the author at Chicago. —The Missionaries of the Virginia State Board will be paid through the liberality of the Treasurer who advances the money. It is hoped that the friends of the cause will promptly remit to him the collections made, and that the churches will redeem their pledges. We hope the Home Mission Board will not be forgotten when collections of this sort are made in Virginia. —At the Baylor University Commencement the degree of L. L. D. was conferred on Rev. Richard C. Burleson of Waco University. —Two converted gamblers, Manday and Wallace,

have been conducting the revival at Atlanta. They commend the gospel with touching eloquence. At a recent meeting a venerable ex-judge arose to proclaim that he had found Jesus. His son, a young lawyer, was also converted. —Some one proposes Dr. Landrum of Memphis as the future Secretary of the Home Mission Board. —Prof. Rawlings states that "he leaves the Judson with nearly three times as many boarders in it as he found when he took charge of it three years ago." Yes, but the pupils were allowed to board in town, when he took charge of the institution; a denial of this privilege very naturally increased the number of boarders in the Judson. —Dr. Yeaman has been made Chancellor of William Jewell College and head of the Centennial work in Missouri. —The Foreign Mission Journal had a deficit of \$1200.00 last year, although it was well conducted. Thus the Convention finds itself unable to sustain this organ of communication with the churches. Unless more interest is felt for the Boards of the Convention, both of them must go down. —The salary paid to Dr. Tupper, Secretary of the Foreign Mission Board, does not pay half his current expenses. This ought not to be. —The New York *World* says that a great revival is going on in the Catholic Church. But the *World* presents no proof. —The Baptist church at Russellville, Ky., has raised \$1,000 for the Centennial. This is "the first gun" in Kentucky. —A private letter informs us that the Walnut St. Church in Louisville has called a pastor. —Dr. Lorimer has been on a visit to the First Church of Richmond. —Secretary Simmons is gathering for the Centennial, in New York, \$25,000 subscriptions with one hand and \$1 subscriptions, with the other. So says the *National Baptist*. —The First Baptist Church in Richmond supports one of the Greenville students during the vacation, and employs him in helping Dr. Charles Manly in the Valley Mission work. —Dr. John A. Broadus has been preaching in Louisville. —The *Index* thinks "the points that the *Herald* makes, or imagines it makes, are so obtuse, as to be either above or below comprehension," and comments something to the *Herald*, "as it is a model of wood and brass." Would it not be better to communicate these little confidences in private? —Col. Heck, one of our Conventional delegates from North Carolina has purchased one of the richest iron mines in that State. —The N. Y. *Tribune* regards the Bunker Hill Centennial as a national reunion and reconciliation. The soldiers of North and South fraternized to the tunes of Auld Lang Syne and Dixie, interchanged flags, decorated graves of those who fell on the other side. The battle flag of Eutaw was waved under the shadow of Faneuil hall. It was a grand occasion. —A statue to Alexander Campbell was unveiled recently at Bethany, West Virginia; a commemorative speech was delivered by Judge Black. —Ex-Secretary McCullough says, in a letter to the *Tribune*, that "Virginia's dealings with her creditors have created more distrust of American credit and American legislation, than the course of any other single State." Her first step to prosperity must be "an honorable settlement with her creditors." —Virginia will not fail. —Crops near Forkland, Greene Co., are reported fine. The people there recently met and prayed for rain. They received abundant showers. —Bro. A. B. Tidmore, of Collinsville, Ala., in renewing for the paper, writes: "I would not be without the ALABAMA BAPTIST for five dollars a year. I don't see how I could well do without it." Bro. T. reports a flourishing Sunday-school at Liberty Hill church; while the church itself is in a prosperous condition, having received within the last 12 months 25 members. In Bro. W. J. Hodgins, the church has a very efficient pastor. —Bro. G. W. Callahan, of Decatur, Ala., writes: "We are so glad that the Convention is going to meet in North Alabama, in July. I wish the ALABAMA BAPTIST much success. —A brother writes: "The *Index* is doing you good service in our State. It would better dry up, or it will have to hang up, so far as Alabama Baptists are concerned." —Bro. P. M. Callaway writes from Newton, Alabama: "I read our valuable paper with pleasure, and watch with prayerful solicitude its successful struggles against the proscriptions of some of our 'big' brethren. May the Lord continue his blessing upon you. It is my purpose to go to Huntsville. —The correspondents of Rev. J. S. Ford should address him at Akron Station, Hale Co., Ala.

—The Bible is now printed in no fewer than two hundred and ten languages. In 1854, it was printed in only fifty.

The Convention and the Railroad.

Dr. Gwin has sent us some letters received from several Railroads, on the subject of reduced rates to the Huntsville Convention. In view of these facilities, so kindly afforded by R. R. Superintendents, and the importance of the meeting, we hope that there will be a large representation from all parts of the State.

We publish extracts from the letters:

South and North R. R.: "I shall instruct agents on this road to sell excursion tickets to delegates to Baptist Convention at Huntsville, at the rate of six cents per mile for round trip. Tickets good going North from 14th to 16th July; returning good until 22nd. Please notify delegates that the return coupon must be stamped by officer of Convention. R. M. MEKE, Supt."

Montgomery and Eufaula R. R.: "We will sell round trip tickets to the delegates to the Ala. Baptist Convention in Huntsville, July 16th and 17th. B. DEXHAM, Supt."

Mobile and Montgomery R. R.: "On application of the Mobile brethren, we have promised, over this road rates of three cents per mile each way, say six cents per mile for round trip between Mobile and Montgomery. GEO. MASON, G. P. A."

Western Railroad Co., of Ala.: "This Company will pass delegates (over the line of its road only) at six cents per mile one way for the round trip, provided they purchase the special round trip tickets from our agent at the depot they start from. S. D. HUBBARD, Jr."

A. & G. T. A.: "The Western road extends from Selma to Gallie."

Brother Jno. Haralson writes: I have a note from Mr. Ray Knight, General Ticket Agt. of Selma, Rome & Dalton Rail Road Co., in reference to reduced rates over his road to delegates to our Huntsville Convention, in which he says:—"We will sell round trip tickets to Huntsville for \$13.35, provided you can get up a party of ten or more."

I called, to-day, to see the Supt. to see if I could not get a rate for delegates living along the line of the road above Selma, but was unsuccessful in my effort.

The mail train from Selma, on the S. R. & D. R. R., does not make connection with the train on the South & North Road at Calera, and, passengers on the S. R. & D. R. R. train lie over at Calera till next day.

To obviate this trouble, they generally go by Montgomery, from Selma to Decatur. So, you would have to lie over here on Tuesday night, and take the Montgomery train Wednesday morning, at 3:55 A. M. Or, coming down Tuesday, you would catch the accommodation train on the S. R. & D. R. R., which makes connection, that day, with the accommodation from Montgomery to Birmingham, at which latter place, you could lie over for the Wednesday's Decatur train.

I have thought it well to give you this information, as to the movements of the trains, to prevent disappointment. I am very truly yours, JNO. HARALSON.

Selma, Rome & Dalton Railroad: "We will issue round trip tickets Selma to Huntsville, and return via Calera, for \$13.35, providing you can get up a party of ten or more from Selma and Marion."

RAY KNIGHT, G. P. A.

Communications.

Kind Words.

The late Southern Baptist Convention, at Charleston, recommended the continuance of *Kind Words*, as at present published and edited, without pecuniary risk to the Convention, and it adopted the following resolution: "4th. Your committee believe that our Sunday School paper, *Kind Words*, deserves and should receive the united support of every Southern Baptist, to whom it is hereby recommended."

With the greatest confidence and hope I now ask all the Baptist churches and Sunday Schools in the South to give a liberal patronage to the paper, and, especially to the weekly issue. *Kind Words* is, emphatically, a Baptist Sunday School paper, containing carefully prepared lessons on the excellent series of international uniform lessons, on the Gospel by John, now generally adopted all over the world. The main object of the paper is the *salvation of souls*; and it teaches our denominational principles and practices, and encourages missions in the strongest manner. All Baptist preachers, pastors, superintend-

ents and teachers are urged to help me extend the circulation of *Kind Words*, and to introduce it into all our Sunday Schools and families.

