

The Alabama Baptist.

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NO. 19.

Alabama Baptist.

MARION, ALA.

Tuesday, July 13th, 1875.

Centennial Song.

BY W. WILKES.

Hail! thou bright centennial morning,
Dawning on Columbia's land!
Hail! thou shining star of freedom,
Risen upon our Eastern strand!
Hail! thou banner of the nation,
Hail! thou banner of the land!
Hail! thou banner of the nation,
Hail! thou banner of the land!

Now let knowledge truth and virtue,
Be increased o'er all the land;
Now let all go forth to duty,
In one loving, friendly band;
Teach the ignorant, cheer the lowly,
Train the servants of our God;
Remember those who've gone before us,
Sleeping now 'neath nature's sod!

Alabama, see thy neighbors,
Rallying to the nation's call,
Marching—not to bloody battle,—
Keeping time to the live roll!
Alabama, Alabama!
Rise then, shake thee from the dust;
Gather up thy great resources,
Ne'er betray thy sacred trust!

Let each patriot, every Christian,
Write his name with love and tears,
In the temple we are building,
To out-live a thousand years!
Hither bring your grateful offerings,
Matrons, maidens, sires and sons;
Laud the dead, and bless the living,
In the glorious work begun.

Communications.

Restricted Communion.

BY C. F. STURGIS.

"Why not admit members of other churches (so-called) who have been immersed upon a profession of repentance towards God and faith in the Lord Jesus Christ? Baptists are frequently pressed with a supposed case of this kind, and many of our people shrink from the question as one involving serious difficulty. Our opponents sometimes thrust it upon us as containing all the elements upon which we are accustomed to insist, viz: Immersion, Repentance and Faith."

We have stated the case in the strongest terms, in order that it may be clear that we intend to treat it with the utmost candor.

It is not generally understood that there are organic differences between the Baptists and all other denominations. These differences are seen, 1. In the manner in which we receive members. 2. In the questions of what constitutes full worship. 3. The modes of proceeding in administering the discipline of the church. It is not necessary to go into the details of each of these, as they will readily occur. I will however look at the question briefly from a point of observation connected with discipline.

1. Every (even the most superficial) thinker will readily understand that when in the judgment of the church there are just grounds of discipline, there is a natural suspension of fellowship, at least in the minds of all who are not convinced of the innocence of the accused.

2. It is well known that all the various religious bodies differ from the Baptists in regard both to the mode and the measure of discipline in any particular case, and probably on a strict examination it may be found that no two of them agree among themselves. It will be seen then that to admit to the communion simply on the grounds of Repentance, Faith and Immersion, without any responsibility to the church or even a declaration of willingness to abide by the discipline of the church is virtually to abolish discipline. And it is clear that no organization can exist without discipline.

Perhaps the working of Baptist principles and practices may be more

clearly seen by stating a supposable case.

1. Let us assume that a Baptist church adopts the principle that Repentance, Faith and Baptism confer a right to commune when the individual may have membership in some other religious body.

2. Let us suppose that A and B are both involved in the same act of questioned morality, A being a Baptist and B a member of any other organization, and in the practice of communing in the Baptist church.

3. Let us suppose that the Baptists deal with their offending member according to the discipline of the church, while the other religious body utterly neglects or defers the necessary discipline.

4. Communion season rolls around, and B partakes as formerly, though involved in the same act for which the Baptists have excommunicated A, whilst A, as an excluded member, is not allowed to partake. Where is the justice of such proceedings? Is it not plainly a subversion of all discipline.

5. Suppose now that one or more disfellowshipped members of the Baptist church, seeing that they can commune as members of other organizations, and wishing greater license than the discipline of the Baptist church allows conclude to join some other organization, what is to hinder them from doing so, and communing when they choose in defiance of all the discipline of the Baptist church.

Our Convention in Huntsville.

I have been pleased to see the interest manifested in our approaching Convention. What we want—what the cause needs, is a large enthusiastic meeting at Huntsville in July, and there is no reason why we should not have it, and to encourage others I wanted to say to the brethren that we expect from this section an unusually large delegation. Our church will send the largest delegation we have ever sent since the war. Some of our brethren are going who could not have gone in November—indeed it is easier and more convenient for us all to go at this season of the year, and then it gives many of us an opportunity of seeing North Alabama who have never seen it. Let us then make a grand rally, and test the capacity of Huntsville whose reputation for hospitality and refinement is unsurpassed by any city of the South, and it is also said to be one of the most beautiful cities of our State. And while we go to consider the interests of our great and growing denomination throughout the State, let us pray that our meeting may prove a spiritual blessing to the city of Huntsville and to all who shall meet with us there. Let us go not only praying for, but expecting the blessing then and there. Our whole State seems to be rejoicing under a benign Providence, let us then come up to the work of the Lord with cheerful hearts and ready hands.

W. N. RIVERS.

[We regret very much that this letter was received a day too late for our last issue.—Ed.]

Our Silent Lessons.

Dear Brother Winkler: Having a leisure hour my thoughts have been turned to the silent lessons we are giving to those around us, and I am surprised at their power and at the youthfulness of some of our students. These thoughts have been stimulated by trying to get what the Scottish bard taught was so desirable, "Oh wad some power the gift to give us, to see ourself as others see us, it wad fra many an error free us." Self examination is a desirable work, but not always a pleasant one.

I have been surprised to see how early in life we are copied. And as 'tis said "Charity should begin at home," I will begin there to illustrate. I have observed in myself a habit of carrying my head hanging over my right shoulder, not because it is so large, so heavy or so full, but as I remember my father had this habit when in his meditative moods, and he died when I was a youth, hence I must have copied him when a mere child without observing it. I have a grandson not five years old. As young as he is, he has stimulated in me self examination. I frequently observe him with his little hands clasped together behind him walking the hall or veranda as if in meditation, a habit he no doubt copied from his grand-father. And these two illustrations have led me to look at myself a little closer of late to see that I do not give to my children, grand-children, clerics, and the young over whom I have an in-

fluence, bad copy.

It is not enough that we say to the young, "this the way." The guide board by the road side silently does that much, but that the copy and teachings should be in accord. We should not only point the way, but walk therein. Let me illustrate once more. Some years since in one of the rural communities of a Northern State, they had a great temperance revival. Old King Alcohol was for a time being roughly handled. One morning at a breakfast table, in a good farm house where all the family were seated, it being in the time of wheat harvest, the oldest opened the conversation on the subject of temperance and the youngest closed it. The farmer said to his hired man, "If you will not use any whiskey during this harvest I will give you a sheep." This proposition was readily agreed to. The farmer's oldest son, a young man, then said: "Father, will you give me a sheep if I use no liquor during harvest?" The father agreed to this proposition. His next younger son made the same offer to take no whiskey but to have a sheep in its place. At length a young boy, a mere child, said: "Father, had you not better take a sheep yourself?" This mere child had observed the discrepancy between his father's teachings and his actions.

Now, if these few thoughts, loosely and hastily thrown together, should prompt others to look well to this matter they may see what copy they are setting before the young, I shall be well paid for my trouble.

Yours fraternally, J. B. F.
Talladega, June 25, 1875.

Georgia Letter.

ATLANTA, GA., June 30, 1875.

Dear Bro. Winkler: The good revival in this city goes on with great power. Dr. Spalding has baptized considerably over a hundred of late, and others are uniting each night. James Hall is well filled at the five o'clock meeting each day, and twenty to fifty more for prayers at each meeting. The interest is fast increasing in the First Church. Bro. Warren has baptized quite a number and the outlook is encouraging. There is good interest in all the rest of the Baptist churches. The work seems to be almost confined to the Baptist churches.

All over the State the Lord seems to be blessing his people. The meetings here are real old fashioned. All classes of persons when converted seem to be strong and vigorous, and when they join the church, get up and tell an experience as they did when we were boys, and the testimony they thus give is a means of bringing others to Jesus. The gamblers that have been converted render much valuable assistance. There is but little formal preaching, but a good deal of explaining Scripture and exhorting.

Truly, &c.,

L. B. FISHER.

Visit to Marion.

Feeling the necessity of a little recreation, we disengaged ourselves, leaving business to take care of itself, for a few days, and paid our respects to the good people of Marion, just in time for the Howard Commencement. Of the closing exercises of this Institution we might say much; but will forbear, lest we find ourselves using those hackneyed expressions "where all did so well it would be wrong to make invidious distinctions," etc. We will simply remark, therefore, that the young gentlemen of the graduating class acquitted themselves handsomely; showing, conclusively, that they had been taught that elation is not brilliancy, or bombast eloquence; their speeches being well timed, their execution high-toned.

These sentiments are not expressed to compliment the students, or eulogize the College. The former, we trust, will never disappoint the fond anticipations of anxious friends, while the latter is now one of the established literary institutions of the land, and needs no encomiums from any source to attract public notice. Of the young man, who holds a diploma from Howard College, no higher recommendation of scholarly attainment will be expected or required. It is a passport of which he may justly feel proud.

The Baccalaureate Address was brief, pointed and forcible; and if the wholesome advice impressed upon the minds of the young men, by the gifted orator, shall be duly observed,

success will crown their future efforts.

The Alumni Anniversary elicited unusual interest; and, without entering into details, we will say, altogether the occasion was a joyous one, not soon to be forgotten by those participating. It was a matter of regret, however, that so few of the Alumni, from a distance, were present. If the graduates of former years, who live in the state, would fully identify themselves with this society, by attending the annual festivities, these reunions would increase in interest, from year to year; each member becoming more and more enlightened, would feel it his special duty to do what he could to promote the welfare of the institution. Will not the friends of the college give this matter due consideration, and at the next Commencement manifest renewed interest in their Alma Mater?

NOTES VERONA.

Forkland, June 22nd.

Who has been putting ice into the Pew.

Some one of the great revivalists at the North, has preached a sermon upon "Ice in the Pulpit and who put it there." It has occurred to me that there is a considerable amount of ice in other places; and I, therefore, issue the following to all whom it may concern—individually and severally:

Dear Brother or Sister, whosoever you may be, to whom this may come—This is to inform you that serious suspicions are abroad throughout the churches that some one or more, either intentionally or unintentionally, has been putting ice into the pews of many churches, to the severe discomfort of the pastor and many good members. The object of this paper is to solicit your assistance to ferret out this thing, and ascertain, if possible, who has been guilty of the unkind practice. It may be possible that you, yourself, may have inadvertently done so, and I therefore beg that you will put yourself upon a rigid self-examination as to the matter.

To assist in this investigation, allow me to propound a few plain and practical questions, in all loving kindness, hoping that if you are guilty, even in the smallest degree, you will at once desist from a practice so injurious to the cause of true religion.

QUESTIONS BY WAY OF EXAMINATION.
Have you never allowed yourself, at any time, to be cold and distant towards your pastor—by speaking in very flattering terms of the preaching of others, but never manifesting any interest in his labors—speaking disparagingly of his plans, and refusing or neglecting to co-operate in his well meant endeavors?

Have you never been absent, unnecessarily, from service, on Sabbath, and very often on conference occasions? Do you not sometimes have a dining on the day of your Saturday conference, or go to one given by others, on such occasions, or to a picnic or grange meeting? Have you not sometimes gone off to some other church and left your pastor to wonder why?

Have you not neglected to pay your pastor when the quarter day has rolled around and thus left him to struggle with a helpless family to support, without the assistance you had promised? Have you not neglected to visit him even in sickness?

Had you any participation in that mouthing because your pastor was prevented by high water from attending an appointment?

Was it you that suggested that he was getting old and feeble and that the church had better begin in time to look out for a younger man?

Was it you that started the suggestion that your pastor was not emphatic enough in his treatment of the denomination; that sometimes one could hardly tell whether he was a Baptist or not?

All of which is respectfully submitted.

ICHABOD TODD,
Deacon in Toddville, and Chairman of the Committee of One.

Symbolism.

A man in Broad street church, Mobile, has testified the gospel of the grace of God, also his experience of that grace in the most forcible language. Yet he has never heard that gospel or lived the name of God. He has learned it by symbolism, and speaks his experience and testifies the truth in the same way. He became interested in preaching, of which he gets a very good idea from the gesture, the expression of the preach-

er's countenance, and the movement of his lips—perhaps the spirit helps him, was convicted and converted. He offered himself before the church, related his experience by gesticulation to the entire satisfaction of all, and was baptized.

