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Passing Away; or, Four Brief Stages in Human Life.

W. WILKES.

The golden age of youth is almost gone. When manhood's hoarsest voice is heard near twenty-one. And womanhood, near eighteen, speedily slips. Of girlish days, nor thinks what eases the future brings. These gilded hours of beauty, sport and glee. Passing like dancing bubbles on a placid sea. Or like the zephyr of a summer's day. Bewildering the young with promises they never can pay. And now, these flashing phantasms all are gone. Mashed anemone, and human life space gone. And womanhood, mid fixed realities. Steps forth to try her vast, unmeasured future. Next, comes the silver age of married life. Which tracks the golden age, and brings more strife. More care, more disappointments and more sighs. When each, no more on parents, but on self relies. Now mark! how full, fond's moments fly away. And press us onward to a future, darker day. From youth and manhood forth to middle age. The brazen age of man, on life's trail, tottering stage. Here, less regard from others is our lot. And far less good to others can we now impart. We take no pleasure now in youthful ways. No cheering hopes light up our few remaining days. We draw a breath, and pass a mournful span. And now old age is come,—the iron age of man.—When muscles, joints, and head, and heart, and will. Remain the same, though pined with motive and with skill. Man's closing period now is almost gone; The old man hangs his weary head and heavies groans. And, lonely lying in his cottage bed, Gages out his breath, and, lo, the aged man is dead!

Communications.

Wayside Notes, and a Few Outside Ones Thrown In.

Saturday night July 1st.—Here is my old friend (D.B.) Averett, to take me in his buggy to Trussville. All bright and cheerful on this point.—Who's that at the gate? Here's a postal card for Mr. A. to be in Talladega Monday morning. There now! Go by myself at last. Sunday morning, in saddle, disappointed, sad feelings besides, I make for Childersburg, nearly in sight, met a little cloud about big enough to give me a thorough wetting, raining but a short distance around, stop in at Bro. D. B. Odens, wait till they all come from church, talk with Bro. Henderson and others a couple of hours, and leave for Harpersville across Coosa river, reached Bro. "Jabs" Fluker's where I spent a pleasant night as in times gone by. Here I met, for the first time in some years, my dear sister Prestidge, widowed companion of my former and true friend, Dr. J. E. Prestidge, late of Selma. Here, too, I had the pleasure of shaking hands with "Johnny" Prestidge, who is now a grown young man, a good preacher and teacher. Before Johnny was born his pa gave me the first pair of fine boots I ever wore, at Ocmulgee church in four miles of Sumnerfield, where I was spending my first Christmas vacation as a "theolog" of Howard College, aiding Bro. A. G. McCraw in a glorious revival.

But, to get back from my outside notes, I must now, Monday morning, start on across these dreary mountains, north of Harpersville, to reach Trussville to-night, thirty-five miles—having come twenty. As "Bill Arp" said before the "Delegation Committee," when they asked him how old he was, he answered, "I don't know; if you count in the four years of the war, I am this, but if you leave them out, I am that, and I don't think the four years of the war ought to be counted in a man's age at all," so it appears to me that these regions over here, in one view of the subject ought not to be counted in creation at all, only that the Lord did actually make them. The remaining wolves however, and the numbers of deer through here, in another view of the question, might say this is the best part of creation.—Pshaw! If those ponies that Renfro, and the Crampsons, and Cleveland make such a "no do" over, had been here, they just could not have kept along with *Tobias*.

Well, at last, 12 o'clock, I am over to Cahaba valley, out of Coosa valley. Late in the evening, in a mile of my destination, another little cloud shows down on me. I was not a little pleased just to see this rain. Bro. James Truss, and his wife, and a little daughter, were here, and I had some thirty miles to an

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joy their old home and the occasion. A young man directed me out a mile and upwards to Bro. Franklin's, where I spent the time pleasantly till 10 o'clock next day—Tuesday. Bro. Waldrop lives ten miles away, and I did not see him until I was about going into the pulpit.