I earnestly solicit a grand universal and continued effort, on the part of ALL, to increase the subscription list of *Kind Words*, and will cheerfully send specimen copies to all applying for them with a view of subscribing, or obtaining subscribers. Please, brethren, everywhere, let not my appeal be in vain.

S. BOKKIS, Editor, Macon, Ga.
Remittances may be sent simply to the address of *Kind Words*, Macon, Ga.

June 25, 1875.

The Centennial.

One of the best suggestions I have seen in reference to the great jubilee, I have from a lady correspondent, anxious for the education of her children. She writes, "Were we able, I would want to celebrate the centennial by sending three boys to the Howard." There are hundreds of Baptists in Alabama who will not feel able to contribute to the endowment fund; yet who fully expect to educate their children—why not give our college the much needed patronage—without which, if endowed, it would fail—and let this be their centennial offering to their children and their college?

Some brave words were spoken at the Convention about a million dollar endowment—but President Murfee can work harder in nine months of the year than any man in the State, and then travel leisurely around through the State during vacation hunting up the boys, and do more for the immediate benefit of the college and more towards getting up the million, than all the rest of us who vote yet for flaming resolutions. I believe that the parent who graduates his son at Howard College, has done more for the institution than if he had given one thousand dollars in clean cash. Education is to be the theme for '76, but we are in danger of talking money to the people till they will conclude Mammon is the theme. Remember the four B's necessary for a male school. Some have them—Brains, Brick, Books and Boys. Brains to raise the means. Brick for shelter. Books to fill the libraries and *Baptists*.

I would have it, Boys, Brains—in both teacher and taught, Books and then Brick. The Faculty will say, all these we have, but not enough of first.

The history of the Howard, since the war, proves that with the boys we can run it successfully whether there is an endowment or not. Educate, Educate! should be shouted in every parent's ear during the coming campaign. "Provided, tho' nothing in the foregoing remarks shall be so construed as to place the writer among those who oppose the endowment."

W. B. CAMPTON.

Cambridge, Ala.

P. S. Some have given as a reason for changing the time of the meeting of the Convention—that it was for the convenience of our business men. It is not the history of any religious meeting, of any denomination, so far as my information extends, that this class of Christians have taken enough interest in such meetings to attend, or add much to their interest when there. The Young Men's Christian Association may be an exception to this statement; but as yet, I believe, they have not claimed to be another denomination.

I have been trying to get some of our business men to go to our coming meeting, and hope my efforts have not been in vain. The responsibility of a failure at Huntsville will fall upon this class. W. B. C.

"Am I my Brother's Keeper?"

Yes—to a certain extent every Christian is his brother's keeper.—There is a church—no matter where—each member of which seems to feel that he owes a duty to every other member. If a brother begins to show any degree of lukewarmness—to say nothing of inconsistency, certain of the brethren gather around him, talk with and pray for him. If a professing Christian from some other locality goes into that community, it will not be long before he is asked about the health of his soul.

That is a *live church*. What prayer meetings are there held—no lack of interest—no decline of members—no lagging. The Sunday school is large and effective—the congregations are uniformly good, and the preaching is powerful unto the salvation of souls. It is a joy and a delight to get within the spiritual atmosphere of that church.

If they who fear the Lord would only speak often to one another, a brighter day would dawn upon our Zion. O that the hearts of those that love Jesus might be brought closer together.

One will ask, where is that church, referred to? I am sad to be compelled to acknowledge that it is not in Tuscaloosa. Wm. H. W.

June 24, 1875.

Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.:

Tuesday, July 6th, 1875.

Third Quarter, Lesson II, July 11th, 1875.

FOLLOWING THE LAMB.

John 1:35-46.

Leading Text.—THESE ARE THEY WHICH FOLLOW THE LAMB WHITHERSOEVER HE GOETH.—Rev. 14:4.

ANALYSIS:

FINDING.

FOLLOWING.

Immediately after Christ's baptism he went into the wilderness to be tempted of the devil, and there won a complete victory over the powers of darkness. He then returned to the Jordan where John was baptizing, and on "the next day after" that return, the events of our lesson began. Those were germinal days in the kingdom of heaven. The Holy Spirit counts them one by one. And so the beginning, the foundation of every great enterprise must be the work of deliberate thought and action. (Let the teacher take up and present in a dramatic—the most effective—way of teaching point by point of this valuable lesson. This is a lesson of finding and following.) Consider—

I. The Finding.—Five disciples find the Messiah, John (the evangelist), Andrew (before Peter the pretended primate of Rome), Peter, Philip, and Nathaniel (gift of God).—What were the agencies that led them to Christ?

1. They found Christ through a faithful teacher. John showed himself to be a true prophet and child of God. His ministry called men to repentance of sin, and belief in a coming Messiah, and was characterized by the fidelity of faith, the power of patience, the blessedness of benevolence and the instinct of inspiration. He was a good man, full of the Holy Spirit, sealing his testimony with his blood. He never despaired, but left results with God, knowing that the kingdom of God was at hand, in due time Christ's hour would come. By his teaching two of his disciples find Christ; to Christ the Greater, he gladly surrenders his greatest disciples. In turn these disciples lead others, and this is the old, only way, men are appointed by God to faithfully teach and lead old and young to Christ.

2. They found Christ through auspicious providences. Christ, the Author of providence, "ordered" their "steps." Well it is to sit at the feet of one of God's teachers; well to be found in the way of righteousness, in the sanctuary, the congregation of the Most High. It is well to be connected with the children of God, to dwell hard by the home of believers, to tarry in the booth with Christ. "All things work together for good to them that love God." Out of the common events of your life leap eternal results. Open your eyes and press every incident into a holy means of leading you to find more and more in Christ.

3. They found Christ through His approving grace. They were "called according to his purpose," and hence all things worked together for their good; they found Him for whom their souls longed. He looked upon the first two, questioned into disfigurement their wants, took them under the roof of his booth, and through the live-long night perhaps (as others heard Paul) they listened to the gracious words that proceeded from his lips. And the same grace sought and found and sanctified the other three. And so Christ yet vitalizes every agency He ordained for saving souls, yet calls by His life and blood and word and providences, His ministers and people. His salvation is all of grace. "O wondrous love to bleed and die!"

"Blessed Jesus, blessed Jesus, let us early turn to Thee."

II. The Following.—Like the finding this runs all through the lesson,—it is a result and proof of the finding. To point others to Christ we must ourselves have found Him. John knew, followed and "led the way" to Christ. The common appeal of all believers, derived from Christ is "Come and see." If any man will do His will he shall know of the doctrine of Christ. The Church of Christ joyously pointing to all that Christianity has done, yet cries, "come and see." With what spirit must we follow Christ?

1. Follow Christ in the spirit of humble, guileless inquiry. Jesus

asks, "What seek ye?" of every anxious one, and the answer should be "Rabbi" (the disciples involuntarily confer this degree on Christ), "where dwellest Thou?" "We would know more of Thee since our old Rabbi keeps telling us of Thy superior greatness and kingdom." Jesus' invitation to his little tent is accepted, and at 4 o'clock in the afternoon they reach it. Thus they hear, know, adore, ally themselves with Christ, and on the next day begin working for Him without delay. Andrew calls his brother Simon, and on the next day Jesus calls Philip and Philip calls Nathaniel! All possess a solemn, earnest spirit of inquiry. Now if you would find and follow Jesus, think, talk, inquire about Him. Study Him, His word, His ways. Such inquiry is the spirit of *hope*.

2. Follow Christ by breaking away from the past and acquiescing in His will. We can not serve two masters; we must forsake John for Jesus, the law, our schoolmaster, for Christ our Savior, the law for the law-giver, types for the Anti-type, Moses for the Messiah, the prophets for the Prophet, works for grace, sin for salvation, and this is *Repentance and Faith*!

3. Follow Christ in the spirit of hearty, obedient satisfaction. Go to His home, He calls, "Learn of me;" go to His heart, His love will change your name and nature; go under the narrow shade of your fig tree to have Him dispel your prejudice, by reading your heart, by sanctifying your motives, by exalting your life, by giving you the key of interpretation to the Scripture, even Himself, and by impelling you to win others to His side and service,—and this is *Love*! So you may follow Christ—so you may be held to Him by the energy of His own Presence inspiring in you the triple graces, *Faith, Hope and Love*!

TEACHINGS.