To see the expression of anguish on his countenance as he tells you of his conviction, while he presses one hand to his heart to indicate the pain, and endeavors with the other to represent the impending wrath of God; to see him represent how he went and fell upon his knees—then upon his face, to call upon his God; then to see the beaming countenance and joyous expression of the whole man, as he passes on to show you how he was relieved—is enough to satisfy any Christian that the man has been with God, yes more, it is enough to awaken the coldest Christian heart into the raptures of redeeming love. So he gave his experience. Then he pictured the Redeemer's grave—the burial and resurrection—in the act of baptism. After that he pictured in the act of communion, that streaming blood and that shattered form, around which are grouped all the beauties of language, and in which are lodged all the hopes of man. It is another illustration of the beauty and force of the language of symbolism. As the etymology of the term indicates, it throws together all the sublimest truths of our faith and presents them at once. It is a general gospel triumph over human infirmities.

T. N. C.

Hayneville Church.

Editors Baptist: I have seen in your most valuable paper, letters from different churches, but have never seen one from our little church in Hayneville. So I thought I would let you hear from us. It is true we are few in number, about twenty-eight, but I hope they are true Christians, and are ready to fight for Christ's cause and kingdom here on earth. We have preaching once a month by Brother Baber, of Greenville, Ala., who is much loved by our church and community. I hope he will continue to preach for us, for I do not think we can find a more faithful and truer pastor than he is, in discharging his duty. Our Sabbath school numbers thirty members. It was organized four years ago by Brother McQueen, who was our superintendent for three years. We hated very much to give him up. He was faithful in all his duties. But God has called him to a higher and nobler work. May God enable him to be as faithful a minister as he was a superintendent. Bro. Powell is our superintendent. He is very faithful in discharging his duty. Our Sabbath school would like very much to have Brother Bailey visit them; such a favor would be highly appreciated and encouraging. We have faithful teachers in our school who are doing all they can for the cause of Christ, and God, in due time, will reward them for their diligence.

Yours truly, S. A.

Hayneville, Ala., June 19, 1875.

Cary Association—Death of Rev. J. P. Rowe.

Bro. Editor: I drop you this note as news from the field. Ours is the Cary Association, embracing a section of country west of the Tallapoosa river and east of the Hillabee creek, embracing a part of Tallapoosa, Randolph and Clay counties. There are twenty-five churches in our body, with an aggregate of about fourteen hundred members. Our ministerial brethren are necessarily engaged in secular pursuits—churches too poor to pay much—have some warm advocates for our Mission Board, while some oppose. We appreciate more highly the visits of the ALABAMA BAPTIST.

I take this method to announce to the public that Rev. J. P. Rowe has been dead nearly four years. Our association had a committee to report on his and Bro. John Wood's death, but the report failed to get into print. I conclude that the facts are not known, as papers and circulars are occasionally coming to this office addressed to Rev. J. P. Rowe. Bro. Rowe was a sportsman and was accidentally shot, with his own gun, while out sporting for rabbits.

THOS. B. FARGARSON,
Emucklaw, Ala., June 28, 1875.

At this season of colds it may be useful to know that colds are relieved by using the white of an egg, thoroughly beaten, mixed with lemon juice and sugar. A teaspoonful taken occasionally is the dose.

"Kind Words."

A. BOYKIN, EDITOR.

A splendidly illustrated Sunday School paper, published under the auspices of the Board of Domestic Missions of the Southern Baptist Convention. Weekly, single copy, \$1.10; clubs of ten or more, each 63c. Semi-monthly, single copy, 75c; clubs of ten or more, 33c. each. Monthly, single copy, 50c; clubs of ten or more, each 10c. The above prices include postage, which must be prepaid by the publishers. Every Sabbath School in the South ought to have the paper. Address all letters containing remittances to "KIND WORDS," Macon, Ga. Send for specimen copies.

The Press.

Barry Cornwall's poem on "The Press." God said, "Let there be light!" Grim darkness felt His might, And fled away: Then startled seas and mountains cold, Shone forth, all bright in blue and gold, And cried, "This day 'tis day!" "Hail, holy light," exclaimed The thunderous cloud that flamed O'er daisies white: And to the rose, in crimson dressed, Lean'd sweetly on the lily's breast, And, blushing, murmured "Light!" Then rose the skylark born; Then rose the embattled corn; Then floods of praise Flow'd o'er the sunny hills of noon, And then, in still night, the moon Poured forth her pensive rays. Lo, heaven's bright bow is glad, Lo, trees and flowers all clad In glory, bloom! And shall the mortal sons of God Be senseless as the trodden clod? And darker than the tomb? No, by the hand of man! By the sweet artisan! By God, our Sire! Our souls have holy light within, And every form of grief and sin Shall see and feel its fire. By earth, and hell, and heaven, The shroud of soul is riven! Mind, mind alone! In light, and hope, and life, and power, Earth's deepest night from this blessed hour, The night of minds is gone! "The Press" all lands shall sing; The Press, the Press we bring, All lands to bless. O pallid West! O Laborer stark! Behold we bring the second Ark! The Press! the Press! the Press!

Dean Alford.

Alford was distinguished amongst Churchmen, and, indeed, amongst clergymen of all the churches, by the measure in which he possessed what some one has called "the courage of his convictions." Satisfied in his conscience that the attitude of his brethren towards Protestant Dissenters was anti-Christian, he denounced in plain terms, until his testimony entered into the soul of the nation. He gave voice to the dumb consciousness of multitudes, and forced exclusiveness and bigotry to abate their insolence. In his wide range of exegetical research he had become extensively acquainted with Nonconformist theologians and controversialists. His broad and catholic spirit could not be restrained by the prejudices which contemptuously said of Dissent, "Can any good thing come out of Nazareth?" And having explored the region which to the ordinary Anglican mind was so unworthy of notice, he bore faithful witness of his findings. He declared that for one thing, modern Nonconformist theology favorably compared with Anglican, "that we do not encounter, or we meet very seldom, that harking back and hedging which are so provoking in our Church divines; that alternation of seemingly generous concession with neutralizing caution, which characterizes the writings of more than one of the able Anglican prelates and authors of the day."

Rev. J. B. HAWTHORNE, whom you in Kentucky know very well, is having eminent success as pastor of the Tabernacle church in this city. He is regarded here, as elsewhere, an able, dignified and eloquent preacher. He has been baptizing nearly every Sunday night since he took charge of the church seven or eight months ago. One of his best and wisest members said to me that they were accomplishing in a quiet and unostentatious manner what they attempted in an open and ostentatious manner under the leading of Wayland Hoyt—to have a church for the people. Brother Hawthorne's success in winning souls has mellowed him to such an extent that his conversation is literally freighted with devout sentiments and utterances of thanksgiving to God. He is a noble man.—*Corr. W. Recorder.*

SUNDAY SCHOOLS IN SWEDEN.—In 1851, Mr. P. Palmquist, a deacon of the Baptist Church in Stockholm, Sweden, visited the Great Exhibition at London, and while there witnessed for the first time a Sunday-school. Returning home, he opened a small Sunday-school, and began to publish small Sunday-school books. The seed has grown, till in 1873 there were in the Baptist schools of the kingdom, 10,533 pupils. The Lutherans and Methodists have caught the spirit and have established schools embracing 40,000 pupils. May this incident be reproduced and multiplied a thousand fold in the experience of all who shall visit Philadelphia; and may the Centennial prove a spring whose waters shall bless many lands.

Carlyle.

"How many quickening chapters has he not added to the 'gospel of freedom?' Flashed are his volumes with generous pulses with delicate sympathies. From many a page what cordialities step forth to console and to fortify us; what divine depths we come upon; what sudden vistas of sunshine through tempest shaken shadows; what bursts of splendor through nebulous mottlings. Much has he helped the enfranchisement of the spirit. Well do I remember the third wherewith, more than 30 years ago, I seized the monthly *Fraser*, to drink of the spiritual waters of 'Sartor Resartus.' Here was a new spring; with what stimulating, exhilarating, purifying draughts, did it bubble and sparkle! That picture, in the beginning, of the 'doing and driving' (*Thun und Treiben*) of a city as beheld by Prof. Teufelsdröckh from his attic—would one have been surprised to read that on a page of Shakespeare?"

"Some Implications of the Philosophy of Evolution," by Rev. J. T. Bland, are forcibly put:

1. The denial of the existence of any personal God, or of any moral and intelligent creator and governor of the universe; and it is deserving of remark that this denial is made both by Mr. Spencer and Mr. Fiske, and by the latter in the most emphatic manner.

2. First, the essential community of man's nature with that of the low animals, and their consequently equal chance for immortality. Secondly, the resolving of man's mental activity, his thought, feeling and will, into the mere results of certain complex conditions of matter, functions of brain or body; and the implied annihilation of such activity with the destruction by death of that balance or correspondence which alone produced it—in other words, the non-immortality of the soul.

3. The placing of Christianity and its Founder on the same basis as the other religions of the world, and the direct or implied denial or subversion of its essential doctrines and faith as held by liberal Christians.

LONDON, June 7.—A children's meeting, in connection with the revival movement, was held to-day in Bow Hall. The services were conducted by Major Cole, of Chicago. Fully 1,000 children were present. It is said to have been the most picturesque gathering of children ever seen in London, and the singing is described as wonderful. Similar smaller meetings were also held to-day in the Victoria Theatre and at other places.

An interesting series of volumes bearing on Biblical study, is to be published by the Society for the Promotion of Christian Knowledge, London. It treats of "Ancient History from the Monuments," and the several volumes are written by eminent specialists. George Smith is the writer of "Assyria, from the earliest times to the fall of Nineveh," W. S. W. Vanx, F. R. S., of "Persia, from the earliest times to the Arab conquest," and Dr. Samuel Birch, of "Egypt, from the earliest times to B. C. 300." They make near 16mo. volumes, with some illustrations.

WASHINGTON, June 22.—The officer on duty at the Executive Mansion to-day took into custody a man about thirty years of age, who, for some days past has been persistent in his endeavors to get into the White House to interview the President. There is no doubt that he is insane, as he claims to have information that there will be a bloody war in a few days between England and the Southern States, and he wants the country to be prepared. He gave his name as Charles Pollison, and said he resided "back of New York." He was locked up.

KNIFE SWALLOWING.—The case is mentioned of an American sailor who died in Guy's Hospital, London, a post mortem examination of whose body showed that his disease was due to his repeated exploits of swallowing knives, from the effects of which he had been sick for three years. The first time he swallowed fourteen knives, he became sick, but recovered, and commenced again, betting from time to time on his bravado exploits. While on an English ship he swallowed seventeen knives in two successive days; but this appears to have been too much, and after long suffering he died. Fourteen of the knives were found in his stomach, but, strange to say, partly digested, the iron parts as well as the hoin handles. The stomach itself was not at all injured. He had a good appetite to the last, and his sickness and death were alone caused by the habit of a large knife becoming immovably fixed across the intestines.

Some important archaeological discoveries have recently been made at Cimiez, in the Canton of Nice. Workmen have brought to light several large halls of Roman baths; they have also found numerous coins with the heads of different Emperors, some sepulchral lamps, and marbles covered with Latin inscriptions. The excavations are still going on.

Kerosene and powdered lime, whitening, or wood ashes will scouring with least labor.

Alabama Baptist.

J. T. WICKLIFF, EDITOR.
J. B. THAGUE, MANAGER.
J. J. B. BENTON, ASSOCIATE.

MARION, ALA.:

Tuesday, July 13th, 1875.

The Past and Future of Denominational Charity.

AN APPEAL.

You have doubtless felt and tested, dear reader, the privileges of individual charity. And you bear willing testimony to the heavenly enjoyments of that life which is filled with its gracious remembrances. So far as it has been your lot to relieve sorrow or supply necessity you rejoice that you have been permitted to follow *His* footsteps who went about doing good.