Seeing a thousand people or more on the ground, I felt it to be unfortunate to be confined to the house, which, though neat and spacious, could hardly comfortably seat the females. Bro. Waldrop in the pulpit, intimating his notion not to take up a collection when the sermon should have been ended, asked me what I thought of it. To this I could only reply, facetiously, it would look like drumming the women, as things were arranged, and letting the men slip. But really I felt all the time like it would have been my preference to face the crowd in the grove, with just a piece of plank fixed up before me, big enough to hold twenty-six leaves of foolscap paper. The brethren, though, were afraid a shower might break us up out doors.

From the time the text, Micah 4:1, and theme, Our American Vine and Fig Tree of Religious Liberty, were announced for an hour and three-quarters, perfect order and attention were preserved in the packed house, which was also true, Maj. Truss informed me, with the whole crowd around the house. Such politeness and respectfulness are worthy of all praise.

Absolute duty demanding my leave for home as soon as dinner was ended,—and a better repast or more beautiful, is rarely seen,—I was obliged to decline remaining to make a Sabbath-school talk, which the brethren desired should be done. The religious exercises thus closed. Col. Jolly from Birmingham, was occupying the time, when I left, before the Academy, on some of the political issues of the day.

In company with Bro. Jas. Truss, eighteen miles brought me, Tuesday evening to the home of our venerable brother, Rev. Henry Inzer, former of Judge Inzer, of Ashville, and father-in-law to Judge Henderson, of Talladega. Thus I changed the route back to get company and a staying place. Reaching home Wednesday evening at 3 o'clock, I found that my third daughter, should she live to see half past 2 o'clock on July 4, 1876, would be precisely one hundred years old.

I start next Friday to meet the claim on my services at the third district meeting of Central association, in ten miles of Wetumpka, with the Lebanon church—leaving my regular meeting here at a labor with no preacher. These extra labors are arduous, and of course like all gratuitous services, thankless; but the cause is urgent. Failure, or partial success, would becloud the glory that full success would spread abroad among our churches in Alabama.

W. WILKES. P. S. May be you'd better put this over among the editorials, and let Bro. "R." rest; for I guess he's tired.

Temperance—No. 4.

THE WILL OF GOD.

I assert and propose to prove by the Bible, that God's will requires every rational man and woman to be connected with some total abstinence organization, (if they can without great inconvenience), based upon the following or similar restrictions, viz: No member shall make, buy, sell, use, furnish or "cause to be furnished" to others, as a beverage, any intoxicating drinks, and every member shall discontinue the manufacture, sale and use thereof in all proper way. I make this assertion because this is the only way known to man, to abolish the world's greatest evils, and because in this way the great work can be done. See Temperance, No. 2, in ALABAMA BAPTIST, June sth.

Evil and Good.

All who do anything forbidden in these restrictions or fail to do what they require, are contributors to what is called the whiskey evil, and are members of what is called the whiskey army.

All who comply with the requisitions of these restrictions are contributors to the temperance good, and are in what is called the temperance army.

The Fight.

That army is fighting against God, religion, morality, peace and order. This army is fighting in favor of God, religion, morality, peace and order.

In that, is the place for the misanthrope. In this is the place for the philanthropist.

may, I am apt talking about the evils that grew out of such drinks as were then made and used, but such as we now have, these poisons that are now destroying sixty thousand human lives annually in this country, beside all the other untold and untellable evils produced by their use. It is a well known fact that the only certain way not to be a drunkard now, is to abstain totally from all intoxicating drinks. It is also a well known fact that to use intoxicating drinks as a beverage, is to sanction the great whiskey evils and give it encouragement. To plead Bible teaching now as an excuse for whiskey drinking is solemn mockery.

Testimony. Look at the two armies. In the whiskey army is evil incomprehensibly great. See statistics in Temperance, No. 3, in ALABAMA BAPTIST. In the temperance army is good equally great. See close of Temperance, No. 2, in ALABAMA BAPTIST, June sth.

Now let us see in which army God's will would place us. "The Lord shall reward the doer of evil according to his wickedness." 2 Sam. iii:25. "Ye that love the Lord, hate evil." Ps. xviii:10. Christian abstainer from and opposer of evil, thou art the man. "A good man out of the good treasure of his heart, bringeth forth that which is good, and an evil man out of the evil treasure of his heart, brudgeth forth that which is evil." Luke vi:45. Good man, the whiskey army is not the place for you.

"For every one that doeth evil hath teth the light." John iii:20. This accounts for screens in groshops.