1. Jesus, God's spotless, atoning Lamb, takes away our sin through faith in Him; and teaches "our hands to war," in "the good fight of faith."

2. Seek Him with all your heart, and how blessed will be your life. Study Him in the Bible. Study, study, study the Bible!

3. "He brought him to Jesus."—Sound your glad "Eureka!" at home and abroad, and so rejoice in leading one soul to Christ.

OBITUARY.

Died, near Milner, Pike county, Georgia, April 3rd, 1875, Mrs. EVELINE COOPER, consort of Elder Thomas B. Cooper, aged 62 years and 2 months.

Sister Cooper has been a devoted member of the Missionary Baptist Church for 45 years—was baptized at Concord Church, Jasper county, Ga., by Elder Thos. Rodes. Her suffering was long and great, her disease being that terrible destroyer of the human family, dropsy. She bore her afflictions with that fortitude and Christian meekness, seldom equalled by poor mortals. She retained her proper mind to the last, and of an spoke of the goodness of God to her, in her severe and protracted illness. This sister was a dear lover of God's truth, a firm believer in salvation by grace, and was ever ready to "earnestly contend for the faith once delivered to the saints." She esteemed it a high privilege to meet with the Lord's people, for the worship of Israel's God, as long as her health permitted. Her home and heart were ever open to receive her friends. Her piety was never questioned by any one who knew her intimately, from the day of her first profession up to the close of her earthly career. The many traits of character found in our sister cannot be summed up in this short notice. I can say of a truth, with all who knew her, "A mother in Israel is gone."

She leaves an affectionate husband and several children, whose anguish of heart can only be felt and understood by those who have seen a dear companion and mother lie in the cold embrace of death.

M. L. FIELDER.

Secretary of the Domestic Mission Board.

The failure of Dr. Manly to accept the office tendered him by the Convention will devolve on the Board the duty of supplying the vacancy thus created.

To Dr. Sumner we had no objection, personal or official. For several years after the war, he rendered most efficient and acceptable service. The work of his Board was vigorously and successfully prosecuted. Within a few years past, it has been embarrassed and its efforts have been crippled. We have not been in a position to understand fully the causes of this diminution of its success; but suppose that the financial panic and the scarcity of money were the principal causes. These causes deeply affected the interests of all our benevolent Boards. When from any cause, whether from misfortune or mismanagement, a Board becomes burdened with debt, there is, on the part of many, a most unreasonable aversion to contribute to its relief. The embarrassment of the Board very naturally caused dissatisfaction with the Secretary. A change of the officer seemed to many as the readiest method of extricating the Board from its debts. We speak of the fact, not of the justice of the opinion. For our own part, we had no settled views on the subject; and went to Charleston entirely free to be guided by the light which might be shed on it.

A large committee, fairly represent-

ing every part of the country, was appointed to recommend new Boards. It was stated (we suppose correctly) that the committee was almost unanimously in the opinion that the reappointment of the Secretary of the Domestic Mission Board was inexpedient. This opposition to the re-election of the Secretary was found to exist in every section represented in the Convention. Under these circumstances, Dr. Sumner declined to be put in nomination for the office, and Dr. Manly received the appointment. Dr. Sumner was requested to discharge the duties of the office until it is filled.

The refusal of Dr. Manly to accept the office left it vacant; and the Board is authorized by the constitution to fill all vacancies occurring in it. It may legally fill it with the name of Dr. Sumner, or of any other person. If, however, the reappointment of Dr. Sumner was inexpedient at the meeting of the Convention, it is, we suppose, still inexpedient. If there were good reasons for his declining a reappointment, they would seem to be equally good for his declining a reappointment by the Board. We know, from experience, the difficulty of obtaining a suitable Secretary; and if, in view of all the facts and circumstances of the case, the Board in Marion deems it best to retain Dr. Sumner in the office until the next meeting of the Convention, he shall have our hearty co-operation. We have no part in the efforts to remove him from his office, and our devotion to the interests of the Board shall be, in no wise, affected by its action in the matter. On it rests the responsibility of the decision. It is in a better position to decide the matter wisely than any who may question the wisdom of its course, and certainly than we are. Boards have a thankless task to perform, and they are entitled, surely, in the absence of clear proof of their dereliction of duty, to the confidence, support and gratitude of those whom they serve.

It has been charged or surmised by some that there is in Virginia and Maryland a purpose to abolish the Domestic Mission Board, or to merge it in the Foreign Mission Board in this city. We do not know that it is worth while to notice such an idle phantom. It has not so much as a shadow for its foundation. We have heard of no desire for such a change, nor have we known any prediction of it. We are certain that the Foreign Mission Board would not consent to have the onerous duties of the Domestic Board added to its burdens. The friends of the Convention in this region consider the Domestic Mission Board essential to its perpetuation. That they have contributed comparatively so little to the support of this Board has resulted, not from opposition to it, but from the conflicting claims of various religious enterprises, the want of means, and, doubtless, in part, from the lack of liberality, an evil unfortunately limited to no portion of our extended country.—*Religious Herald*.

Putting on "Mourning."—Our modern funeral observances and the set fashion of mourning are in as direct contrast with the manly resignation of the Hebrew king as they are in glaring contradiction to the professions we make of faith in the present happiness and continued existence of those dear ones taken from our sight. If we really believe that it is well with the child for whom the mother's arms are aching and empty, if we are not intoning with mere lip-service our "Blessed are the dead who die in the Lord," why this ostentatious display of bowed windows and darkened chambers? Why do we shun the sunlight and avert our faces from all gladness, and hold ourselves disloyal to the dead if a smile or laugh steals upon us unawares? Either we do not really believe that our friends are happy, that we shall see them again, or we are hypocrites with this outward paraphernalia, this etiquette of sorrow.

Why should we darken our houses? The sunshine is sent to purify, to resurrect; its mission is to stricken lives as well as to frost-bound fields. In the heavy hours, weighed down with the unnecessary gloom and circumstances of the customary funeral rites, surely we have need of all that can cheer and warm and inspire us. Worn out with watching, it may be, depressed with the care, the suffering, with all that has gone before, the mourning household is the one of all others that should throw open its casements, should gladden itself with flowers and the comfort that twitters through the chirp of even the city sparrows.

Some people seem to think they show tenderest memory of the dead by allowing despondency to develop into ill health; they cultivate illness and weakness as a fine art of sorrowful remembrance. Robust health that waits on good appetite and accustomed exercise, that is springy of step and full of energy, is a reproach to them; it savors of disrespect. Could we but see that the truest and tenderest way of honoring our dear ones is to live our honest lives right on in the usual way, adding, if possible, to our work that which their tired hands lay down!

A Brief Sketch.—It is a sad sight to see a man the victim of an insatiable appetite for drink, says the *Leavenworth (Kansas) Times*, but to see a woman, who should be but little lower than the angels, carried away by the same irresistible thirst is indeed heart-rending. An incident has lately come to our notice which is sad in the greatest degree, inasmuch as the victim is a married lady of respectable family. For the past six or seven years she has used liquor to excess, and notwithstanding the utmost endeavors of her husband and uncle, she has continued to use it as a stimulant, and often in such quantities as to be-

come intoxicated. During the winter, just previous to Christmas, she signed a total abstinence pledge, but kept it barely a week; on the day after the national holiday, she went down town to purchase necessities for the household, and was found drunk on the streets by a neighbor, who kindly assisted her home. Two weeks ago she left her home, and during all that time she had been wandering around the city, no one knows where getting her food wherever she could pick it up. Yesterday afternoon, about one o'clock, Policeman Mason found the unfortunate one in a negro hut, inhabited by persons of disreputable character. How long she had been there is not known. The kind-hearted officer conducted her to his residence, where her husband took charge of her.

Moody and Sankey.

In response to a circular issued by a number of prominent gentlemen connected with the various Evangelical denominations, a meeting was held on Monday afternoon in Association Hall to discuss the desirability of inviting the above named Evangelists to labor in New York during the coming autumn. There was a fair attendance. The meeting was called to order by electing Mr. Norman White as Chairman, and Mrs. Gause and Jackson as Secretaries. Dr. Vail offered prayer. Dr. Jackson stated the object of the meeting. Dr. Gause offered a motion inviting brethren Moody and Sankey to labor here. After remarks by Mrs. Gause, Hall, Ludlow, Prime, King, and brethren Kennard, McBurney and McArthur, and others, the motion was unanimously passed. The officers of the meeting were requested to select from the various denominations of Evangelical Christians a committee, with power to add to their number as circumstances may demand, to make arrangements for the raising of money, securing buildings, &c. An invitation was at once sent to Messrs. Moody and Sankey. It is believed that we are on the eve of a time of marvellous spiritual blessing. For this let us devoutly pray.—*Outlook*.