And you may not the less heartily rejoice in view of the objects and results of your Associational and Conventional Charities. You have labored in connection with the most important of your denominational Boards, not for the evangelical interests of your own State only, but for the regions beyond, and for the Indians in their distant retreats—a work which here and there is acknowledged by the churches it has built and the States it has evangelized, but whose full grandeur Eternity alone can reveal. The Baptist brotherhood of the State have also laid the foundations of those precious institutions—the Howard and the Judson, and upheld them through the varied and glorious years of their history. And your prayers and energies have co-operated with those of laborers in foreign fields. Your sympathies have not been unfelt by Bowen and Ried and Phillips, as they prepared the way of the Lord in the wilderness of Western Africa, nor have your voices been silent as the intrepid band of Christ's soldiers have cried to the many portals of Canton and Shanghai, and the Eternal City, and with voices more potent than the trumpet blasts that shook the walls of the city of palm trees—"Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in!"

You are not prepared to retrace your course—to withhold your contributions for these important purposes—may we will not believe that you are prepared to restrict your charities only to what is convenient to you to give. You have contrasted the religion of Christ with the religion of man, and have felt that the limitations of the former were imposed for your highest good—that its strictest yoke is easy, and that its heaviest burdens are light; and you are disposed to shrink from neither. You have experienced the efficacy of that great principle of the Gospel, redeeming Love; and because it is to you the spring of every blessed memory, of every exulting hope—because it is all your salvation and all your desire, you will not now prove faithless to the opportunity of acting in harmony with it. It is not ours to win you to admiration of that bounty which has filled the world with benefactions for 6,000 years; seeing that you have been numbered among its beneficiaries, and that you cannot but admire it; and in admiring it, feel a holy ambition to relate yourselves more and more nearly to that human Charity, which stamps upon the heart and the life of a finite creature the image of an infinite and a glorious God. You have not forgotten the great command of Christ, "Take up thy Cross and follow me!" and, what was the Cross with all its teachings, and with all its influences, but a sublime self sacrifice for the good of others? There if we take our places, we shall not act unworthily of the Gospel or of ourselves. O Christian, look again upon the scene, which you have so often pondered—that scene, in which Christ has surrendered his life for men, where he has shed salvation on the guilty as they were sprinkled with his blood, and where he still hangs, a "darkened world his crucifixion, his dead face lifted toward the marble skies, yet still bearing in every line the impress of unutterable pain,—and do you not feel that self-sacrifice for mankind was the very idea of the Cross of Jesus? So that to you, Christian reader, as one whose life is to be a conformity to the Cross, and whose sublime hope of immortality is that you shall see him who hung upon it, and be like him forever, we do not say, give to the Charities which have heretofore engaged your liberality. We do say, recognize in the objects of your charity the beings for whom Christ has died, be dissatisfied with your benevolence until it becomes self-denial, and in view of what

Christ has done, so bestow the talents committed to your charge, that the command which he had distinguished with his special approbation, which is peculiarly his command, shall receive the return of your cordial obedience. "As I have loved you, so love one another."

Ignorance of God.

From this fruitful source have sprung two portentous evils—asceticism and persecution. And this in a way that may be easily explained.

Wherever revelation has not shed its light, men have judged of God's character by the same rules, which they apply to their own. The fact of their sinfulness and his sovereignty being declared to them by "the law written on the heart," they regard him as a despot, a tyrant, a being as and as incensed against them, and strive to remove his indignation by self-inflicted torture. Thus some have slain others and themselves to secure the Divine approval; while others, in their despair, have put an end to an existence, which their religion has made too painful to be borne. Mothers, made unnatural by a perturbed conscience, have broken the strong, maternal tie, and trampled their living children into the earth, and sons, constrained by a system of worship hoary with crime, have slain their parents, or placed them where the rising tide of some swift river might sweep them away. In public worship, in Heathen lands, from the single sacrifices of ancient Arabia, to the tremendous holocaust of 20,000 hearts cut from the bodies of the living, which Cortez saw in the temple of the Mexican deity, every age and nation has been stained in human blood; as in lands nominally in the possession of true Religion, but whence true religion has been banished by an apostate church, the prophet-slayers and pharisees have rarely ceased to lift their red hands in worship beside the altars of the living God. The undistinguished throng of worshippers has offered as its service a frightful accumulation of woes; while those who profess to minister in holy things, not aware that human infirmities are not the measure of the Divine attributes, have displayed toward the royal majesty of Heaven the obsequiousness of slaves, or the haughty arrogance of favorites. Curses to others they become curses to themselves, being constrained by the very superstitions with which they oppress and degrade the human mind, to secure a reputation for holiness, and a conformity to the will of him whom they adore, by unnatural privations and tortures. It must be the result of peculiar causes, when a nation composed of elements like these takes a large place in history, but where such an instance exists, its statesmanship can hardly fail to be an intolerance which assumes the rod of Divine Retribution and covers provinces with massacre, and its hierarchy can hardly fail to be the supporters of despotism, who deny to the miserable masses the last resorts of the miserable—freedom of conscience and freedom of thought—and who wet the crusading banners of Lust and Rapine with baptismal waters.

The Centennial Year.

The citizens of the Republic will soon be celebrating the centennial of their Declaration of Independence. With what enthusiasm they will engage in that glorious festivity we may judge by recalling the manifestations made at Boston recently. There the memories of the Revolution asserted their power. The descendants of the Puritan and the Cavalier met together on the first battle field of American Freedom, to vindicate their claim to a common glory, and to clasp hands over the spot where their fathers stood, shoulder to shoulder, and mingled their heroic blood. The enthusiasm of that fraternal scene where a Lee claimed a share in the finest traditions of New England, and the Enslaved flag, pierced by Tarleton's bullets, was waved under the shadow of Faneuil Hall, thrilled through the whole country, and prepares us to look with glowing anticipations to the centennial of the greatest act of the revolutionary drama.

We may anticipate such a union of long-divided parts as will recall the fellowship of our fathers; and such a concert of action in the interests of peace as they displayed upon the fields of battle. But out of this should spring something more substantial, and worthy of our aims, than mere good fellowship. The centennial will not effect any object corresponding with its grand recollections, if it be merely devoted to mirth and speech-making and exhibitions of the wonderful progress of the country. It should contribute rather to the promotion of knowledge and virtue, which are the foundations of Republic in government. It should supply the coming generation with the

means of higher progress and with new guarantees of public order and private happiness. Nothing better can be done for these interests than what is proposed by the Educational enterprise in which our denomination will unite during the year that lies between July 1875 and July 1876. We propose to establish and endow Christian schools, and to awaken a new interest in moral and liberal culture throughout the land. We propose to make provision that those principles of truth and liberty which our fathers maintained under persecution, and which now to so great an extent have leavened the public opinion of this country, shall be inculcated and commemorated forever. They constitute our glory, we esteem them as unspeakably precious, and we would fain transmit them untarnished and unchanged, to the remotest generation.

Alabama engages in the centennial work at a later period than most of her sister States. The political uncertainties and financial depression, heretofore prevailing, have postponed the contributions of the denomination here to this object. Among us, it would have been idle to have inaugurated the effort, at an earlier time. But now the time of action has fully come. A benign Providence at once restores to us a good government, and enriches our fields with a bounteous harvest. For the first time for years we have a superfluity. Just when our means can contribute most efficiently to the welfare of our country and the prosperity of our Master's cause, we find ourselves possessed of the power and the heart to give. We may take our wonted place among the commonwealths that make up the Republic, and prepare to share in their glorious triumphs. Let us all undertake the work. Let every one do and give what he can—and so make this educational year an epoch in our history, a year of the right hand of the most High.

The Index and the Home Mission Board.

Our Georgia neighbor in answering our expostulation as to its relations to our Home Mission Board, abounds in kindly expressions to all the parties concerned. Although the article invites criticism in some particulars, its spirit is good. And when the *Index* alleges that "Georgia has sent from April 13th to June 1st, to the necessities of the Board \$1,478.00," while "Alabama has sent, during the same time \$337.00," we acknowledge the hit to be a good one.

It might indeed be questioned, however, whether it was the *Index* that made the difference, or that tender "Uncle Shad" who gets hold of men's pockets by winning their hearts. We had no agent in Alabama, and besides there was a crop failure here to lessen receipts. In the latter respect Georgia had better fortune than we had, and then the Board gave her Uncle Shad as agent and missionary, and fireside friend. We think also that those grand souls bearing the names of McIntosh and DeVotie, had something to do with the matter.

But we thankfully admit that Georgia has done much for the Home Mission Board. And we decline the ungracious task of depreciating the services of any who have labored, or who now profess their willingness to labor, for the promotion of this vital interest of the Convention. Nothing can be better in its way than the fervor with which the *Index* pleads for the cause in question. Its article on the Board closes with the appeal:

"Brethren in Georgia and Alabama, let us pay up the debt of the Home Mission Board; yes, let us pay it. With the blessing of God on our crops this year, we can do that, and more. When that result is brought about, the whole denomination will rejoice."

Themes like these, and sentiments like these become the organ of a great State. In their presence personal misapprehensions are forgotten, and selfish interests expire. A solemn sense of responsibility is awakened and a sentiment of gracious fraternity, as thus we realize our relation to the immortal kingdom and the Heavenly King.

There is another article in the *Index*, written in another spirit and by another hand, which we can afford to overlook. Such things cannot injure us; and it costs us no effort to pity and forgive them. It is to the good people of Alabama that the servant and child of their Convention looks for patronage and protection. And the tribute of loving sympathy they extend to us is free and full as the current of their exhaustless rivers. We desire nothing more. We are cheered by their applause; we are rewarded by their attachment; and we shall esteem what remains to us of life well spent if devoted to their service.

The President has signed the commission of T. G. Clarke as postmaster at Eufaula.

Field Notes.

The debt of the American Baptist Home Mission Society is \$10,341. It has been reduced during the past year \$34,026.—The Irish World of June 19th contains a valuable supplement with plans, pictures and facsimiles of documents relating to the Bunker Hill Centennial. On that famous spot, as well as on other battle fields of the revolution the Irish born a distinguished part.—Fifty thousand dollars will be necessary to carry forward economically and without delay the plans of the American Home Mission Society, in reference to the freedmen. We must do better than we did during the past year, or our Northern brethren will give more for Home Missions at the South than we. May the Baptists of the two sections provide each other to love and good works.—The colored Baptist church in Marion are progressing finely. The church edifice has been painted, a spire is now in the course of erection, and they hope to have a bell before long. And what is better, the good work of grace is going on. We baptized seven colored converts on the 4th inst., all hopeful cases.—Rev. Jos. W. Warder, D. D. of Kansas has accepted the call of the Walnut St. Church, Louisville. Dr. Warder graduated at Georgetown College and at the Newton Theological Institute.—Dr. Helm has accepted the pastorate of the Nicholasville Baptist church.—The Kentucky brethren are advocating the Centennial with tongue and pen. Meetings are held to consider this great question. And the *Recorder* is supplied with "Centennial papers" by brethren whose heart is in the work. Its issue of July 2nd contains "Bible Doctrine of Religious Liberty," by Dr. Samuel Baker. The next number will contain a "Centennial Milestone," from Dr. Ford. The ALABAMA BAPTIST invites communications upon the subject from brethren of the State.—The *Recorder*, (Louisville) pronounces Dr. Farrar in his "Life of Christ to be uniformly orthodox in his teachings." Our esteemed brother will change his opinion when he has had time to read the book more carefully. Farrar's rationalism is not offensively presented in the volume—but it is there.—The *Central Baptist* corrects the statement of the *Herold* that Dr. Marston was sent to Mississippi as a Sunday School Missionary, by the American Baptist Publication Society. He began his Sunday School work in that State under the Missouri S. S. Convention.—The famous Beecher-Tilton case turns out a mistrial; nine of the jury being for Beecher and three for Tilton.—The Trustees of Stephens College (Female) in Missouri propose to raise \$40,000 as an endowment to aid the daughters of Baptist Ministers in procuring an education.—Dr. Worrell thinks that \$10,000 spent for educating and evangelizing the Chinese in California will accomplish as much as double the amount expended in China.—Dr. Worrell is right.—The Examination at the State Normal School, Florence, Lauderdale county was quite gratifying to the friends of the Institution. Rev. Mr. Friserson of Decatur delivered the Literary Address.—Rev. Mr. Newman, who has been studying Theology at Rochester, is on a visit to Russell Co., where he recently preached at the Baptist church at Senle. He is a man of promise.—The Freedmen's Aid Society which has been providing teachers for the Colored Normal School at Huntsville is described by the *Democrat* as an impecunious Institution of the Northern Methodists. The name of Rust College comes from a Minister of that persuasion residing in Ohio. The Society is the very last, to which the education of freedmen ought to be confided. Northern Methodism is our most unscrupulous and inveterate foe.—Gen. Walker in his Huntsville speech declares the "Valley of the Tennessee" to be "the Eden of the South." We think he might have taken in a larger scope of country and applied the epithet to the network of valleys and prairies that make so large a part of the whole State of Alabama. "We also are of Arcadia."—The Tennessee Editors who visited Blount Springs made an excursion to the "Great Southern Cave" at Bangor, where they were entertained by Rev. P. M. Mungrove & Sons, of the *Broad Axe*. They had a Concert in one of the underground apartments of the cave.—Miss Mittie Murphree of the Judson, and Clarence Murphree of the Howard, reached their home at Troy on Friday. Mrs. Matilda Murphree, mother of Hon. John D. Murphree died at that place recently, aged 73.—The Commencement of the Agricultural College at Auburn is now going on (July 11-14).—Rev. R. W. Priest is the oldest teacher in Troy, where he has secured an enviable reputation.—Prof. J. T. S. Park and Son have opened a

school at Mesa Texas. The community is largely composed of Alabamians.—Judge Cunningham, Judge Wright and Hon. P. Hill have joined the Second Baptist Church at Atlanta.—Tennyson thus writes of the grasshopper:

What hast thou to do with evil?
Shooting, singing, ever springing
In and out the evening glooms.
Ever leaping, ever singing.
Lighting on the golden blooms.