"Marvel not, &c.; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v:28, 29. Take care, whiskey drinker.

"Tribulation and anguish upon every soul of man that doeth evil." Rom. ii:9. "Abstain from all appearance of evil." 1 Thes. v. 22. "Depart from evil and do good" Ps. xxxiv. 14. You can obey this part of God's will in at least one important respect by getting out of the whiskey army into the temperance army. Think of the vast amount of suffering that you can assist in removing and preventing, and then listen to another voice from heaven. viz: "As we therefore have opportunity let us do good unto all men." Gal. v. 19. You have a fine opportunity with the

I. O. G. T's.

Here you can dry the tears of many a drunkard's weeping wife, and prevent a great amount of other suffering. "See that none render evil for evil, unto any man, but overcome evil with good." 1 Thes. v. 15. Overcome the whiskey evil, with the temperance good. "Be not overcome of evil, but overcome evil with good." Rom. xii:21. If you would not be overcome of the whiskey evil, come out of the whiskey army. If you would overcome the whiskey evil, come into the temperance army.

Strong Expressions

of God's will. "Abhor that which is evil, cleave to that which is good." Rom. xii:21. Vile as hatred is when improperly applied, it is a virtue when it hurls its artillery at the Tyrant—Alcohol. Here God's will is as clear as the noonday sun; to comply with it you must positively "abhor" that out of which grows the world's greatest curse, and this curse does positively grow out of the manufacture, sale and use, of intoxicating drinks. When you hate and abstain, you have gone.

Half Way.

The will of God as above expressed requires you positively to cleave to that which is good. That which can and if it has all the aid that it has a right to claim, certainly will abolish the abhorred whiskey evil, is positively good, and that is the institution of the I. O. G. T's, or a similar co-operative organization. To cleave to it, you must be associated with it.

Important Questions.

Have temperance organizations done good, are they doing good, can they do good? There can be but one answer to these questions. A negative answer could only be prompted by a disturbed imagination. If we can secure the aid of all who answer Yes, the tyrant alcohol will soon tumble from his bloody throne. One more positive proof of

God's Will.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Jas. iv:17. You know how to do the good, and your humble writer can see but one way for you to be relieved of the sin, that is to come into the temperance army, and fight the whiskey evil.

I said I would show you what was God's will upon this subject. I have done it, and now leave you, hoping and praying that you may cheerfully

sacrifice any enjoyment that conflicts with that will.

Christian reader, consistency is a jewel. Come and help us. Philanthropist, with us is your appropriate place. Here benevolence has a large field for humane operations.

P. ARMSTRONG. Camden, Ala.

Clarke County.

Dear Baptist: I have often thought that I would say something to you about our section of country. You have been very inconvenient here to a post office. But now we have one near us with our excellent sister Metta as Post Mistress. We hope now to be able to send you several subscribers for our ALA. BAPT. this fall. Money is too scarce now with us, but if we can succeed in getting them to start, I think they will be like Bate's hook pups after the deer, it took a heap of coaxing to start them after the deer and still more to stop them.

Sandy school.

We have two Sunday-schools in our neighborhood; one at Salem, the other at our worthy brother Marion Bradford's residence.

Centennial.

I have been talking centennial to my churches. Had a good many Methodists to hear it. The Methodists at one place took it finely; but at another place they were like a Methodist minister's congregation where I was present on one occasion. He said to me if there was no more on the congregation when he got through, he wanted me to close for him. There was a move, but nearly all had left him on account of his roughness. Yet I was not harsh with those who left my congregation. Our Methodists here have two classes like every thing else. One is a gentee, the other a prejudiced. The gentee class can't help but love principle and the truth. The other class have no particular principle as a guide, jumping from music to music, and I tell them they will miss the music some of these times and stick in the mud, and down or stiff to death.

Fraternally yours, W. H. DEWITT. Nettieboro, Clarke Co. Ala., June 20, 1876.

Bethel Association.

PRECAUTION X. Y. Z.

Judge, dear Baptist Readers.