Messrs. Jas. R. Osgood & Co. will soon have occasion to add a new volume to the Baedeker guide-books, of which they are the American publishers. This is a "Handbook for Palestine," and will be the work of Herr Baedeker himself, assisted by some eminent German travelers and Orientalists, who have lately been exploring the country.

Dr. Currie, in his "Life of Burns," says: "There is in Gilbert's hands a little Manual of Religious Belief, in the form of a dialogue between a father and his son, composed by the poet's father for the use of his children." This MS. has been preserved, and is in the possession of Mr. Gilbert Burns of Dublin, who, *The Athenaeum* states, has allowed Messrs. McKie & Drennan to print 600 copies, with a short biographical preface.

FIVE YEARS WITH A BULLET IN HIS HEAD.—In the battle of Fletcher's Run in 1864, Mr. Green Pittman, of Wilkinson county, received a wound in the face, the ball entering the upper portion of the nose on the left side. The wound was probed and dressed by an army surgeon, and finally healed up, and although the surgeon stated that the ball was still in the head, Mr. Pittman had almost forgotten it, never having experienced the least pain or inconvenience from it. In 1869, one Sunday morning in February, five years after receiving the wound, as Mr. Pittman was making his toilet to attend church, it fell into his mouth. Mr. Pittman was combing his hair at the time, standing perfectly erect, and came near swallowing the ball after it fell into his mouth. Strange to say no hemorrhage followed its exit, nor was there any pain felt. The ball weighed one ounce and two pennyweights. It is now in possession of Mr. Pittman, who was a gallant member of the Third Georgia Regiment during the late war.

The correspondence of John Stuart Mill, soon to be published, will, it is stated, contain many letters theological rather than philosophical in tone. *The Athenaeum* hints that the book will contain passages, especially on religious topics, which are far more uncompromising than the boldness in the "Autobiography," and that they will in any case throw considerable light on various developments of the beliefs entertained at successive periods by Mr. Mill.

A GRASSHOPPER INCIDENT.—A Nebraska farmer sneaked around one night to the place where an army of millions of grasshoppers were sleeping preparatory to wading into his wheat on the morrow, and after throwing a lot of hay around he set fire to it. Well, it was death to the grasshoppers; but by the time the farmer had run four miles over a burning prairie, and climbed a tree with his hair and eyelashes burned off, he had occasion to take breath and say, "I'll be switched if I thought I was going to get up a circus like that."—*Athenaeum News*.

TRUE METHOD IN MISSIONS.—If we should go to the heathen as Paul did, determined not to know anything among them save Jesus Christ, and him crucified, attempting no schools for the unconverted, but establishing these only to train those who have become Christ's disciples for the new work, in the new relations of life now which they are called, speaking wisdom among them that are perfect, I cannot but believe that the number would be immeasurably increased of those whose faith should stand, not in the wisdom of men, but in the power of God.—*Prof. Seelye*.

RANTISM BY FORCE.—We have a communication from Ballard county Ky., stating that a Methodist preacher, at one of his appointments, was called on by a mother to baptize her boy, who was about four years of age. The boy ran from the preacher. The mother pursued and captured the boy, and held him as prisoner. The boy struggled and said: "Don't spoil my Sunday clothes." But the preacher applied the water against the earnest protest of the boy. At the close of the affair a gentleman invited the preacher to come with him, and bring five strong men. The preacher wished to know why he wanted the men. The man replied: "There is a young man at my house whom I want baptized." The preacher said that he would not baptize him against his will. "Well," replied the man, "why did you force it on the boy against his will?" The preacher did not reply. What could he say?

"It seems to us that, if we were to undertake to baptize by force, we would commence on Pedobaptist preachers; not on helpless infants and little boys."—*Battle Flag*.

HELPS OF THE JOURNEY.—The inscriptions on many of the Egyptian pillars are so managed that the figures and hieroglyphics, describing the triumphs of the Pharaohs, have from a distance the effect of fretwork on the surface of polished granite. Fine almost at times as the printing of our books, they are an ornament at a distance and near at hand a history. "I will write upon him." So God beautifies souls with inscriptions cut deep with the graving-tool of affliction. Their faces are full of peace, and men look upon them till the sense of rest and victory steals into their own hearts. We reach towards it, yet because we know how it comes, scarcely dare pray "Give it me, O God." That is the outward beauty of the pillar, seen dimly of human eyes as it is in preparation for its place in the temple. Over there it will stand lofty, beautiful, strong; every side of our nature written full within and without, with the history of God's love to us, and the love that answered back to it. He can use characters fine as closet prayers, and aims when the left hand knew not what the right hand did; and arrange cups of cold water and widows' mites into ornaments so rare and graceful that angels shall study, and wonder at them forever.

A NEWSPAPER.—I remember what a difference there was between those of my schoolmates who had and those who had not access to newspapers. Other things being equal, the first were always decidedly superior to the last, in debate and composition, at least. The reason is plain—they had command of more facts. Youth will peruse a newspaper with delight when they will read nothing else.—*Judge Longstreet*.

Gabriel Max, a German artist, is said to have produced a painting with a most extraordinary characteristic. It is a representation of the face of the Savior. At a distance the eyes appear to be closed, but as one advances they seem to open gradually until they bend upon the spectator a mournful and pathetic gaze. This remains until the visitor gets quite close to the painting, when they are again closed.

Gen. Fitzhugh Lee in Boston.

A telegram to the *Baltimore American* says: The cheerful spectacle was afforded of the loyal people of Boston paying an ovation to an ex-Confederate officer. General Lee bowed again and again as applause greeted him on every corner. The Mayor's reception in Music Hall to-night was attended by a vast assemblage. The floral decorations were the most superb ever seen in this city, and included a large number of ferns and palm-trees. Many of the visiting military, including the Washington Light Infantry of Charleston, S. C., and the Norfolk Blues, were among the audience.

Mayor Cobb made a speech of welcome, at the close of which the Eutaw flag of the Charleston Infantry was borne to the platform amidst the cheers of the audience.

Governor Gaston then welcomed the visitors to the Commonwealth in a short and eloquent speech.

Colonel Andrews, of South Carolina, responded to the welcome which had been extended in behalf of his State. At the close of Colonel Andrews' speech the entire audience rose to their feet and cheered, the ladies waving their handkerchiefs and the band playing "Dixie."

General Fitzhugh Lee, of Virginia, was then presented amidst the wildest enthusiasm. A ringing burst of applause arose from the vast audience. Men threw their hats into the air and yelled themselves hoarse while the ladies in the galleries waved their handkerchiefs and clapped their hands.

When quiet was restored General Lee said:

Mr. Mayor, Ladies and Gentlemen—I thank you for this most cordial welcome which you have extended to my comrades and myself. I come here with the Norfolk Light Artillery Blues, a Confederate organization, whose guns have roared upon many a hard fought field. As we arrived before your city this afternoon, and were steaming up your beautiful harbor, the first notes that reached me from on board of the boat sent to meet us were of that good old time called "Auld Lang Syne," and I felt that I was not going to Boston, but that I was returning again to a common country and a common heritage. [Applause.] I should have wished that my poor presence would have passed unnoticed, or that I might have been permitted to remain a silent visitor in Boston. When I ponder that this is the first time I have ever stepped upon the soil of Massachusetts I necessarily feel some embarrassment at addressing such a splendid audience as is before me; but when I reflect that I am an American citizen, and that I too, an descendant of those men who fought on Bunker Hill, I feel that I too have a right to be to celebrate their splendid deeds. [Great applause.] We came here, fellow-citizens, to show that we appreciate those achievements of those patriotic forefathers of ours; those men who planted seeds from which our

nation has sprung. We are here to show by our actual presence that we are fully in sympathy with the movement which is now going on in regard to desecration days, when loving hands entwined beautiful flowers about the graves of soldiers of both armies without distinction. [Great applause.] I recall that fight here in Boston, one hundred years ago, a particular divine spark in substance as follows: "We pray, Lord, if our enemies are desirous to fight to give them fighting enough, and if there are more on their way across the sea, we pray thee, O Lord, to sink them to the bottom of it." [Laughter and applause.]