Unfortunately for the good repute of this troublesome insect, there are too many of him—and he must eat.—Dr. Hewitt the Centennial Agent for Illinois recommends that, in addition to the Dollar Roll and the Donation Record, there be a Hundred Dollar Roll, the contributors to which shall give a dollar for each of the years of the past century.—Rev. M. B. Wharton, formerly of Eufaula, has been doctored by Washington and Lee University.—If Christ has assigned the work of missions to his churches, is not every church that does not give and pray for that object guilty in his sight? Can it expect his blessing, while neglecting his will?

—The First Church at Richmond begins the Centennial work by a contribution of \$1,000 on the Dollar Roll. Dr. Curry made the speech.—The debt of the Home Mission Board to the Missionaries must be paid. It is a sacred obligation.—Stedman's Poem (in the last *Scribner*) on "Kearney at Seven Pines" shows how little the poet knew what he was writing about. When Kearney was shot, he was not shouting "Forward," but was in headlong flight, and was lying flat upon his horse to escape the Confederate bullets. Nor does the epithet applied to the General, "the white lily" at all correspond with the local traditions of Newark, where he lived. Surely a war ballad should have some respect to the truth of history!—Bro. M. Threefoot writes from Mobile: "The ALABAMA BAPTIST is a welcome messenger to my family at all times, and I wish I could impress all the Baptists in the State to subscribe for it."—Bro. E. T. Griffin writes from Ackerville, Ala., that on the 25th of June seven alligators were caught and destroyed near that place. No rain had fallen there for eight weeks.—Bro. W. Wilkes, of Fayetteville, Ala., writes that several days ago near Childersburg, a Congregationalist minister was thrown from his buggy and killed. Bro. W. baptized a Methodist lady recently at Childersburg.

The Convention and the Railroads.

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 of July; returning good until 22nd. Please notify delegates that the return coupon must be stamped by officer of Convention."

ROBT. MEKEE, 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. DUNHAM, 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. HUMMAM, Jr.
A. & G. T. A.
The Western road extends from Selma to Galtine.

Brother John 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 \$12.35, 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, passing

on the S. R. & D. 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.

The Alabama Central Road has refused to give us any terms.

Letters from Dr. Bussey and Dr. Shackelford promise efforts to obtain terms on roads in their section.

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 \$12.35, providing you can get up a party of ten or more from Selma and Marion.

RAY KNIGHT, G. P. A.

Miss Mary Roshia Mynatt.

We were called the 18th ult., to Easta Boga to attend the burial of Miss Roshia, daughter of Elder Gordon Mynatt, who died the day before. Miss Mynatt was 19 years of age—buried on her 19th birthday. She was every way an interesting young lady—in her personal appearance, in her intelligence, and in her gentle, lovely spirit and disposition, and in her constant filial affection. Being sick for five or six months before her death, her patience, though severely tried, was serene and abiding, and her words of trust in the Savior left satisfactory evidence with her parents of her acceptance with God. A day which had been appointed as her bridal day passed only a few days before her death; therefore there is another whose name we need not mention, who must in deep silence bear his sad bereavement and disappointment alone.

We can only point our Brother Mynatt, and the bereaved mother, and all others who are afflicted with this dispensation of our Heavenly Father's hand, to the "Brother born for adversity"—the Lord Jesus Christ, who took on our sickness and carried our sorrow. The funeral discourse was based on the text, "What manner of communications are these that ye have one to another, as ye walk, and are sad."

Trip to Rome, Georgia.

We spent the 3rd Sabbath—20th of June—with the brethren in the interesting little city of Rome, going there at the instance of Prof. A. S. Townes, President of the "Cherokee Baptist Female College." This school, now about two years old, has been thus far a decided success. Prof. Townes now retires from the Presidency, and Brother Gwaltney, the laborious and gifted pastor at Rome, succeeds him, henceforth filling both positions. The church in Rome is large, intelligent and efficient. Our visit to that city was every way pleasant, and doubly so because there are more than a dozen noble brethren and sisters there of whom we have been pastor when they lived in Ala. On our return we preached to a full house, at night, in Cave Spring, Ga., where we mingled with other old friends. Rains have now been abundant, and the crop prospects are quite promising on the entire route.

Who is Right?

For some several years quite a number of Baptists in the South have believed that they could see that the tendency among our brethren up North is toward open communionism. The last issue of our paper showed that this was so manifest in the late meeting of the Missionary Union in Philadelphia, that some bodies of Baptists in the North are feeling called upon to protest. We noticed recently where an able correspondent in the *Examiner & Chronicle* boldly charges that that meeting was conducted under a "programme" gotten up for the special comfort of the loose communion party; and he proved his charge. They seem to have made it a special point in their "programme," to give some position of prominence to many open communion preachers from California to Boston, and the loose communion paper in New York goes into ecstasies over the fact. And yet there will be found many strict communion Baptists North and South, who will tell us that this all signifies nothing, that the Baptists up there are sound, and that you can count the open communionists on your fingers. All this only shows that we have great men in both sections, who are preparing to tolerate loose commun-

ion in our churches and in our pulpits. Dr. Pendleton, of Upland, Pa., has been accustomed to deny that loose communion is to be tolerated up North. Will Bro. P. please tell us what is meant by the "programme" of the late meeting of the Missionary Union?

Open communionism began in the North as it did in England, not only by ministerial affiliation in public worship, but by inviting Pedobaptist ministers to aid in councils, ordinations, recognitions, installations, and by inviting them to seats in Associations, and such other bodies as Baptists have. It was boldly denied that there was any tendency to open communionism in all this; and now the great old Missionary Union literally searches for open communion men to fill many of its offices; and yet not a paper represented in that gathering, whether from the South or the North—so far as we have read them—has the courage or disposition to protest or to report the facts until some correspondents do so!

If we mistake not, the late session of the General Association of Virginia Baptists, at Lynchburg, inaugurated the policy of inviting all "evangelical ministers" present to seats on the floor of the meeting. Of course other Associations and Conventions in the South will be expected to follow that example soon. Many of our churches and pastors seem to have reached the position, which requires or causes them to expect a revival not until the Young Men's Christian Association, or some other "Evangelical Alliance" comes along and manipulates them into a revived state; or they wait for the "evangelist," who is so liberal and broad, that he in effect disregards church lines, plunges the Baptists into a great union meeting; and thus they have a grand revival; and on these plans our churches are expected to maintain life and prosperity; and the pastor who declines to welcome these "agencies" is soon pronounced unsuited to the position which he holds:—although great men might advise that his position might be held by an open communionist without injury to our cause.

Now we boldly assume that the Lord's supper was never intended as an agency to divide God's people; if they may unite everywhere else, then we contend that they may also unite at the communion table. Some Baptists seem to conclude that all "evangelical" sects may unite in everything until they reach the Lord's table, then they must separate, but as soon as communion is over they may unite again in every religious act. This is absurd, and will drive those who hold it into open communionism sooner or later.

Communications.

Exegesis.

1 Cor. 11:26. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Whatever else may be said of the communion, this passage plainly represents it as declarative, and as repeating the same declaration every time it is observed. What is the declaration? It is the Lord's death. How does it declare it? By the language of symbolism. The broken bread is emblematic of the Savior's broken body. The wine is emblematic of his shed blood. When taken together it preaches the Lord's death, and it is intended to preach the same thing "till he come." The original Greek term, *kataagello*, of which the English word "show" is a translation, means to announce; to proclaim publicly; to declare openly. Elsewhere in the New Testament it has been translated, *preach, declare*. Paul says in his sermon at Mars Hill, "Whom therefore ye ignorantly worship, him declare I unto you." And in a sermon in the synagogue at Antioch, he says, "Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sins." Peter and John were persecuted because "They preached through Jesus the resurrection from the dead." Therefore, the text represents the communion as performing the same office which Paul and Peter and John performed when they stretched forth their hands and preached Jesus Christ and him crucified. It is a noble office. What a pity there is a disposition in some quarters to drag it down to a human level and make it perform only the office of hand-shaking! O much abused communion, hearken not to such clamor, but go on with thy mighty sermon!

T. N. COLEMAN.

The Christian at Work says, "Bismarck seems to like the Baptists." Well, why shouldn't he? Do they not deserve to be liked? And other beside the great prime minister would do well, not only to like them, but to be like them. Suppose you try it.—*Outlook*.

Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.:

Tuesday, July 13th, 1875.

Third Quarter. Lesson III.
July 13th, 1875.

JESUS AT THE MARRIAGE.

John 1:1-11.

Leading Text.—THIS BEGINNING OF HIS GLORY DID JESUS IN CANA OF GALILEE, AND MANIFESTED FORTH HIS GLORY; AND HIS DISCIPLES BELIEVED ON HIM.—11.

ANALYSIS:
THE WEDDING.
THE WINE.

Study the connection. The third day after Nathaniel's call, after a journey of about 60 miles, Jesus came by Nazareth nine miles north to Cana. It was a hasty and fatiguing trip, but begetting measureless results. Consider—

I. The Wedding. (Vs. 1, 2.)

The marriage festival, commonly continuing seven days, was at Cana, the native place of Nathaniel, whose new-found Savior he gladly introduced. God himself had established the institution of marriage, so making home with all its hallowing ties and associations, and it was fit that His Son should give it His benediction. From Matt. 22:1-10, and 25:1-12 we gather hints respecting the management of weddings in the East. Jesus, His mother and disciples were invited guests. He abjured all asceticism, sanctioned all innocent festivity and mingled in the home scenes of both saint and sinner. So He would display His humanity, His sympathy, His approval of joyous and innocent association. Consecrate the household and society will be pure. Here and a few times afterwards, Mary, His mother, is found in association, in sympathy and in contrast with Christ; Joseph probably died some years before. This family wherein the marriage occurred, may have been relatives of Mary. (Mark 3:18, 6:3, and John 19:25.) The places approved by Jesus it is well enough to visit, those condemned by Him it is well to avoid. We may go anywhere where Jesus goes; we are safe only in His company. The heart may hold rapt communion with Him even amid joyous earthly scenes. Christianity is both joyous and social.

II. The Want. (Vs. 3-4.)

Mary said to Jesus, "They have no wine." Mary was conscious of His character, and her many meditations voiced themselves in this delicate suggestion. The joy and the supply of earthly feasts will surely fail; apprehension and need take the place of hope and satisfaction. Jesus as an artisan had aided in her support and this makes her appeal natural. But he gently checks and instructs her, saying, "Woman, what have I to do with thee?" This address was unconventional, suited to all ages, and frequent upon His lips. "What to Me and thee?" or "What have we in common?" Jesus could not be harsh or unfriendly towards his mother. Henceforth as the Son of God, He must will His own "hour" of manifestation, His own way of bringing relief to men. If His Father's glory shall be exhibited, and His Father's business attended to, and hungry souls administered unto, then no more shall human relations be recognized nor human judgment dictate.