"Opposed to Missionaries." Last Sabbath, at our regular church meeting, a large crowd being in attendance, mostly young men of Baptist descent, Sister McClellan's appeal was placed before them and they were earnestly entreated to respond. Three dollars and sixty five cents was the response; two ladies contributed one dollar each, leaving one dollar and sixty five cents for the whole assembly. The matter is in sister R's hands and she has too much "Esp. rit du corps" to send so small a sum. May her arguments have power to enlist you all as missionary supporters. All those members who were present, heard their duty and made no arrangement to perform it. I think they were "sleepers" and yet their "pence" were not "vacant." Money is scarce at this season; yet if one could give good security, one might borrow enough of our brethren to go to the Centennial.

Opposed to paying Preachers.

So our pastor's salary was all paid in January! He chooses a queer pastime: viz. ploughing and hoeing these long hot days in June, and persists in it, unless on his round of appointments. You call him amiler! Wonder if any his friends ever before classed him here? He may get every dollar of his salary, and yet not be paid.

Baptists not blessed with many children.

Granted, X. Y. Z., are they not themselves, all but the "brave few," babes in Christ Jesus. The Sabbath school is the place for all of them. How many in ascending the Christian ladder have halted on the Faith Road? Some have gone on to virtue or courage, as brother Bailey taught us; fewer to knowledge; still fewer to temperance; has Bro. B. a companion on the Patience Road? Yet must we climb past Godliness and Brotherly Kindness to Charity crowning and overtopping all, would we attain the same of Christian Excellence? Come to Sunday school, brothers and sisters. Brother Betts, our new Superintendent, is sincere, zealous, unquestionably in earnest, given to asking questions. May he have power to infuse a spirit of inquiry among our members; then shall a new era dawn upon us Choctaw-Corner.

Rick Brothers.

Why do you board your money? Untold millions cannot purchase the

faithful sinner of a hope to fight the Valley and Shadow of Death, or bridge the narrow stream that divides the unknown land from ours. Of this you are perfectly satisfied. One brother may say, "For my child's sake, look around you at the moral depravity are they not dopes of shame? How many are benefited by the will and care of these years? One brother says, "For a rainy day." Had I a hundred ever passed two hundred dollars would buy an Ark large enough for your family, though I should have a terrible fate for withholding much less. I suspect. Next time we are promised a fire, only to see greenbacks shrink at its dread approach? Nay, gold and silver. Have you, brothers, presented yourselves as "living sacrifices," or have you reserved time and money? How much have you given? How much ought you to expect?

Credit. Why must New Hope church get a ceiling, glass windows and a stove, on a credit, when we have rich brothers, whose barns and store houses have been filled for these many years. A right old baby is New Hope Church, much to old to renew. "Faithful are the wounds of a friend." Such I hope may prove the unpleasant facts I have written concerning you, dear brothers and sisters. When you as soldiers of Christ, arise, I shall gladly pen the news. The majority rules. At next Conference see what the majority are doing towards increasing that light which is to usher in the Millennial peace!

Allen! X. Y. Z. R. L.

Notices.

MINISTERS AND DEACONS' MEETING—DISTRICT MEETING—A CHANGE.

The Ministers and Deacons' Meeting of Carey and Boiling Springs Association, will convene with the Lincolnville Church on Friday, before the fifth Sabbath in July. The brethren generally are requested to turn out, as well as the Ministers and Deacons, as we expect some able written essays as well as interesting discussions, on such subjects as "The Attonement," "Covetousness," "Church Members' Duty toward their Pastor," "Faith alone sufficient to salvation," "Baptism," &c., &c.

The fourth District of the Carey Association will hold its annual meeting with the Church at Tineville, commencing Friday before the first Sabbath in August. Brethren W. U. Almon, J. E. Upchurch, M. W. Whaley and J. A. Nelson as Delegates, as well as many other brethren are expected to attend.

Brethren will notice that we meet as above stated, instead of Saturday as printed in our minutes. Would also state in this connection, that this church, under the pastorate of Rev. John A. Scott, of Davisville, Ala., purpose having series Days Meetings at this same time. Therefore, brethren, let us come up praying that the comforter may be abundantly known and felt in His "Reproofs," "Convictions" and "Healings" of both the godly and the ungodly, that the church may rejoice and be exceeding glad that the Lord Jesus died and ascended to the father—that sinners may be made to repent, turn and accept the mercies of a Savior and Father with sincere hearts. The introductory sermon is expected of the writer. We ask your prayers that he may be embued with the wisdom and spirit of God.