Now, when I see this magnificent demonstration, when my eyes look on yours beaming with kindness heart-felt good-will towards me and mine, I feel that hereafter, if foreign or domestic foes threaten our common country, Massachusetts and Virginia, California and Florida, would shout with one voice, "If they desire to fight let them have enough." [Great applause.] I may be pardoned if I recall to your minds that in those days of darkness, when clouds of war enveloped our Commonwealth, my State of Virginia sent right here into your midst him who, in the language of my grandfather, was "first in peace, first in war, and first in the hearts of his countrymen"—him, in the language of Andrew Jackson, whose character cannot be too profoundly studied and his example too closely followed. Washington appeared here in your midst, brought order out of confusion and saved our country. I thank you, ladies and gentlemen, most cordially for the manner in which you have received me. [Applause.]

General Kilpatrick was next introduced and made an effective and fervent speech, referring to the gentlemen who had preceded him in terms of warmest admiration. In the midst of his speech General Sherman was escorted to the platform and received with great applause. At the close of General Kilpatrick's remarks he was introduced to the audience, and in a few words thanked them for the warmth of their reception.

Short addresses by General Burnside and Vice-President Wilson closed the exercises; after which an informal levee was held by the Mayor.

The crops in Perry are doing finely, and the prospects have improved vastly within a week or two, fine rains having visited several sections of the county. We hear of some localities which have not, as yet, been blessed by a sufficiency of rain, but, generally, we believe, crops have not suffered up to this time.

The books of Registration will have to be closed 15 days before the 3d of August, the day on which the Constitutional Convention election is to take place. If you would vote in that election you must register. Do not let the time pass without registering. Go at once and register.

General Items.

The Nashville *Union and American* calls attention to the fact that most of the canned oysters, vegetables and fruits are deficient in weight about 25 per cent; also that the adulteration of tin with lead has grown so common that lead poisoning has resulted in many cases to consumers. It is necessary for the public to deal only with honest packers and upright grocers.

A rampant Radical was overheard, a few days since, in conversation with one of his own kind and tendency, to remark: "Arkansas has escaped us, Louisiana is trying to escape us, but by the beard of old Simon Cameron South Carolina shall not escape us."

The Houston *Telegraph* says that Texas will export, besides wheat she consumes, 4,000,000 bushels of wheat this season. The *Telegraph* predicts that in five years the annual crop of the State will be from 30,000,000 to 50,000,000 bushels.

The Tennessee papers report the wheat crop the largest ever gathered in the State and the area in corn as much greater than it was last year. Cheap bread is certain for twelve months to come.

The Governor of Florida has issued a proclamation declaring that all the amendments to the Constitution of the State have been adopted by a large majority of the people. The new Constitution is now in force.

Dudley W. Adams, Master of the National Grange says: The history of the world and its present condition has established this fact—that all countries are poor which export crude, raw material, and import the manufactured article; and the tendency of the people is all the time toward a condition of dependence. To this there have been no exceptions, and we would do well to heed the warning and escape the doom. Where the great industries—agricultural and manufacturing—are equally developed, the general prosperity is assured.

Secretary Bristow has stopped the use of Government horses and carriages by Treasury officials. A good many family parties and an immense deal of free riding for sweethearts have been squelched by this law of the new Made named Bristow. If the Democracy had not put in such a formidable appearance all over the country there would have been none of these "sweeping reforms."

A new and dangerous counterfeit fifty-cent script of the series of 1873 has made its appearance. The general outline is well calculated to deceive. The number and letter is slightly wider and heavier than that upon the genuine ones, while in the lower left-hand corner the date 1891 looks more like 1890 with a short perpendicular dash.

THE POPE'S HEALTH.—Thostate of the Pope's health again creates anxiety. His Holiness has been attacked by lunacy, and though continuing to give audiences, as usual, friends and enemies are anxious about the result. Just now the death of Pope Pius would introduce an element into European politics that might endanger the peace of Europe. Bismarck takes a deep interest in the question of papal succession, and might find his opportunity to make a grand row on the occasion of the election of a new Pope.—*New York Herald*.

There is to be an important convocation at Raleigh, N. C. on the 13th of July next. It will be a Cotton Congress, to be composed of men representing the cotton-growing portions of the United States. All agricultural societies in the South, and all State and local Granges, are expected to send delegates, and the proceedings cannot fail to be highly interesting.

From the view of men prominent in the financial world, we may judge that the financial crisis in Europe is not likely to exercise any bad effect in this country. The extent of the English failure is scarcely sufficient seriously to affect the local market, as money is plenty, and the firms that have gone to the wall were known to have been unsound.—*New York Herald*.

A funny use of steam is found on Duck river, in Tennessee, on which a steamboat, drawing only a foot of water and having a grist mill on board, wanders up and down, stopping where she is wanted to grind a bushel of corn or two for the farmers.

Ex-Gov. Brown, Treasurer Wm. Morrow and Comptroller Gaines, all of Tennessee, went to New York last week to borrow money with which to meet the July interest on the state debt. They were unsuccessful, or, rather they refused to pay the exorbitant rate of interest the New York Shylocks demanded.

Each year, says the Memphis *Assachusetts*, brings a deficit, and the borrowing is simply postponing the crash. It is merely increasing the volume of a debt the interest upon which it has been impossible to pay for a half dozen years. The *Assachusetts* plainly declares that the state cannot pay the sum that appears on the Comptroller's books as valid debt. And it objects to a policy that only serves to increase a debt already too large for the resources of the state. In other words, the debt must be sealed or repudiated.

Alabama News.

The Baptist State Convention will assemble in Huntsville on the 15th inst. Died, in Marion, Ala., at the residence of her father, Mrs. IRENE HUNTERSON BROWN, on the 19th of June, 1875.

At a Mite meeting in Eufaula recently over forty dollars was realized for the benefit of the Young Men's Christian Association.

The Grand Jury of the City Court of Eufaula, at a session, found sixty-five true bills.

A writer in the Eufaula *Times* wants the City Court of Eufaula abolished on the ground that it is expensive and unnecessary.

Capt. George B. Holmes sold 123 bushels of new wheat in Montgomery on the 21st ult.

The *Argus* of June 25th says, "Last week the Alabama Central Railroad brought into Selma 12 car loads of corn and 5 car loads of meal from the cane-brake."

Several gentlemen have rented the Lamar Warehouse, Selma, and propose to open it as a grangers' warehouse.

Col. W. C. Oates informs the Montgomery *Advertiser* that the people in Southeast Alabama are unanimously in favor of a Convention, and that they will all turn out and vote.

The negroes of Lowndes county don't want the Convention question to be a non-party question. They held a Convention and unanimously determined to vote against the Convention and forever oppose any measures inaugurated by the whites.

W. V. Turner, a colored man of Elmore county, has written a letter advising the colored people to support the call for a Constitutional Convention, as a measure calculated to benefit all classes in Alabama.

Master J. P. Arnold, of Montgomery, was examined and went through all right, at Annapolis Naval Academy.

The County Convention of Hale has put in nomination for the Convention, Hon. Augustus Benson, of Greensboro, and Prof. Henry Tutwiler, of Greene Springs. A strong and able ticket.

The *Dispatch* is striving to arouse the somewhat sleepy people of Greenville, to action, by urging upon them the importance of establishing a cotton factory in that town.

The Montgomery *Advertiser*, 26th inst. The news of the sudden death of Col. B. Boyle, at Opelika, yesterday, created a profound feeling of sadness in this city. He left here yesterday morning for Opelika. Arriving there, he was attempting to get off the cars, when he fell between them. The cars being in motion the wheels ran over him and crushed both legs to pieces, besides inflicting other terrible wounds. He lived but a short while afterwards.

The acts of the last Legislature will be ready for delivery on Monday. The volume is perhaps the largest ever printed, making about 750 pages. This, together with the voluminous journals of the Senate and House will account for the slight delay in getting the work done.

Rev. Dr. A. S. Andrews, of Montgomery, will preach the Commencement Sermon before the Alabama Agricultural and Mechanical College on the 11th July.