III. The Wine. (Vs. 5-11.)

More than ever, was Mary impressed by the divine lineage of her Son. His words spoken with an accent, in a tone indicating the near approach of His "hour," induced her in the spirit of trust and expectancy to address the servants, "Whatever He saith unto you, do it." This shows her familiarity in this family, and her eager desire to witness the unhindered display of divine power. She believed there could be no abiding want where Jesus was and that He could surely furnish all that was right and needful. Here was a holy courage in addressing Christ, a holy submission in receiving His answer, a holy assurance in assigning the servants to duty. O Mary, while we will not sin in adoring thee, we thank God for thy beautiful, trustful, saintly life!

Hardly were the six stone waterpots (whose capacity is unknown to us, being variously estimated from 30 to 126 gallons), commonly used for ceremonial purposes, which Jesus ordered to be filled with water. The obedient servants filled them to the brim

that nothing else might be added, that the genuineness of the miracle might be attested. The Savior issues the order, "Draw out now, and bear to the Governor (the President) of the feast," who when he had tasted it and learned whence it was, called the bridegroom and said, "Good wine for the beginning, worse for the end; but thou hast kept the good wine till now." It has been said, "It is not wise to argue about the quality, or to make a rule about the use of wine, one way or another (as affecting total abstinence), out of this miracle. It has no direct relation to this question. One may think it right and incumbent to forego the use of wine on other grounds altogether, than the inherent sinfulness of it." The Bible elsewhere has much which condemns the use of wine, and establishes principles which if practised, would effectually extinguish the horrible evils of intemperance. By this as a beginning of miracles, Christ "manifested His glory," showed as Nicodemus shortly after confessed that He was come from God and God was with Him, "and His disciples believed on Him." How unobtrusive, how beautiful, how calm, how wonderful was this display of Christ's glory! But that glory is inherent in Him, and is shed abroad in the hearts of believers, thus establishing His divinity independently of His miracles.

TEACHINGS.

1. **Miracles:** they are indeed proofs of Christ's divinity, but appealing to loving trust they reveal His matchless sympathy and benevolence, and illustrate the mysteries and power of His gospel. The Christian is the greatest miracle.

2. We learn from this miracle Christ's boundless unselfishness. Six days before this He would not stay His own hunger, but now at a wedding in an obscure village, supplies the peasant guests with wine. The first miracle of Moses was to turn water into blood; the first of the Messiah was to turn water into wine. The law was given by Moses; grace and truth by Jesus Christ.

The Maiden Sleeps.

TRANSLATED FROM THE GERMAN.

The maiden sleeps—why mourn ye in this wine.
Ye parents! Let her rest,
The little face that mid the flowers lies
Speaks to you aching breast:
"My lot is light; oh, wherefore weep?
I lay me down in peace, and sleep."
The maiden sleeps.

The maiden sleeps—wearied from play, to rest.
Tired out from happiness.
The doll the little arms had fondly pressed,
Her story-book remembered not—
All, all, her treasures now forgot—
The maiden sleeps.

The maiden sleeps—her life was peaceful made,
And light her earthly lot.
A little stream that through the flowers strayed,
With love and music fraught:
No bitter grief the child's heart pained.
Soon was the short fight fought and gained—
The maiden sleeps.

The maiden sleeps—how blest she slumbered in
Her tender Savior's arm;
That spotless heart, unsoiled, unstained by sin,
No earthly fear could harm;
A conscience pure, a sinless breast,
This is a couch the heart to rest—
The maiden sleeps.

The maiden sleeps—earth's pain, earth's strife no more.
May break that sweet repose;
Know'st, mother, thou, what might have been in store.
For her of bitter woes?
She feels no more the tempest's heat,
Feels not the summer's sultry heat—
The maiden sleeps.

The maiden sleeps—only one short calm night.
That peaceful sleep will last;
And, oh, how bright the morn that greets her light!
When that brief night is past!
He who by His restless will
Soothed Jarius, lives and comforts still—
The maiden sleeps.

The maiden sleeps—and now the last kiss pressed
Upon the lips so still.
The Father help thee in thy sore distress;
O mother, 'tis His will.
Now as they bear her to her rest,
Sing the hymns she loved the best—
The maiden sleeps.

The maiden sleeps—now, Shepherd, take her home.
Thine for eternity;
Ye glorious stars, bend down from heaven's dome,
Watch over her tenderness:
O wind, howl not so loud and shrill
Over this little flower-decked hill—
The maiden sleeps.

—[Chamber's Journal.]
The Tribune publishes the following item of foreign news, which will be of interest to American Baptists:
A bill has been brought before the Upper House of the Prussian Diet granting corporate rights to the Baptist Society in Prussia. The Baptists have increased in numbers from 5,452 persons in 1861, to over 12,000 persons at the present time. The denomination has acquired considerable property.

Communications.

The Judson Female Institute.

The highest compliment that can be paid a man is the love and admiration of a refined and cultivated community in which he may have lived and labored the greater part of his life. As broad as is the reputation of Bro. M. T. Sumner, there is nothing that attests his goodness of heart and greatness of soul more than the universal esteem in which he is held in Marion where he has lived and labored for seventeen years.

Many months ago as soon as it was reported that a new President would be elected for the Judson, the friends of the school, the citizens of the community, the members of the Board of Trustees, turned simultaneously to Rev. Dr. Sumner as the choice above all others for that most important and honorable position. The good brother was importuned on all sides to resign his position on the Domestic Mission Board, and to allow his name to go before the Board of Trustees of the Judson for the Presidency of that institution.

Like the noble self-sacrificing Christian, he preferred that the Presidency should be tendered others, and that he himself should continue in the work which Providence had assigned him until the Lord should indicate other reasons for a change.

Correspondence was finally opened with Rev. Dr. Shelton, of Nashville, Tenn., who after visiting Marion, accepted the Presidency of the Judson, and delivered his inaugural address. But on returning to Tennessee, he found there a combination of public and domestic relations that have decided him to remain in that State.

The Board of Trustees of the Judson were greatly surprised by the reception of the letter of resignation of Dr. Shelton. But he assigns reasons, no doubt satisfactory to himself, for the course pursued. The Board promptly accepted the resignation of Dr. Shelton; and Dr. Sumner was at once unanimously elected.

The Board feel that they have been specially fortunate in securing the services of Dr. Sumner who is so extensively and favorably known throughout our entire Southern land. Dr. Sumner has had many years of experience as a teacher, in which he was preeminently successful. The Dr.'s elegant and accomplished lady will preside over the Home Department. Mrs. Sumner is not only distinguished for domestic excellence; but she is one of the most highly educated ladies in the South; she is a model of grace, dignity, and elegant refinement.

A corps of teachers thoroughly accomplished will be engaged in every department.

The Board can with the most entire confidence recommend the Judson, under the present organization, to parents and guardians, as a place for the educating of their daughters, where their intellectual and moral culture will be developed, their health and comfort specially cared for.

PORTER KIN,
Pres. Board of Trustees.

Good Words from Troy.

Very Dear Baptist: The best report that I can give from our part of the State is, there has not been a better prospect for corn in many years. Cotton looks very well, but the prospect for an abundance of bread fills our hearts with delight.

We have just passed our school examinations, having quite a pleasant time, for in addition to the old schools of the city—The City Academy and the Troy Female College—the Methodists have established a High School, and the High School of the General Association of South East Alabama is located here.

I have been wishing to meet all the brethren at Huntsville, but now fear I can not go. North Alabama is my native home, I hope, and shall continually pray that the meeting at Huntsville may bind the brotherhood of the State with such bonds of affection that all—every one of us—may feel to know we are brethren.

R. W. PRIEST.

Troy, Ala., July 5, 1875.

Gadsden Notes.

Dear Baptist: Brother T. M. Bailey, our evangelist, has visited our Association (Cherokee) and to encourage him as much as possible, I turned evangelist myself a little while, and went round with him on his tour of appointments. We left there on Monday, the 14th of June, and returned the following Saturday. We visited, preached and lectured to Shady Grove, Yellow Creek, Round Mountain, Collinsville, Providence, Union and Fair View. I am sorry to say, that we found Sunday schools at only three of these places, and these

three were more of a children than a church school. But in every instance, at the close of Brother B's lecture, the church pledged itself to organize the next Sabbath a church school, that is, the whole church, old and young, to study and teach the Scriptures. This is just the kind of work our brother is doing all over the State. He is doing more good in the way of putting church members to work, than any man in our knowledge. Our Board could not have selected and sent out a more suitable man. I will not say that he is an eloquent man, for that's what they say now a days of all the preachers you know; but I will say this, he deserves and out to have, the best salary of any man in the State. And if the churches don't give it to him, the first time we see Sister B. we intend to tell her to take him home and take care of him. He is too good and too useful a man to be sacrificed by the churches. I would like to say more of this work, but will wait till the Convention.

J. J. CLOUD.

The Ninety and Nine.

AN EXTRACT BY MR. BASKIN IN GREAT BRITAIN.

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold;
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, thou hast here thy ninety and nine;
Are they not enough for thee?"
But the Shepherd gave answer, "This of mine
Has wandered away from me;
And although the road be rough and steep,
I go to the desert to find my sheep."

Not none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord
Passed through
Ere he found his sheep that was lost.
Out in the desert he heard its cry—
Sick and helpless, and ready to die.

"Lord, whence are these blood-drops all the way?
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so red and torn?"
"They are pierced tonight by many a thorn."

And all thro' the mountains, thunder riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back his own!"

Romanism in Switzerland.

The religious conflict in Switzerland seems to be assuming the aspect of a regular battle and siege. Recently the Cantonal Government of Geneva was obliged to call out the militia to enforce the law against the Ultramontanes of the Parish of Compesieres. They had driven from the door of the parish church, with threats, a party of Liberal Catholics who had come there to baptize the child of M. Maurice, belonging by birth in the place, but a member of the Liberal church body of the city. Police interference had proved useless, and an appeal having been made to the Council of State, it had been decided by that body that the time had arrived for using the armed power. Four hundred and sixty men, infantry, cavalry, and gendarmes, were called out, and marched upon the parish and church with due military precautions. The church was strongly barricaded. A disused side-door which had been bricked up was discovered, and the government forces, using this, surprised the Ultramontanes and captured their position by a flank movement. The baptismal ceremony was then performed, after which the troops retired, the mob singing the Marseillaise at their backs.

A Right to Sit at the Lord's Table.

Where you say that the believer has a "right" to sit at the Lord's table, what do you mean? You mean that he has a "just claim" to do so. If I have a just claim, it must be a claim upon some one. But "claim upon whom?" "Claim upon Christ?" If so, it is then Christ's duty to provide for the believer a seat at his table. What makes it such? Some voluntary engagement, it must be undertaken by Christ. Where has Christ undertaken any engagement of this sort? Implicitly, it may be said, in the command: "Do this in remembrance of me." Granted. But to whom was this command addressed? We must answer this question before we can decide with whom, if any, Christ has engaged himself to provide for a seat at his table. It was addressed to men that had believed. True, but also to men that had been baptized. The one qualification was as essential, for ought that appears, as the other. Suppose, then, we allow that with baptized believers Christ has entered into obligation to provide for them a seat at his table. What progress have we made in our discussion? Absolutely none. Our word "right" has not advanced us the breadth of a hair. It would still remain to decide who are "baptized believers."

But perhaps the word "right" in the formula that the "believer has a right" to a seat at the Lord's table means "just claim," not upon Christ, but upon fellow-believers. Y, then, as a believer, in that character simply, have a "just claim" upon my fellow-believers to enjoy, under their provision and at their expense, a seat with them at the table of the Lord. Does this notion, thus frankly stated, need any discussion? Would not an admiration point after it be enough? Why, if it is my fellow-believers' duty to provide for me a seat at the

Lord's table, it must have been made their duty by some ordinance to that effect created by Christ. Where is there such an ordinance? It does not exist in any form, express or implied. It could not by any possibility exist in a book like the Bible, where common sense is as omnipresent as is inspiration. If "right" is predicated only in the extremely imperfect sense of the believers' "just claim" not to be actively prevented by fellow-believers from sitting at the Lord's table somewhere, under suitable conditions, why then nobody in this free country disputes the "believer's right" to do that, and the discussion ends exactly where it began. Baptists never question Pedobaptists' right to celebrate the Lord's Supper in this sense of the word "right." Pedobaptists, have, no doubt, a perfectly just claim on Baptists not to be hindered by them; and Baptists always respect the claim. Baptists have at different times been very much embarrassed themselves by others in this respect; but I never heard of others being at all embarrassed by Baptists, and I presume I never shall hear of such a thing.