J. B. JENKINS, JR. Blake's Ferry, Ala., July 12, 1876.

Types of Christian Character.

No. VIII.

Domineering Christians.

We do not mean by this class, those who take the lead in good works and the business of the church, but those that want to "Lord it over God's heritage;" those who must have their own way or pull down the churches. If one of this class takes a notion to have a certain minister for pastor, though all the church think it best to call a different man, he will battle to the last, and make such ado that the choice of the church has to decline the call. If he takes a notion that a certain member should be excluded, though all the church think different, he will make things so warm that he or she charged must be excluded, and as he is a man of influence and means, the church turns out the wrong man. The church must succumb to every whim of his, or lose him, which they don't realize that they could well do; though, in truth, they could.—He feels that he is infallible, much more so, at least, than Pope Pius the IX, and of course it is but right that the church should have no voice but his, and no opinion but his, and no doctrine but his.

Being all quite ignorant, as he is, the head of the church, he takes up

der his jurisdiction the man of God called to preach the whole truth, as is in the Bible and not as it exists in the muddy brain of this infallible little Pope, and proscribes him to certain subjects by informing him what he should not preach lest he lose his position.

He knows, of course, just what ought to be preached, and just how it ought to be preached; and if the pastor advances an idea which he proves by a dozen passages of Scripture, and which does not exactly harmonize with the Pope's theology, he threatens him so heavily that he ever afterwards sits at the feet of Gamaliel; and instead of consulting the Holy Spirit and the condition of his flock as to what to preach, he consults the Boss. Thus the man reaches his highest ambition—he is church and pastor.

Sometimes two of his class get into the same church, and the bulls of Babelian lock horns, and demolish the church, leaving not one stone upon another. W. S. ROOKS.

Kind Words and the Baptist.

Now, that the continued existence of Kind Words is assured, I beg all the southern Baptists to aid in extending its circulation, and by sending me interesting articles, help increase its usefulness. The paper is yours, brethren, write for it, and work for it. It tries to benefit your children to add to the prosperity of your Board.

Our printers have agreed to increase their royalty, if you will work for the paper and increase its circulation. That circulation is now nearly 50,000. As soon as it reaches 64,000 they will add \$10, to the royalty for each thousand of increase in the circulation. Let all help our Home Board, then, by working for Kind Words.

The confirmation of the contract for printing the paper during the next five years has already had a favorable influence on the circulation of the paper.

Respectfully, S. Boykin.

Eufaula Notes.

The male school under control of Bro. R. D. S. Bell, has just had its examination, and made as usual a very satisfactory exhibit of what the boys have learned under their excellent teacher, and several of the young men ought to be at old Howard.—During the exercises there was one thing on which all present were satisfied, and that was, that it was hot, and the good sense of the Professor showed itself in making the exercises as brief as possible.

Well, the grand centennial 4th of July has come and gone; our people gave way to the county celebration at Clayton, the county site, and hence no demonstration at home; but one of the colored Sunday-schools made a grand turn out, about one thousand were in line. The girls in white dresses, and the requisite number carrying each a banner, on which was the name of each State in the Union; the boys, all in white pants and black coats, and all of them as well as the girls, carrying a small U. S. flag.—The procession was headed by a brass band, and after marching through the principal streets, through the sweltering heat, proceeded to a beautiful grove south of the city, and passed the balance of the day in speech making and amusements.

The whole affair was quite creditable to our colored fellow-citizens, and we takes pleasure in noticing them, as for the last few months, they have all conducted themselves with becoming propriety, and we have no doubt they always will, if not tampered with by mean men. They are fast learning that their old masters, after all, are their best friends, and that those who come from abroad professing so much sympathy for them, are only "wolves in sheep clothing."

Hoping my next may be more interesting, and in the mean time, to have met many of the brethren at the Convention. J. A. B. BESSON. Eufaula, July 5, 1876.

"An Original Story."

In a communication addressed to "children," under the above heading, and appearing in the ALABAMA BAPTIST of June the 29th, Bro. G. W. McQueen asks, "What made Lulah a sinner against God?" He answers the question himself, thus: "Why, she inherited it from her first parents, Adam and Eve, had not accepted God's salvation through his Son."