There are more than one hundred guests at Mount Springs, and the number is daily increasing.

The belief is gaining ground, that Leatherwood, United States Revenue Detective, who was reported to have been killed in Etowah county, some time ago, was not murdered as reported, but that he has decamped, with a large amount of money belonging to the Government.

The Athens Circulating Library opens with 1500 volumes.

Four prisoners unceremoniously left the jail of Calhoun county, at Jacksonville, last Friday week. Two of them were subsequently recaptured.

Gen. D. Johnston, addressed the people of Calhoun county at Jacksonville, on the 30th inst., in behalf of the Patrons of Husbandry.

An election will be held in Uniontown on the 5th inst., for Commissioners for the Agricultural District for the ensuing year.

Gen. Geo. D. Johnston is canvassing North Alabama in the interest of the Grangers Fair.

The City National Bank, of Selma, has declared a semi-annual dividend of five per cent.

The dwelling of Mrs. M. E. Dulaney, near Benton, was entirely destroyed by fire on the 18th. Loss about \$1500.—Incendiaries suspected.

We believe there is no trouble in any of the counties over candidates for the Constitutional Convention. Defeated aspirants for nomination are in every case giving a hearty support to the nominees. The names of Sater, Spencer, and Apostate White, to use disaffected Democrats to

Alabama Baptist.

MARION, ALA.:

Tuesday, June 29th, 1875.

Home and Farm.

The Outlook.

It is too early to feel certain of good crops in Alabama this year. Floods, worms, and many other possibilities lie between the present and the fruition of our hopes. But the prospect justifies the good feeling that everywhere prevails, and warrants the general belief that we are in the dawn of better times.

The corn crop of last year, sufficient, if properly distributed, for the home supply, was the advantage with which the year's work was begun. The growing cotton crop has not been altogether spent already in the Western cities. The money that has not gone for corn, will be here this fall ready for the planters' future use. This is many hundred thousand dollars already saved, no matter what comes hereafter.

And then, taught by experience, or schooled to duty by necessity, the people of the whole State have lived this year most economically. Fewer fine clothes have been bought. Fewer luxuries of the table have been indulged in. Fewer house servants have been employed. Men who had long held back, have put their hands to the plow. Fine ladies have become proud of the accomplishments of bed-making and bread-baking. And while everybody has been just as comfortable and just as happy as before, one-half the cost and expenditure of former years has been saved.

So, if the crop should turn out no better than last year, our people will be better off this fall, more independent, than for years before.

But we have had a favorable season so far. The fields are clean and in good condition. The recent fine rains, which appear to have been general, insure us at least a fine yield of corn.

Fall oats, long harvested, turned out finely. Wheat enough has been saved and garnered to feed the entire population of the State. Very many neighborhoods will cure their own meat this fall. Next year we shall need to buy less than we have this year. No State in the Union has a fairer outlook than Alabama.

Economy in expenditures and the production of home and plantation supplies, are sufficient to put and keep Alabama on the "up grade."

With these, without which there can be no prosperity to an agricultural population, Alabama may be made the garden spot of the continent.

The radical change that was necessary has been in a great degree accomplished, slowly, through suffering, but accomplished at last. Much remains to be worked out yet; but the start has been made, and thus the great difficulty has been overcome. In a few years we shall buy no wheat from Louisville, no flour from St. Louis, no mules from Kentucky, no beef cattle from Tennessee, no hay or forage of any kind from any place, because we can produce all these cheaper than any others; and then lands will go bounding up, population will come flocking in, city property will be in demand, schools will flourish in every neighborhood, and abundance will be found everywhere.

—So, Argus.

Keeping Milk Sound During Thunder Storms.

Experiments in Sweden have shown that the well known effect of thunderstorms in souring milk may, in a great degree, be avoided or counteracted by artificial heat in the dairy. The plan is to start a fire in the room where milk is kept, whenever a thunderstorm is seen approaching. This is done even in hot weather, the purpose being to drive out the excess of moisture. The explanation given is, that during the approach of such storms the atmosphere becomes loaded with moisture; and the damp, moist heavy air, resting upon the milk, produces acidity, and spoils it. Dry air, then, is important in the dairy, and whenever there are atmospheric changes which bring excessive moisture in the air of the dairy, a fire should be at once started to counteract the bad influence it would have upon the milk. If this explanation be correct, and if artificial heat has the effect of preventing milk from being affected by thunderstorms, the knowledge is important to butter dairymen. In the best dairy rooms the heating is produced by steam pipes, which gives a more uniform temperature to all parts of the room than can be done by the heat from a stove.—*Boston Cultivator*.

BRANS AND PEAS.—Nine out of every ten amateur gardeners make the same mistake in planting the above. They really seem to think that the more seeds is committed to the soil, no matter how thickly sown, the greater will be the yield. Not a bit of it, good friends, but, within reasonable limits, the reverse is the case. In some experiments made some years ago, I found that it paid to drop peas and beans along the drill, and never to sow them. Place the beans three inches apart, and see for yourselves if my logic is at fault. Another error common to sowing these seeds, is that in some spots the plants will stand so thickly as to produce slim roots and exceedingly slim crops; and then again other spots will produce strong, vigorous plants and the large pods. Don't credit the latter to chance laws of nature in these particular places; it was not that, but simply on account of sufficient room to develop.—*Tribune*.

A Valuable Recipe.

The *Journal of Chemistry* publishes a recipe for the destruction of insects, which, if it be one-half as efficacious as it is claimed to be, will prove invaluable:

Hot alum water is a recent suggestion as an insecticide. It will destroy red and black ants, cockroaches, chinchbugs, and all the crawling pests which infest our houses. Take two pounds of alum and dissolve it in three or four quarts of boiling water; let it stand on the fire till the alum disappears; then apply it with a brush, while nearly boiling hot, to every joint and crevice in your closets, bedsteads, pantry shelves and the like. Brush crevices in the floor of the skirting, or mop-boards, if you expect that they harbor vermin.

If, in whitewashing a ceiling, plenty of alum is added to the lime, it will also serve to keep insects at a distance. Cockroaches will flee the plant which has been washed in cool alum water. Sugar barrels and boxes can be freed from ants by drawing a chalk mark just around the edge of the top of them. The mark must be unbroken, or they will creep over it; but a continuous chalk mark half an inch in width will set their depredations at naught. Powdered alum or borax will keep the chinchbugs at respectable distance, and travelers should always carry a package in their hand bags, to scatter over and under their pillows in places where they have reason to suspect the presence of such bedfellows.

Simple Dyspepsia Remedy.

Dyspepsia arises from a great variety of causes, and different persons are relieved by different remedies, according to the nature of the disease and condition of the stomach. We know of a lady who has derived great benefit from drinking a tumbler of sweet milk—the richer and fresher the better—when a burning sensation is experienced in the stomach. An elderly gentleman of our acquaintance, who was afflicted for many years with great distress after eating, has effected a cure by mixing a teaspoonful of wheat bran in half a tumbler of water, and drinking it half an hour after his meals. It is necessary to stir quickly and drink immediately, or the bran will adhere to the glass and become pasty. Coffee and tobacco are probably the worst substances persons troubled with dyspepsia are in the habit of using, and should be avoided. Regular eating of nourishing plain food, and the use of simple remedies like the above, will effect a cure, in most cases, quicker than medicine.

VERY EARLY BEETS.—Although now too late in the season to make suggestions about growing very early vegetables, yet I cannot resist the temptation to tell how I have managed mine, and how it has always paid me. I select the early Bassano variety, as one that is good enough for my table, so far as flavor is concerned, and I sow the seeds in shallow boxes of light rich soil about the first of March, that is when I sow early cabbage, &c. After they have formed a few secondary leaves, great care must be taken to prevent them from "drawing up" into tall, "leggy" plants. Placing the box near the glass, if in a hotbed, is the best preventive of this. As soon as mild days come, the young plants should be dibbled out into beds, carefully pressing the soil lightly to the roots at the bottom as well as at the top (a rare secret of success dibbling anything), and then thoroughly watered. Some gardeners rather scout at the idea of transplanting beets, as they say the operation makes them fibrous; true, it does to a limited extent, but I do not mind cutting off a few of these for the pleasure of having them some days in advance of the usual season. I have been very successful with beets grown in a hotbed, but one must have plenty of glass to make this an object. Where the cost is not a serious objection, I say grow beets under glass by all means.—*N. Y. Tribune*.