The Missionary Enterprise.

It is evident that the once despised missionary enterprise has at length developed a force which astonishes most of all those who direct its procedure, and are best acquainted with its results. The expenditure of labor and of life during the past eighty years has, indeed, been uninterrupted and profuse; but the issue corresponds with the sublime heroism, and the patient industry of the innumerable workers who have toiled in the van of the battle. The roads have been opened into the heart of every country for carrying on this peaceful war. The present generation has but to sustain a siege whose issue is certain. On all sides every fresh success, such as the religious revolution in Madagascar, acts and reacts in fifty different directions. The old beliefs are preparing for a last desperate defence. Notably the Mohammedan, the best of all non-Christian faiths, is arming itself under Wahabi inspiration for close encounter with Christianity from one end of Asia and Africa to the other. In a word, the world is awakening from the religious trance of centuries, and convulsions are at hand, which will recall the most fateful passages in history. Political interests, commerce, social improvements, mechanical inventions, means of rapid communication by rail and telegraph, the meeting of hostile creeds in crowded capitals, the all-prevailing influence of the press, the translation and diffusion of the sacred Scriptures, and, above all, the preaching of the agents of nearly forty missionary societies, will have each their share in the impending revolution.—London Nonconformist.

MORE BY DUTY—LESS BY HAGGERS.

If Christians would consistently restrict themselves to thinking of duty, and refuse to indulge themselves in thinking of rights with regard to the Lord's Supper, there would speedily come an end to controversies on the subject of "close" and "open" communion. There is just one command bearing on the point: "Do this in remembrance of me." Let us all attend to obeying. That will solve the problem at once. The commands of Christ are all of them equally binding upon all. In a true and in a very solemn sense the command "Do this in remembrance of me" is binding upon every sinner as much as upon every Christian, and as much as the command Repent. But there is a natural order of obedience. It is obviously the intention of Christ that all communicants of the Supper shall first have repented. But quite as obviously it is Christ's intention that all communicants of the Supper shall first have been baptized. If I think I have been baptized that does not fulfil the purpose of Christ unless my thought corresponds with the fact.

Christian Clear Through.

A certain little boy in Kansas, only seven and one-half years old, is trying hard to be a Christian. The missionary who started the new Western Sunday-school which he attends, says that this boy, whose name is Willie, uses a great deal of what is called good common sense, in his idea of a religious life.

The other day he was in the house watching Maggie, as she pared the potatoes for dinner. Soon she pared an extra large one, that was very white and nice on the outside, but when cut into pieces it showed itself to be hollow and black inside with dry rot. Instantly Willie exclaimed: "Why, Maggie, that potato isn't a Christian."

"What do you mean?" asked Maggie.

"Don't you see it has a bad heart?" was Willie's reply.

It seems this little Kansas boy had learned enough of the religion of Jesus to know that, however fair the outside may be, it will never do to have the heart black. We must be sound and right clear through.—Child's World.

Baptist Principles.

There are three great principles which Baptists hold, and which they have ever held, with unyielding tenacity, in every period of their history. First: The all-sufficiency and exclusive authority of the Scriptures as a rule of faith and practice. Second: The consequent denial of the right of legislatures and ecclesiastical conventions to impose any rites, ceremonies, observances or interpretations of the Word of God upon our belief and practice. Third: The unlimited and inalienable right of every man to expound the Word of God for himself

and to worship God according to the dictates of his own conscience—being responsible in these matters to him only who is King in Zion.—Dr. Baker, in W. Record.

COLORADO BAPTIST CHURCH.—A colored Baptist church has just been organized in East New York. It has adopted the Liberal platform. The churches called to the recognition were the Gethsemane, Lee Avenue and—Marcy Avenue.

"You may break, you may shatter
The vase if you will;
But the scent of the roses
Will hang round it still."

—Every species of snake may be permanently driven away from an infested place by planting geraniums. It is well known that the whole geranium genus is highly redolent of volatile oils—lemon-scented, musk-scented, and peppermint-scented. What, therefore, is a very pleasant nosegay for man, is repugnant to the serpent tribe.

HAMMOND AND THE CHIKAMEN.—Last Sunday three Chinamen entered Dr. Stone's church while Mr. Hammond was preaching to the children. The reverend preacher was humorously describing a stow-away on board a Scotch steamer leaving New York, and convulsed his hearers with the remark, "Well, perhaps some of you know how it is yourself?" The Chinamen were astonished at this display of hilarity; and one of them, a professing Christian, asked a good Baptist brother how it was that the people laughed; he wasn't used to it; Christ's love made him cry.

Unless a convention is called to frame a Constitution for Alabama, the rate of taxation will have to be raised to meet the enormous expenditures made necessary under the present so-called constitution. A change of the constitution is for the benefit of the laboring men of the State, out of whose earnings the taxes are mainly collected. Then, to vote against a convention is to vote for higher taxes and a heavier oppression of the laboring population of the State.

The only newspaper in Mississippi that is edited by colored men published an article in which it asserts that the time has come for the colored people to take a new departure, cut loose from the political adventurers who while professing all sorts of friendship for the negro voters, only use them to accomplish their sinister designs, and join in with men of character and respectability in the community, who are bound to the soil of the State by ties stronger than offices and political emolument. The colored voters in the South are learning that their self-constituted leaders are as selfish as they are unprincipled, and that they cannot improve the whites by their schemes of public robbery without inflicting equal injury on the blacks, whose interests are inseparably connected with those of their white neighbors. It will not be long before the influence of the carpet-baggers over the blacks in all the Southern States will be gone, and then the colored voters will naturally seek the advice of the best class of white citizens in regard to the choice of public officers, as they now look to the same class for counsel and assistance in the ordinary affairs of life.

The Nashville Banner thus speaks of the progress of harvesting grain in that and other sections of the South:

Yesterday was the greatest day yet for harvesting, and every farmer in Tennessee took advantage of it. Acres upon acres of wheat were cut and shocked. It is believed that within the next ten days nearly if not the entire crop of the State will have been harvested and gathered into the granaries for shipment. Instead of importing grain from the North and Northwest, we will export it. Last year's corn is now being taken into Atlanta by the farmers of that locality, a thing not known to happen there since the war. Cotton and corn are growing luxuriantly, and heavy crops are anticipated.

Already offerings of new wheat in Nashville are heavy, with sales at \$1 to \$1.10 per bushel. New barley is also appearing, and sales are made at 90 cents. It is stated that requisitions for cars at stations on the Nashville and Decatur Railroad, for the purpose of moving grain, are unusually liberal, and the prospects on that road are represented to be the best known for ten years.

Alabama News.

Col. Charles T. Pollard has been the recipient of a valuable present, consisting of an elegant livery, fine horse, harness, whip, and everything complete, from the employees of the Western Railroad of Alabama.

Mr. James A. Gilson, formerly connected with the Athens News, has gone to Jacksonville, Florida, where he will engage in business.

The Athens News is thankful for the present of a rattlesnake skin, stuffed, which measured five feet one inch in length.

A great mass meeting was held at Jasper, Walker county, on the 3d inst., which was addressed by Judge Mull and Gov. Houston, on the Constitutional Convention question. All parties favor the Convention upon there.

The editor of the Gainesville Dispatch has been shown 303 stalks of oat, all springing from a single grain.

It is proposed to organize a volunteer military company in Livingston.

A teacher, to take charge of the Female Academy, is wanted at Livingston.

The City National Bank, of Selma, is represented, in its semi-annual report, to be in a very good condition. Its deposits amount to \$208,000, and in cash or its equivalent it holds over \$300,000.

Mr. J. S. Jacobs is printing 6000 copies of the Grange Fair Premium list.

Mr. Horace R. Bond is announced as associate editor of the Selma Echo.

Only three white persons died in Selma in the month of June.

Col. S. H. Lockett and family left Montgomery for Egypt last Wednesday week.

The penitentiary farm bonds, amounting to \$50,000, have been cancelled and returned to the State.

Col. N. H. R. Dawson shipped yesterday, by express to Louisville, about twenty-five boxes of peaches. To-day he will make a shipment to Indianapolis. The present schedule will put the peaches in Louisville in nineteen hours and in Indianapolis in twenty-four hours.—Selma Times, 3d inst.

—During the present term of the Circuit Court there have been twelve convictions of felons; two for larceny, two for robbery, two years each in the penitentiary; one for arson, two years in the penitentiary; one for manslaughter, same punishment; one for grand larceny, two years in the penitentiary; five for burglary; all covered. There have been numerous convictions of misdemeanors.—Selma Times.

—There were nine white and thirty-one colored internments in the cemetery of Montgomery during the month of June.

—Up to July 2d Selma had received 74,827 bales of cotton, against 69,535 bales for the previous year, making a total of receipts of cotton in favor of this season of 14,312 bales.

—The Mobile Register gives long and interesting descriptions of the closing exercises at the different schools of this city.

—While a party of white citizens were attending a dinner yesterday at the coal mines near Montevallo, some impatient negroes came up, formed a mob, and tried to come civil rights. The two parties got into a difficulty, and two negroes were killed, and one white man (Geary) fatally wounded.—Selma Echo July 6th.

—Leading republicans in various parts of the state are openly supporting the call for a constitutional convention. Minnie of Montgomery, Turner (negro) of Elmore, Powers of Butler, and others as well known and as influential in their party, have taken ground boldly. The indications are that the vote for the convention will be almost unanimous.—Selma Argus.

General Items.

—Captain Robinson, U. S. A., reports to the Government the proposed canal, connecting the Tennessee and Tombigbee rivers, thoroughly practicable. This canal would greatly shorten the distance for transporting freight by water from the Ohio valley and adjoining regions to the Atlantic seaboard and Europe.

—The worst lot of incompetent clerks and officials ever known about Washington were foisted upon the Administration by Senator Spencer, who discharges a seat in the U. S. Senate from Alabama.—Pittsburg Post.

—General Breckinridge leaves an estate of over three thousand dollars. His executors are Mrs. Mary C. Breckinridge, his wife James B. Beck and John R. Viley. After making provisions for a few special bequests, he leaves the remainder of his estate to be divided equally between his wife and children.

—Or and after July 1st, 1875 the registration fee on mail matter will be ten cents instead of eight as heretofore. On money order as follows: For \$15 and under 10c. From \$40 to \$50 25 cents.

—Warned by the lessons of the Holyoke disaster the Roman Catholic Bishop of Boston has had the doors of his cathedral hung so that they swing outward, and he has ordered the same thing to be done in all the Catholic churches and halls in his diocese.

—Robert Lincoln, has been appointed guardian of his mother's estate, under a bond of \$150,000. Mrs. Lincoln is represented as leading a very quiet life in the Insane asylum.

—There are 600,000 acres of soil in India under jute cultivation, and it is estimated that this product will ultimately take the form of 32,767,500 gunny bags and an enormous quantity of matting, twine and paper.

—The "Know-Nothing" "No Pinery" movement among the Republicans of Ohio, is gaining strength for Gov. Allen every day. The Democratic party of that State stands in no particular dread either of the Vatican or the one hand or Kaiser William on the other.

—Since the return of the Southern soldiers, General Fitz Hugh Lee made a short speech at Norfolk, Va., in which he showed how deeply the heart of his comrades were touched by their reception in Boston. "Do you know what all this means?" he said. "It means at that end of the line precisely what the outpouring of your people at this end of the line to meet us on our return means, viz. That the people of this country have taken this matter of reconstruction out of the hands of the politicians; that the crisis which separated them has been broken at last, and the men of the North and South are at last allowed to see each other face to face."

—The statue of Alexander Campbell, the founder of the sect known as Campbellites or Christians, was unveiled a few days ago at Bethany, West Virginia. Judge Jeremiah Black, of Pennsylvania, delivered an address on the life and labors of the founder.

—The whole number of students in attendance at the University of Virginia the past year was 374. It may be interesting to know that of this number but one is recorded as attempting to master the science of pure agriculture, while there were 75 in the school of medicine and 100 in the schools of law. Under such a state of facts, is it to be wondered at that the "mother of attendance" should greatly degenerate and an appalling error of sterility should rise up from the land?