Now, I presume Bro. McQueen means that she inherited a sinful nature; and Adam's transgression was the law, and Adam's transgression was not, by any means, the transgression of the only. But, as a reason that she had "inherited it" from her first parents, he adds, "Adam and Eve had not accepted God's salvation

through his Son." This teaches that if Adam and Eve had accepted God's salvation through his Son, no one would have inherited a sinful nature; that is, the children of believers do not inherit a sinful nature, but the children of unbelievers do. From what book did Bro. McQueen get this peculiar doctrine? How, too, did he ascertain that "Adam and Eve had not accepted God's salvation through his son," long before any of their children had been conceived?

Again, he says to these children: "You are little sinners against God and unless you exercise repentance towards God and faith in the Lord Jesus Christ, you will be lost the last one of you." Instead of limiting this assertion to children that had become accountable, he by adding the words the last one of you seems to include, designedly, in the number that would be lost without repentance and faith, every one that the term child or children would embrace. If so, it is very strange that a Baptist should be propagation such doctrine.

J. D. GARRARD. Pine Level, Ala., July 4, 1876.

Deacon Lee's Opinion.

We know not where "Deacon Lee" lived, says the Golden Rule, nor whether he ever lived at all; but his "Opinion" as expressed in the subjoined sketch, sent to us by mail, ought to be read and pondered in every parish in the land. Deacon Lee, who was kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church-member, who was laboring to create uneasiness in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no revival for two or three years past. "Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

"The deacon was not ready to give his opinion; and, after a little thought, frankly answered, "No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

"A twinkle was seen in the eye of the deacon, and taking courage, he asked:

"Do you think his sermon on the day waited upon by a restless, ambitious, worldly church-member, shall never see me so regardless of his memory as to take any thing from that which he caused it. He has left us all with his covenant God, and He will care for us."

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept Christ stood before my dream, saying, 'Touch not mine anointed, and do my prophets no harm.' These words followed me till I truly realized the extent in which Christ holds those men who had given up all for His sake, and I vowed to love them ever more for his sake, even if they are not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very extraordinary man. My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to but assunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in a scheme, that brought you here; and moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who care not for God's sake, and I vowed to love them ever more for his sake, even if they are not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very extraordinary man. My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to but assunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in a scheme, that brought you here; and moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who care not for God's sake, and I vowed to love them ever more for his sake, even if they are not perfect. 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Alabama Baptist.

E. T. WINKLER, EDITOR. J. D. RENNIE, J. SHACKLEFORD, D. O. LYON, ASSISTANTS.

MARION, ALA. Thursday, July 20th, 1876. Probabilities Favoring Infant Baptism.

Of these, four are mentioned by Mason. These are the blessing of children by Christ, the covenant of circumcision, the family baptisms, the endeavors of the Jews to enforce circumcision upon the Gentiles at Antioch. All these circumstances are supposed to favor infant baptism.

Interesting Discoveries.

Interesting discoveries have been reported by the British Palestine Exploring Party,--the cave of Adullam to which David fled for refuge from the persecutions of Saul, and Bethabara which marks the ford of Jordan where our Lord was baptized.

Secret of an Author's Life.

Few intelligent students in our colleges are ignorant of that excellent manual of advice, entitled Todd's Student's Manual. Few intelligent Sunday-school pupils are unfamiliar with the wise and pleasant books that bear the same honored name.

Have I not done right? I charge you then, my dear children, that if you live, and as you live, never fail to be kind, affectionate and grateful to your mother.

The Future of Infants.

There are some reasons, more fanciful and ingenious than careful about the facts who persistently charge the Baptists with the tenet of infant damnation. It ought to be a sufficient reply to this libel, that Baptists have ever cherished and avowed the conviction that those who die in infancy are saved by the mercy of God.

Virginia Educational Association.

From the Richmond Dispatch we derive an interesting account of the recent session of the Virginia Educational Association. The papers which have most interested us were presented by Baptist delegates, Prof. Harris of Richmond College, and Dr. J. Wm. Jones, Secretary of the Southern Historical Society.

The Seminary.