SPARE THE SPARROWS.—I cannot help thinking that a large portion of the unkind remarks derogatory to the friendly little English sparrow are simply the effect of idle rumor, and because some one heard somebody remark that a friend informed him they would steal all the fruit in his garden. I can never pass a group of these bright little creatures in winter without involuntarily stopping to listen. When most other birds have deserted us for warmer climes, these stay and chatter, and hover around our paths with the most fearless freedom. A foreign correspondent, who is fully aware about what he is writing, asserts that the young are exclusively fed on insects; but that the mature bird will, as is well known, eat grain and fruit, which depredation can be avoided by care. As there are two sides to this bird question, and able advocates on either, I leave the matter for abler pens than mine to decide.—*I stand by the birds.*—*Tribune*.

PARIS GREEN.—In case any one should get poisoned, the remedy is simple. Dissolve common copperas in warm water until it will dissolve no more; then add a little diluted ammonia water—common hartshorn. A bulky brown mass will be thrown down. A tablespoonful of this brown wash every ten minutes will soon bring relief. Flaxseed tea may also be given. The idea of its poisoning the land or that the tuber draws any of it from the land is nonsense. There is hardly any soil which has not in it enough sesquioxide of iron to counteract such tendency if it were probable, and all red soils especially have the iron in quantity.

Gain may be temporary and uncertain, but expense is constant and certain. It is easier to build two chimneys than to keep one in fuel.

Fireside Reading.

The Arbutus.

I wonder why
So rare a flower should choose to bloom and die
By these old graves, where coldest shadows lie?

I find it here,
When all the fields are white, and woods are bare,
The earliest, sweetest, brightest every year.

It clusters round
Two ancient headstones and a sunken mound,
Its blushing face close pressed against the ground.

The headstones tell
Of lovers here. He served his country well,
She died the same day he in battle fell.

And gossip say
They kept the secret of their love away,
And dared not tell it till their dying day.

A century
Has passed since then; and now a stately tree
Springs from his grave, and moans unceasingly.

And from below,
Out of her dust, these brightest blossoms grow:
A type of the sweet maid of long ago.

Sure, it may be
When the arbutus blooms, this stately tree
Feels at its heart some far dim memory

Of old-time pains;
Some joyful sense that love's near again,
And listens while he sings his sad refrain.

And so each Spring,
Thrilled with remembrance that his love
Sings long being,
The arbutus breaks her heart in blossoming.

Orthodoxy and Novelty.

In the address of the Rev. Alexander Thompson, President of the Congregational Union of England and Wales, delivered on his induction into office, he uttered a timely and just description of the tendency at present to a relaxation of doctrinal strictness—a tendency which he did not announce as altogether an outcome of depravity, but indicated as one that needs to be watched:

Divine truth has had occasion to say, like some of us mortals, "Save me from my friends, and I'll defend myself against my enemies." But we do not fear a repetition of those tactics. The tables are turned. A man is none the worse now-a-days for the reputation of being a little free and broad, having just a little *soupeon* of heretodoxy to flavor his sentiments, and make them piquant; while an orthodox brother, one strictly orthodox, I mean, is regarded with less respect than curiosity, as an interesting specimen of a rapidly vanishing race which, by the laws of development and the survival of the fittest, must retire and make way for a higher type of theological humanity. Some of our new lights are dreadfully hard—I won't say on the old "Lamps of the Temple," but on the kind of illuminations they used to shed. You might suppose—from the description sometimes given—that these departed luminaries had diffused anything but a cheerful radiance—had thrown rather a lurid and terrible gleam on the prospects of mankind. But if hard things are occasionally uttered, we must remember that what is claimed to be "Orthodoxy" was not always gentle in the plenitude of its power. When its champions were not at variance among themselves in unedifying warfare, they found a vent for their superfluous energy in the castigation of daring offenders. They pulled the reins very tight, and used the rod with more vigor than discretion. There were sharp-eyed Ecclesiastical Inspectors in those days, who, if they suspected any youths of pillaging the orchards of Rationalists, and making themselves sick with forbidden fruit, or even of straying beyond the enclosure of "the things most surely believed among us," would apprehend them in a trice, and bring them up to receive a tremendous wiggling. All that kind of thing inevitably leads to reaction—a reaction which we are feeling at this moment. A dictatorial regime is sure to be followed by an outbreak of licence. And even when no such extremes have been chargeable—when the course pursued has been judicious and moderate—the teachings well-balanced and the impression excellent—the next generation seems to tire of it, and longs to try its strength in its own way, not always wisely or well. They grow weary of the wide champagne of familiar truth, though it be sunny and fruitful, and prefer to scale the Alpine heights of speculation, and explore the ravines beneath. The noblest leaders must leave their work for others to carry on, who have their own ways of thinking. The new age demands new minds, and it finds them, sometimes to its cost. Rehoboth succeeds to Solomon, and the son of Clinias ruins the work of Pericles.

The danger that threatens is not a conscious, intelligent adoption of the views of Schleiermacher or any other school of thought; no, the evil is that it is no clear and well-defined system of any kind that is being reared. The old is forsaken, as discredited and obsolete; but nothing consistent is put in its place. New phrases, ideas and methods of treatment are laid hold of in a fragmentary manner; principles are conceded and partially applied, which would make strange havoc, if they were consistently carried out; and the frequent effect is to disturb and confuse the mind, throwing a cloud of uncertainty over once-accepted beliefs, so that the young preacher has no comfort or confidence in handling them. He is therefore naturally led to avoid explicit language regarding them, or to keep them in the background as far as possible, giving precedence to themes of subordinate importance where he feels himself on firmer ground. The one thing of which he has a nervous horror is falling into

the ruts of tradition—the cant phrase for the beliefs of the men who made for him the position he occupies; as if a blind craving for novelty were not as bad every whit as a blind adherence to antiquity; or as if sound Scripture doctrine were any the worse for having been cherished by good men before us. Are the laws that guard our liberties less precious because we trace them back to the traditions of our Saxon ancestors? Are the songs of our native hills less sweet because they have been handed down through the warm lips and hearts of bygone generations, thrilling us with memories of the past? Or shall the sacred page in its familiar meaning be less dear to me, because I see on it the marks of a father's fingers and the stains of a mother's tears? Truth is independent of time: the rolling years may encircle his brow with the silvery crown that commands our reverence; but it cannot pale its arm or dim the lustre of its eye.

Beauty.

BY CALVERT.

To him who has the gift to feel its presence, nature teems with beauty. Whithersoever the senses reach, wherever emotion kindles, wherever the mind seeks food for its finer appetites, there is beauty. It expects us at the dawn; it is about us, 'an hourly neighbor,' through the day; at night it looks down on us from star-peopled immensities. Glittering on green lawns, glowing in sunsets, flashing through storm-clouds, gilding our wakeful hours, irradiating sleep, it is ever around, within us, eager to sweeten our labors, to purify our thoughts. Nature is a vast treasure-house of beauty, whereof the key is in the human heart. But many hearts have never opened far enough to disclose the precious key enfolds in their depths. At this moment whole people are ignorant that they live amid such wealth. For a long time, there was almost speechless to man. Until "the big-eyed Greek and the deep-souled Hebrew" gradually grew up, the earth was scarcely more than a wide hunting ground or pasture, and human life but a round of petty animal circles, not sweeping beyond the field of the senses. Then one little corner of Europe became radiant, and the valley of Tempo and the wooded glens of Parnassus shone for the first time on the vision of men. The groves and streams were peopled with beauteous shapes. The high places were covered with temples, which looked as though they had been placed there from above by heavenly hands. The dim past was revived in glorious transfiguration by the fruitful might of sculptors and painters and poets.