—The charge for registering letters is to be increased ten cents. This registration is not worth what it costs. The Government is not thereby made responsible for the safe delivery of the letters, and the only gain to the sender is that the person who receives the letter is obliged to receipt for it. This enables the letter to be traced, if it falls into wrong hands, or if it is supposed to do so.

The Beautiful Art of Decalcomania, and Fine Oil Chromes.

20 Transfer Pictures with full instructions, and 5 beautiful Oil Chromes, also 2x10 inches, and a Catalogue containing 2000 valuable articles sent for 50 cents. These Chromes consist of beautiful Ladies, handsome Gents, Landscapes, Fruits, Flowers, Autumn Leaves, Animals, Birds, pretty fat Babies and every variety that fancy may desire. Also 20 Transfer Pictures for Ladies Toilet Bottles, Lamp Shades, etc., with full instructions to transfer on glass, and a full Portfolio of assorted varieties of Oil Chromes for \$1.00. Address, enclosing price and a 3 cent stamp, B. Alexander & Co., No. 66 Fulton Street, New York City. Agents Wanted. Ladies and Gentlemen can make from \$5 to \$25 daily selling our Oil Chromes. Please state name of paper you saw this in.

Alabama Baptist.

MARION, ALA.

Tuesday, July 13th, 1875.

Home and Farm.

Learn to Keep House.

What a beautiful world--our nature's fair quagmire,
Where in our vacation, and some in your
house.

Looking around, how worthy your aim,
In learning, thirsting for fame,
In learning, thirsting for fame,
In learning, thirsting for fame,
In learning, thirsting for fame,
In learning, thirsting for fame,
In learning, thirsting for fame,
In learning, thirsting for fame,

Learn to keep house.
Learn to keep house.
Learn to keep house.
Learn to keep house.
Learn to keep house.
Learn to keep house.
Learn to keep house.
Learn to keep house.

Learn to keep house.
Learn to keep house.
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Learn to keep house.
Learn to keep house.
Learn to keep house.
Learn to keep house.

Rotation of Crops--The Neglect of the Pea Crop.

Ed. So. Cult.--In the April No. of your paper the following plan is recommended as a proper rotation of crops, viz:

Corn, Oats, Cotton, Peas.
Cotton, Peas, Corn, Oats.
Oats, Cotton, Peas, Corn.
Peas, Corn, Oats, Cotton.

The writer advises the sowing of peas after the oats come off, to be turned under in the fall. I like the arrangement of crops very much, but would offer the following amendment to it, viz:

Oats, Cotton, Corn and peas.
Cotton, Corn and peas, Oats.
Corn and peas, Oats, Cotton.
Oats, Cotton, Corn and peas.

That is, let the corn all be sown in peas (broadcast), at the last ploughing. As soon as corn is off turn all under and put in oats. Then when the oats are off sow in peas again, turn those under in the fall, and put in rye, to be turned in April, and you would have a rich vegetable mold that would be enough peas gathered from each crop to replace the seed and pay for all extra labor required to put them in, and the rye for a winter pasture would pay a large per cent. on the cost of the seed.

There is a great deal said in our agricultural papers about clover, but in my judgment the pea is the clover for our Southern farms. We can grow peas where it would be perfect folly to attempt to raise clover, for it is a conceded fact that clover must have good soil, or it don't amount to anything, whereas the pea will grow on very poor land. It is strange our Southern planters have so grossly neglected this crop and persist in doing so, when it has so many qualities to recommend it to our consideration; its cheapness, requiring very little labor to raise it--its superiority as a forage and as a fertilizer, I regard it ahead of clover for our old worn-out lands--not because it is richer in the elements of plant food, but because it grows so much more readily on poor land, and therefore what it lacks in quality is more than made up for in quantity. As a proof that this crop has been most shamefully neglected, peas are now worth in Montgomery \$1.75 to \$2.00 per bushel, while corn is selling at \$1.10 to \$1.20 per bushel, and that too when a bushel of peas can be raised for less than half what it costs to raise a bushel of corn. Will not the people cease this shameful neglect of one of the very best paying crops that they could raise in the South? Mr. Editor, please give your views on the above. If not correct point out the errors that I and other readers of your valuable journal may profit by your criticism.

Prattville, Ala. SCHREINER.

Wheat--Grain vs. Cotton.

Ed. So. Cult.--Having just housed a fine lot of wheat, and feeling real good over it, I have concluded to drop you a line. The author of my being here, told us often to make the farm self-sustaining, if we did not raise a pound of cotton; but we (self and brothers) thought the old gent was not perfect in mathematics, and gave him and his old foggy notions the go-by, and started new-fangled ruts--cotton, and buy what you want with cotton--For nearly ten years I have played with this will-o'-the-wisp, and my experience is that keno, the tiger or any of these games of chance, are about as safe as all cotton. A retrospective glance last winter convinced me that the old man's practical was better than my theoretical doctrine, so I have changed, and expect to get back as specifically as possible in the old ways and I am not alone. The best lands in this section and it is fearfully poor are devoted to corn, with the same assistance that has heretofore been given to cotton. The wheat is good, and will bring thousands of dollars a bushel. The seasons have been so propitious, that it is unusual to see any one in a bad humor.

Can wheat be dried without sun-drying it? By spreading this and stirring it with a fork, and have gotten double my money back up to date.

W. D. LEECH, JR.
Loachapeka, Ala., June 25th, 1875.

Deep Ploughing.

Ed. So. Cult.--Plow deep while staggered sleep, and you'll have corn to sell and to keep. The proof of the pudding is in the eating, though a homely saying, is nevertheless true.

I have two neighbors--variable ones, not imagined. "A" scratches his head over just like his great-grandfather did, and you couldn't get him out of the old ruts, if you were to break his neck! Well, every year he goes about the first of June to some neighbor that ploughs deep, pulls off his hat and puts on a mournful face, as if a famine was sweeping the land with the beam of destruction, and says, in a plaintive voice, while big tears seem ready to jump into his eyes: "Can't you sell me a little corn I've got nary peck, the drought just burnt my corn t'otally up."

Through his corn I passed the last of June, and his corn was yellow as a broom. I thrust my foot into the ground, and raised my head and softly said, "O, break your land, My Uncle Ned!" Then he looked at me with a knowing look, and said, "You got that in a book; You've read that old Cultivator; The biggest fool in all Nature!"

"B," the other neighbor, prepared his land tolerably deep, going fully down to the subsoil; but the first ploughing is a "soilology" that rips into the subsoil; after this he ploughs shallow, and lay by level. Not even an extraordinary drought burns up his corn "t'otally," and ordinary ones are scarcely noticed. I knew him one year to make a good crop of corn, with only one rain between April and September--Dry or wet years, he makes good corn and peas, and has them to "sell and to keep." "A hint to the wise is sufficient."

Jas. H. OLIPHANT.
Stellville, Ga.

Transpiration.

THE CONSUMPTION OF WATER BY CROPS UNDER DIFFERENT METHODS OF CULTIVATION.

In 1873, a series of experiments were made at the Observatory of Montsouris, France, for the purpose of ascertaining the quantity of water consumed by way of transpiration in producing a certain quantity of wheat. The result showed that for each pound of grain produced there was consumed from the germination of the seed up to the ripening of the grain, an average of 1796 pounds of water. This is equivalent to the use of nearly twelve inches of water for a crop of twenty-five bushels per acre. By this it should be understood that a quantity of water equal to twelve inches in depth upon the surface of an acre of ground passes through the leaves of a wheat crop of twenty-five bushels, and is used in the process of maturing the grain and straw. This does not include the amount of water which evaporates or drains from the soil; nor does it include any portion of the rainfall which occurs between harvest and seed time.

Why Some People are Poor.

Coffee, tea, pepper and spices are left to stand open and lose their strength.

Potatoes in the cellar grow, and the sprouts are not removed until the potatoes become worthless.

Brooms are never hung up and are soon spoiled.

Nice handled knives are thrown into hot water.

The flour is sifted in a wasteful manner, and the bread pan is left with the dough sticking to it.

Clothes are left on the line to whip to pieces in the wind.

Tubs and barrels are left in the sun to dry and fall apart.

Dried fruits are not taken care of in season, and become wormy.

Rags, strings and paper are thrown into the fire.

Pork spoils for want of salt, and beef because the brine wasn't scalding.

Bits of meats, vegetables, bread and cold puddings are thrown away, when they might be warmed, steamed, and served as good as new.--Cottage Hearth.

Budding Pecans Upon the Hickory.

A writer to the American Agriculturist, from Florida, relates the following as his experience on the subject:

About a year ago I budded a pecan into a vigorous hickory sprout of the same season's growth. The bud remained dormant until the following spring when the sprout was cut back to the bud. A shoot grew from the bud last summer, which measured nearly ten feet. This shoot has also thrown out several lateral, measuring from two to four feet each. Last winter I cut down a number of my hickories, some of them measuring nearly a foot through, and this summer have budded the sprouts from them with the pecan. I use angular budding, i. e., a ring of bark with a bud upon it, put in place of a similar ring removed from the stock. It is very seldom a bud fails to take, and the few failures I had were occasioned by a small grub, which works between the bud and the stock, which can be prevented by the application of grafting wax.

Prescription for Fintula.

In many cases, especially in aggravated ones, or those of long standing, this disease is very difficult, if not impossible, to cure. The first thing in order, after taking extra good care of the animal, is to wash the sore perfectly clean with good castle soap, after which take a small glass syringe, such as can be bought at almost any drug store, and syringing the sore with pyrolysogenic acid, which is one of the most valuable remedial agents for the cure of sores, that can be used.--D. Z. E., in Live Stock Journal.

Gray marble hearts can be rubbed with linseed oil and no spots will show.

Fireside Reading.

To a Water-Lily.

In calm repose, on silent waters growing,
Where the cool tide, in gentle ripples flowing,
And Summer's rustling breezes softly blowing,
Whisper of peace.

Thy radiant form, each petal wide unfolding,
A snowy chalice makes, of fairest moulding,
With gently arching sides, in pride upholding
Bright gleaming gold.

Four seasons in that one fair form are blending:
The Springtide's green, the brown of Autumn
Lending
A charm, and Winter's snows in fondness
Bending
Round Summer's gold.

Thou art a thought of purity, a motive holy,
Which, rising from a heart depressed and lowly,
Forgetting all that's base, looks upward
Solely
To heavenly peace.

At the Judgement.

Now notice that Christ, as it were inferentially, tells us that the actions which will be mentioned at the judgment-day, as the proof of our being the blessed of the Lord, spring from the grace of God, for he says, "Ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world." They fed the hungry, but sovereign grace had first fed them. They clothed the naked, but infant love first clothed them. They went to the prison, but free grace had first freed them from a worse prison. They visited the sick, but the Good Physician in his infinite mercy first came and visited them. They evidently had no idea that there was anything meritorious in what they did; they had never dreamed of being rewarded for it. When they stand before the judgment-seat, the bare idea of there being any excellence in what they have done will be new to the saints, for they have formed a very lowly estimate of their own performance, and what they have done seems to them too faulty to be commended. The saints fed the hungry and clothed the naked because it gave them much pleasure to do so. They did it because they could not help doing it; their new nature impelled them to do it. They did it because it was their delight to do good, and was as much their element as water for a fish or the air for a bird. They did good for Christ's sake, because it was the sweetest thing in the world to do anything for Jesus. Why is it that a wife is so kind to her husband? Because it is her duty, you say. All very well, but the real reason is because she loves him so intensely. Why is a mother so careful over her babe? Is there any rule or act of Parliament commanding mothers to be fond of their little ones? No, there is no act of Parliament; there is an act of God, in the bosom somewhere, passed *ante omnia*, in the chamber of the heart, and the mother cannot but be kind. Now, when the Lord puts a new nature into us, and makes us one with Jesus Christ, we cannot help loving his people and seeking the good of our fellow-men; and the Lord Jesus Christ will own this at the last day as an evidence that there was love in the heart, because love was shown by the hand.--Spurgeon.

Seeing Mother.

A lady was riding in her carriage among the mountains, when they came upon an old woman, with a funny little hood on her head and a staff in her hand, walking on all alone. She was neat and clean, and her skin was soft and delicate, but her back was bent and she was barefoot.

The lady saw she was shoeless, and stopped the carriage.