Dr. Boyce addressed the Convention at Montgomery on the subject of the Seminary endowment. He stated as follows: To move the Seminary to Louisville, it is necessary to raise an endowment of \$500,000; \$300,000 from Kentucky and \$200,000 from the other Southern States.

Richmond has persisted in using contrary to the regulations of the State Board and the law of the Commonwealth, and urged its utter unfitness to be used in our schools.

National Centennial.

The religious aspects of the National Centennial are well worthy of consideration. While the patriotic sentiment is excited by the great demonstration, at Philadelphia, it is impossible to overlook the influence which Christianity has exerted upon the formation and prosperity of these United States.

Field Notes.

The convention last week was the largest held since the war, there being not less than 150 delegates present. Dr. W. C. Cleveland has accepted the call to the Baptist church at Selma. Dr. D. W. Gwin's address is now 90 Ivy street, Atlanta, Ga. Correspondents will please remember. Dr. Boardman Hawthorne has signed his acceptance of the call to the first Baptist church of Montgomery.

Remaining Officers.

1st. Vice President M. T. Sumner. 2nd. Vice President J. D. Rennie. Directors: E. T. Winkler, J. W. Lovelace, John Moore, W. W. Wilkerson, J. T. Murfee, J. F. Bailey, Porter King, John H. Lee, G. B. Yalden, W. H. Fiquet, C. C. Huckleback, F. H. Hawks.

That "Original Story."

Since Dr. Garrard's article on the outside, was published, we have seen Bro. McQueen. The first point made against Bro. M. is, that he teaches that Adam and Eve did not accept God's salvation. He did not mean to say this; and the clause, "Adam and Eve," being appositive, will not allow of this meaning.

Report of the Baptist State Convention.

This body met with the First Baptist church of Montgomery, on last Thursday, at 10 1/2 a. m. The officers of the last convention were in their places. President Haralson called the convention to order, and after devotional exercises, led by Rev. B. W. Whilden, late missionary to China, the names of delegates were enrolled, and the convention proceeded to organization by the election of the following officers:

MORNING SESSION.

After devotional exercises, conducted by Bro. B. F. Riley, the order proceeded with the regular order of business. Report on Foreign Missions. The report states that Baptists, though great in numbers, are weak in Missions. There are only a few real Missionary Baptists.

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Religious Liberty.

It is and has ever been the great principle underlying all their efforts. They have been so little known, because they have suffered not only persecution, but the fatal power of words.

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Report of Committee on Sabbath Schools.

Bro. W. B. Crumpton read this report, that it might be discussed in connection with the report of the State Mission Board. This report calls attention to the fact that the old idea that the Sabbath-school is intended for the children alone is now being exploded.

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Report of the Alabama Baptist.

The Committee of Seven, to whom was referred the report of the managers of the ALABAMA BAPTIST, presented the following report: The Committee, to whom was referred the report of the Board of Directors in regard to the management of the ALABAMA BAPTIST, beg leave to report the financial condition of the paper as perfectly satisfactory.

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agency. The paper with us is fully endorsed. Bro. S. Henderson: "We have a paper of which none of us are ashamed. If you would get the best work from a man give him such to do—Load him down."

Bro. Manly: "It is best that the load our brethren have been carrying be shifted, in part at least, to the shoulders of other brethren. Let all pray for the paper, write for it, subscribe for it, and get others to subscribe for it and read it."

Bro. Winkler: "The establishment of the paper was brought up at Tuscaloosa. It met many discouragements there in various forms. We resolved then and there that Alabama should have a paper in spite of discouragement and rivalry, however severe. Brethren do not fully appreciate the amount of labor required to publish a paper. Thus far the enterprise has succeeded. It has lived and will continue to live. It has met the wants and demands of Alabama Baptists. It paved the way for our State Missions. Bro. Bailey has been enabled through it to communicate with the churches. It has prepared the way for the grand centennial work. It is doubtful whether this paper should ever become private property. It belongs, as it is, to the Baptists of Alabama. It becomes us to extend its circulation. Let the brethren labor to carry it to the homes of our people. Let them resolve that our paper, which has passed through the darkest days of its history, shall live and not die."