In Asia, too, a chosen people early made a revelation of the beautiful. The Hebrews were introspective. At once ardent and thoughtful, passionate and spiritual, their vigorous natures were charged with fiery materials for inward conflicts. Out of the secret chambers of troubled souls their poets and prophets sent forth cries of despair and of exultation and self-reproach, that ever find an echo in the conscience-smitten, sorrow-laden bosom of man. The power and wisdom of God they saw as no other ancient people had seen them. In the grandeur and wonders of creation they could behold the being and the might and the goodness of the Creator. The strong, rich hearts of their seers yearned for a diviner life, in the deep, true consciousness they felt that there can be peace and joy to man only through reconciliation with God. And feeling their own unworthiness and impurity, as well as that of their people, they uttered their spiritual desires, and their aspirations and disappointments and indignations and humiliations, in strains that make their great writings sound like one long, impassioned, rhythmic wail through the bars of a dungeon. Gloomy, wrathful, and intense, their utterances are grand and pathetic and sublime; but the beautiful plays through them, and gilds their highest points as the white crests do the billows of a black, tempestuous sea.

Mission Work for Women.

Why may not a Christian church, by its women, visit as many irregular homes each three months as there are female members of the church, and visit these homes to carry Jesus with them, and to tell in ears that have never heard the Gospel the joyful news of salvation. This seems like a little thing, and yet how few churches come up to this standard of faithfulness! It might be done, and it ought to be done, and it must be done, before the churches in our large cities will make their presence felt as they ought amid the surging tides of sin that sweep with fury along. It will take more religion than is now engaged to undertake this work, and carry it to a successful issue. There will need to be a letting go of worldly pleasures and pursuits, less of dress and show, more of real, earnest living. Heaven and hell, and the cross of Calvary will form the theme of daily thought, and will serve a constant inspiration; there will be earnest prayer for the preparation which the Holy Spirit can alone bestow; and there will be such an unselfish consecration of all things upon the altar of God that all will know that the eternal and invisible things, unseen by mortal eyes, have been revealed to these earnest souls. Why may not the church why may not Christian women hear the call of Christ, and the pleadings of a perishing world, and resolve that the future shall witness such a personal proclamation of the gospel from house to house as has never been known? This is the only way to reach multitudes of the unsaved and unlearned; and if not reached with words of love and faith they will go down to the depths of hell, within sound of Sabbath bells and in sight of heavenward-pointing church spires,

and from the very presence of careless, ease-loving Christian professors. May God arouse the church, and especially the women of the church, to the vastness of the needs of this crisis-hour in the history of evangelical service.

The Italian architects have ever wrought in the presence of a tremendous power of control, a mighty master-builder, wont to come, suddenly and unexpectedly, to test the fidelity of their work. In a word every building, in the greater part of Italy, that rises above the squalor of the hovel, has to be built so as to resist earthquake. A certain massiveness is thus impressed on Italian architecture for which the motive is absent in this country. Any attempt to reproduce it is a sham.

Juno.

The Patch in the Wrong Place.

BY NICHOLAS NICHOLS.

"I want a good gardener," the advertisement said,
"To put in good order my large flower-bed,
To pull up the weeds, and rake out the stones,
Apply at my office—Horatio Jones."

Mr. Jones was at work in his office next day,
When in walked a man, "And what will ye pay?"
(Said he) "If I'll take out the stones and the weeds,
And smooth it all over, and put in the seeds?"

Mr. Jones stopped his writing and looked at the man,
"Can you manage a garden?" "Indeed thin I can."

"Go around to my house then on Madison Street,
If you suit me, I'll pay ten dollars a week."

The man turned to go and was lifting the latch,
When Mr. Jones saw a very large patch
On the seat of the man's pantaloons. "Stay," he cried,
"Hallo there, come back, what was that I spied?"

"A patch on the seat of your pants, man! I see it,
I don't want you to do any gardening for me."

The man looked astonished at such a remark,
"And what, please, has that got to do with me war-r-k?"

"Why, man," Mr. Jones said, "'tis thus I have found
You've been spending your time in loading around.
A gardener who works as hard as the bees
Will surely have patches on both of his knees."

Some of our young ladies should try to spell their mothers at the wash tub.

Why is a lady consoling a jealous lover like a poet? Because she is composing a him.

"Pythagoras" floored the Boston spellers, and 'tis Magog can floor most anything, shure!

The fellow who asked for a lock of his girl's hair was informed that it "costs money, hair does."

Speaking of the follies of long-haired men, the *Tropic* says that is what was the matter with Samson.

Deaf men claim immunity from legal punishment on the ground that none can be condemned without a hearing.

We are told that "the smallest hair throws a shadow." And so it does. It throws a shadow over your appetite when you find it in victuals.

There is something very peculiar about a wagon. There isn't a fool anywhere who can ride in one for half an hour and successfully resist his disposition to yell.

"Yes sir," said a Michigan Fourth of July orator, "Putnam went right into the wolf's den, dragged her out, and the independence of America was secured."

"What sort of a sermon did our pastor preach this morning, Gussie, dear?" said an invalid wife to the beloved of her soul. "Oh, bully? twas only fifteen minutes."

A boy is a blessing until he puts on pants. From the period of the first rent in his trousers dates a feeling in the maternal breast that is not wholly affectionate.

The Girl of the Period, in her new wrap with long hanging sleeves and sides like wings, bunched-up arrangement behind like a tail, and general brilliant appearance, has reminded somebody of a peacock!

An Iowa minister paused in his sermon and said: "Girls you may laugh and giggle, and giggle and laugh, but when you are on your dyn' beds you'll remember this afternoon and wish you'd have cut your right hands off first."

Girls, as you value your lives, don't get up and get breakfast in the morning. A young lady attempted it one day last week, and was burned to death. Show this to your mothers.

Mamma (sternly).—"Now, Miriam, say grace." Miriam (who, for previous misconduct, has been deprived of pudding).—"For all they have received let them be truly thankful."—*Punch*.

A New Jersey editor got William Tell and William Penn so shockingly mixed that it becomes necessary to repeat that it was Penn who jumped over the Genesee Falls and Tell who fired the Ephesian dome.

It was discovered that a deaf man carried off the honors at a spelling match. Sympathizing with his infirmity, the announcer had given the champion the words to be spelled on a slip of paper.

A bachelor recently made a will, leaving his entire furniture to be divided among the girls who had refused him. "For to them," he added, feelingly, "I owe all my earthly happiness."

You will never live to my age unless you keep yourselves in breath with exercise, and in heart with joyfulness; too much thinking doth consume the spirits; and oft it falls out that, when one thinks too much of his doing, he bears the effect of his thinking.—*Arcadia*.

Talleyrand once complained that the English had thirty-nine religions and only one sinner, which evoked the retort from a witty Englishman: "And the French have thirty-nine sinners and no religion."

There are young men who cannot hold a skein of yarn for their mother without weeping, but will hold 135 pounds of a neighboring family for the best part of the night with a patience and docility that are certainly phenomenal.

A hotel landlord, who is sadly troubled has placed in his washroom an inscription from Dante: "Who enters here leaves soap behind," and says if he catches the culprits, they'll realize all the honors of the place Dante describes.

A Kansas scientist is saving, for the benefit of future generations, four mule shoes, from which the former proprietor was eaten clean by the grasshoppers last season. The hoppers must have been sick, or they wouldn't have left the shoes.

—San Francisco boot-black: "Shiner boots, sir?" Mr. James Lick, testily: "Didn't I tell you five minutes ago I didn't want my boots blackened?" "Yer did, mister, but I didn't know but what yer'd make a reversion!" Exit imp.—*San Francisco paper*.

A Pittsburgh preacher has been requested to repeat his sermon, and "say it slow." In one of his sentences he remarks: "The marvelous multitudinousness of the minutiae of the corroborating circumstances are the insurmountable difficulties which unmistakably prevent the skeptic from discovering truth."

—The Danbury man notes that "year of experience in moving enables a carman to distinguish, in an apparently indifferent glance, the light from the heavy end of a stove; or which is the best position on the stairs—in front or behind. Against these fearful odds, the head of the family stands no chance whatever."

—"What do you do for a living?" asked a farmer of a burly beggar, who applied at his door for cold victuals and old clothes. "I don't do nothing much but travel about," was the answer. "Are you good at traveling?" asked the farmer. "Yes," replied the beggar. "Then, let's see you travel," said the farmer.

A school-boy, being requested to write a composition on the subject of "Pins," produced the following:—"Pins are very useful. They have saved the lives of a great many men, women and children—in fact whole families." "How so?" asked the puzzled teacher. And the boy replied: "Why, by not swallowing them." This matches the story of the other boy, who defined salt as "the stuff that makes potatoes taste bad when you don't put on any."

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