"Here is some money," said the lady, in a tender tone.

"What for?" said the woman looking up pleasantly.

"To buy shoes for your poor feet. Do you want a pair of shoes?"

The woman laughed a little, low laugh, which seemed to come from a heart filled with simple happy thoughts.

"Don't you want a pair of shoes?" asked the lady, a little hurt.

"I 'pose I do," said the woman, "but I didn't think of anybody's giving 'em to me."

"Take this bill, please, and buy you a pair," said the lady.

"God bless and reward you!" answered the woman, heartily.

The carriage drove on, and the lady sank back on the seat with tears in her eyes.

"Oh," said she, "I thought I saw my own mother in that dear old lady. She had such a sweet face and pleasant voice. You don't know how I felt when I thought of my mother, old and feeble, walking with bare feet over the rough, rocky road."

If we all saw fathers and mothers, brothers and sisters, in the poor, and cold, and the hungry, what a world this would soon be.--Child's World.

Who are Happy.

Men go into life and deal with their fellow-men as if they were check-men on a board, and delight in over-reaching and gaining an advantage over each other, and by and by they get rich and then why are they not happy? They have succeeded in one sense, the circumstances were all prosperous, but are these men who have circumstances all their own way really the happy men? Now, count them by the men in your neighborhood; count the men who have gained, without being particular as to the minor elements they used; are they singing men? Are they usually jovial men? They have got their reward such as it is, for they have compiled with those great laws of industrial life which give industrial success; but now they want something beyond this, but having been obedient to in-

dustrial laws and disobedient to social laws, now when they want social laws to give them something they are refused. Men say, "That is the man that was guardian of his brother's children, and who was so blessed of Providence that when they came of age they got nothing." Men remember these things, and they have to take the penalty, and penalties do not go like rides, bang, the moment you touch the powder; they wait, and by and by the man comes to that time in which he wants respect and consideration, and the boys in the street hoot after him. The neighbors, perhaps, treat him with assumed kindness, but he is made to feel that after all men shun him, and there is no poor laborer, no poor seamstress that does not command more respect than he. Here is a hoary old man that dies worth twenty millions, and men say, "Is he not prosperous?" He never went to church; the only time in twenty years was when he was carried feet first--Well he did succeed just where he obeyed natural laws, and he failed in social and moral things because he disobeyed them, and what summer is without birds, what summer is without flowers, that is man without the good-will, the sympathies, the affections of his fellow-men, and the poorest man that walks the streets, on whom men smile when they meet, him whom little children run to and take by the hand, is richer than that man weighed down, though it be with gold, who is shunned and despised by his fellow-men.

Rome, and American Law.

Mr. Gladstone has been assailed for saying in his late pamphlet that the Roman church regarded marriages not consecrated by her priests as "filiary concubinage." Father Newman in his reply says that his church holds that the essence of the sacrament is the consent of the parties, and that marriages contracted according to the law of the land are respected by the church. But the Council of Trent has declared the opinion of the church upon the subject, and although the decree may not have been promulgated in this country or in England, the priest who knows it, and who knows that the promulgation is withheld only as a matter of expediency, will not hesitate to do what a Roman priest, Mr. McGlynn, has just done in Boston, or what a Roman Catholic husband has done in Scotland. This last person was married at the British Legation in Rio de Janeiro by a clergyman of the English church. He lived with his wife, as such, for twenty-five years, and then, she being still living, he professed to marry another person, and when his wife brought suit against him, he pleaded the authority of the Roman church that she was not his wife. Such a plea will of course avail little in a country where, happily, there is not "the unity of faith" which the Roman priesthood in Spain have asked for their church in that country. But the incident shows the position of the church, and upon a little consideration it illustrates the practical result of the dogma of Papal infallibility.

Again, in Boston, Mr. Robert C. Fanning, a Roman Catholic, was married by a lawful magistrate, and has for two years lived faithfully with his lawful wife. He has now brought suit for slander against Mr. McGlynn, a Roman Catholic clergyman, for publicly denouncing him and his wife before the congregation in open sin.

This denunciation Mr. McGlynn says he will continue to make before the congregation until Mr. and Mrs. Fanning come to the altar and make public satisfaction, and the minister accompanied the declaration with an insult to the couple, who were his parishioners. If the facts are as alleged, we trust that exemplary damages will be awarded to the complainant.

By the law of the land marriage is a civil contract, and if any ecclesiastical body assumes to denounce connections made in pursuance of the law as sinful and a clergyman publicly declares the children of honest men and women lawfully married to be illegitimate and bastards, we trust that the offender will be duly disciplined.

This action of the Boston priest is another illustration of that political Rome of which we spoke last week. It denounces our public-school system as godless, and now, by the mouth of this clergyman, it condemns our marriage law as sinful. This it may do in the exercise of its private judgment--a right which the nineteenth century grants to it, but which Rome denies to all men wherever it has the power. But when it expresses its opinion in a manner which seriously injures a man's or a woman's good name, and so interferes with their honest livelihood, its conduct falls under the law of libel, and should be treated accordingly.--Harper's Weekly.

Preparation for Christ's First Advent.

"Taking the inscription above the cross, written in three languages, Hebrew, Greek and Latin, as indicating the threefold nature of the preparation, remark (1) That from the Hebrew have come the Scriptures which furnish a text-book for Christianity, and the synagogues where this book could be expounded unto the people. (2) From the Greek came that wonderful language so admirably fitted as a vehicle for all shades of thought; a language which was first perfected, then diffused, then brought into contact with religious thought at Alexandria. (3) From the Roman came the political unity which brought different parts of the world into active and immediate communication with each other and opened it by beautiful roads to the access of the Christian preacher.

A supercilious attention to minute formalities is a certain indication of a little mind conscious of the want of innate dignity.

The thousandth volume of Baron Tanchini's edition was the New Testament collected by Tischendorf, who himself discovered the Sinaitic manuscripts. This work was, however, the authorized English version, with various readings. Tanchendorf made a Greek text, collated from the three authoritative manuscripts, and a translation of this (from the eighth German edition, Mendelssohn, Leipzig, 1873), has now been made by an English-German scholar, Samuel Davidson, D. D., LL. D. This important book is very valuable to Biblical students, especially with the introductory essay on the criticism, translation and interpretation of the book.

Humor.

Mr. Curd Astonishes his Friends.

Sterling Curd is a thrifty negro living near Bristol, Ky. He and his wife wanted to give a fine supper to a few select friends, and bent their talents to doing a nice thing. Curd's wife suggested to Curd that it would be correct to have a large, tall candle for the centre of the table to illuminate the viands and the happy faces round the festive board. Curd thought so too, and went to town to make the purchase. He stated to the storekeeper that he was going to have a frolic and wanted a big candle for an illumination. The storekeeper put up for him the biggest one he had, and Curd carried it home.

Mrs. Curd, upon inspecting the article said it was not the right thing. She wanted a candle. Curd said it was right, the very latest style of illuminating candles, and Mrs. Curd gave it up.

The candle was fixed in the centre of the table, and when the guests were seated and the evening meal had fairly commenced, Curd slyly applied a match to his boss candle to astonish his guests with an illumination. It was a grand success, and immediately commenced spluttering and spouting and vomiting balls of fire. The company stayed not upon the order of going, but went at once. Curd tried to blow it out, and then to stop the volcanic eruption with his hand and got damaged. A hissing, blazing ball flew on his best bed and set it on fire.

At length the combustion simmered down and the illumination was at an end, and the bed was put out. The feast was over, for the black looks of Curd's guests, as they returned to get their hats and things, plainly showed they thought it had been done on purpose. They went sullenly away, and refused to be comforted. Curd's wife, sulking among the ashes of her once happy home, said: "I told you so." Her new counterpart was ruined, and best bed a wreck. The next day Curd went to town with his mind full of questions for that storekeeper, and he had visions of a suit for damages. The storekeeper explained that he gathered from Curd's manner of asking for the article that he wanted that kind of an illumination which is produced by a Roman candle, and accordingly sold him one. Curd was thoroughly illuminated and enlightened. He knows better now, and the next time he makes a feast he will try to get along with plain tallow dips, but it is not likely he will ever be able to recover his friends.

His Honor and the Boy.

"This boy's been breakin' winders," announced Bijah as he handed out a small lad whose nose had enough dirt on it to start a corn-field, and whose bare legs could be seen in half a dozen places through sad rents in his trousers.

"That's an awful charge, bub," remarked the Court, putting on a severe look.

"I never went to do it," replied the boy, a sob in his throat.

"But the deed was done, and it is my duty to inflict the punishment--such punishment as will be a solemn warning to all boys within two hundred miles of Detroit."

"I didn't mean to, you bet I didn't!" sobbed the boy: "I went to throw like that--and it slipped like that--and boo-hoo-hoo the window!"

"What an awful thing it is to see one so young charged with such a crime," continued the Court after a long pause. "And yet I hardly want to sentence you to the gallows."

"Oh! mister!" wailed the young prisoner, drawing up his bare foot and rubbing his other leg with it, "lemme off this time--this one time--never throw another stan--never sass any body--never--oh! lemme off!"

"I might possibly do it," mused His Honor, "but if I do I shall carry your name in my wallet, and the very first time I hear of your cutting up I shall send eight policemen to capture you. Be careful, my son--be very circumspect in all your future actions, for you are resting in the shadow of the gallows, as it were."

"I will--I will--I won't even throw at a goat no more!" exclaimed the lad, and Bijah let him out of the side door.--Detroit Free Press.

A Literal Turn of Mind.

Human thoughts have come from much use to run in certain grooves or ruts and to express themselves in figurative meanings; but there are some people who persistently refuse to take these meanings figuratively, but literally, and so in their answers say the most unexpected things. They are amusing without knowing it. Let us give a few instances of this from persons with "a literal turn of mind."

A lady who delighted in analyzing feelings and emotions met a poor sailor or who had suffered shipwreck, and asked him, compassionately, "How did you feel, my dear man, when the cold waves broke over you?" He replied, simply and truly, "Well, ma'am,

very wet."

A Sunday school teacher, once asked her class: "What did the Israelites do after crossing the Red Sea?" No one seemed prepared; but at last a little girl said, "Don't know, ma'am, guess they dried themselves."

A boy who had not been sufficiently instructed in regard to a future state, was asked by his Sunday school teacher: "Do you know where wicked little boys go who play marbles on Sunday afternoon?" He replied, promptly, "Some 'em goes to the Common, and some on 'em goes down to the river."

A pedagogue was trying to explain the meaning of the word *comprehension*. "Why, boys, what is this all over my face and hands?" "Freckles, sir," shouted the smallest lad.

When used mischievously, this literal turn becomes the property of wit instead of blunders. An ascetic middle-aged lady accosted a strange boy with "Boy, I want to go to Dover street." "Well, why don't you go there, then?"

This sort of wit is sometimes developed very early. "Did you ever see an elephant's skin?" said a teacher to an infant class. "I have," shouted a six-year-old from the foot of the class. "Where?" "On the elephant," said the little rogue.

Again it takes the form of punning. A soldier, with collar and bosom badly begrimed, was asked angrily by his captain, "Patrick O'Flynn, how long do you wear a shirt?" "Twenty-eight inches" was the quick reply.

It is said to excite an agreeable surprise. Here is wit not so agreeable, but still wit, and doubtless a surprise to the victim. Passing through Chatham street a countryman was clamorously besegged by a shopkeeper. "Have you any fine shirts?" he asked at last. "Splendid assortment, sir. Step in, sir. Every price and style. Cheapest in the market, sir."

"Are they clean?" "To be sure. Step in, sir." "Then you had better put one on, for you need it."

Speaking of disagreeable surprises makes us think of the literal little girl who was told by her prudent mamma that a Mr. Jenkins was to dine with them, and that she must be sure not to make any remarks about his nose. The unfortunate gentleman had lost that very important feature, and at dinner the child stared at him in a puzzled way, and at last said in a loud tone to her mother, "Why, mamma, I don't see why you told me not to say anything about Mr. Jenkins' nose, for he hasn't got any."

Christian Register.

Even the babies protest against their mothers having the right to vote. Lucy Stone, while delivering a public lecture in Providence recently, asked: "Shall women leave their children at home and neglect them while they go to vote?" An infant which had been sleeping peacefully, awoke at this precise point, and ejaculated a lusty "No-o-o!"

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