Report of Committee on Home Mission Board. If we would have the Southern Baptist Convention continue to live, we must support the Home Mission Board. The perishing of our own country are dependent upon us for the bread of life. Under the management of Bro. McIntosh, the corresponding Secretary, the board has been greatly relieved. We have high hopes of its future. Bro. McIntosh: "It is one of the strange providences of God that I appear before you in this capacity to-day. The work of this board had its beginning under the auspices of the Southern Baptist Convention. A spirit of earnestness characterized the history of its first work. During the thirty years of its existence, about \$1,000,000 have passed through the hands of this board. About 30,000 conversions have been reported. For 10 years the board maintained its labors to domestic missions work. At the meeting of the Southern Baptist Convention in Montgomery, at the close of 10 years, the work of Indian Missions was transferred to this board. With this additional work, came also additional liabilities. Contributions were rapidly made, and the indebtedness was cancelled, and the board went on in its work of Domestic and Indian Missions, prospering and to prosper."

At the close of the war the board had an empty treasury. The then Secretary lent his energies to the collection of funds to begin anew the work of missions. Kentucky contributed to it at this time funds sufficient to enable it to go forward. At the meeting of the Southern Baptist Convention in Mobile, another transfer was made with additional liabilities. This convention to do nothing else than endow Howard College. This would be an object worthy of their efforts.

Report of the Central Centennial Committee. The committee report that the centennial work has been faithfully prosecuted by Bro. Renfro. They are impressed with the importance of enlarging the general agency. They recommend that additional workers be appointed to work with the general agency. They also recommend that the donation record be urged and that every pastor bring this work before the members of his churches and try to induce them to contribute to it, it would be a work well worthy of their efforts. Bro. Apsey: "Howard College is a fact. She has sent out men whose voices will soon be heard, as they have already been heard, in the great battle of the world. It is your child, and the trustees are its guardians. We need boys, send them to us as boys, and we will return them as educated Christian gentlemen. When you rally round the college, elbow touching elbow."

Bro. Renfro: "There have been two hindrances in our endowment work. 1. The lack of co-operation on the part of most of the pastors.—2. The difficulty of organizing the work. This matter has, thus far, only been touched. A foundation has been laid for our endowment, if only prosecuted. The college has been advertised as it never was before. We have tried to reach the masses, and their sympathy has been enlisted for the college. Prejudices have been removed, and the people have been made to feel that the college is theirs. Influences have been set on foot which will continue to spread. The work must be prosecuted until the endowment is completed."

Bro. Manly: "We have made two mistakes: 1. We aroused the people and gave them nothing to do. 2. We asked for too little from each individual. The people received the impression that a dollar was all that was wanted. The work before us is to erect a memorial of our fathers, their times and immortal principles. The most permanent things of our day are those institutions by which truth has been handed down. Institutions of learning have outlived all other human institutions. If we will plant our colleges on a firm basis, they will live for generations to come. The history of Howard College is one that edifies it to the heart of every Alabama Baptist, and of every one who will live for generations to come. The College needs and deserves your help. Familiar as I am with the college of our land, I know of no place where so little has been applied to so accomplish so much. We need the college as much as the college needs us. We need it for the all this."

Afternoon Session. Bro. Joseph Shackelford was appointed to preach the introductory sermon at the next meeting, with Bro. W. E. Crampton alternate. The convention passed a resolution expressing thanks to members of the Montgomery church, and the citizens of Montgomery, for their kind hospitality to the different churches for the use of their houses of worship on the Sabbath, and to the different churches for accommodations extended to the delegates to the convention. Consideration of the report on the Mission was resumed. Bro. Apsey: "We are delighted to see the friends as one in the same. Missions in every direction are essentially the same."

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missions, but they are one. The missionary spirit is the spirit of Jesus. It is, too, the spirit of gratitude.—It is the spirit of gratitude should claim us to help our brother, working at home, as well as him who is working abroad. It is also the spirit of love—love, God from God to us, then from us to God. It is too the spirit of the gospel.

We owe, especially to the Board, our most earnest sympathies, our most faithful assistance and fervent prayers, as Alabamians. This is a trust committed to us by our brethren and our God, and we should show our appreciation of this high trust. In proportion as we make our State work a success, in the same proportion should this Board succeed among us. As Christians, borrowing our authority from Heaven, which is our home, let us look farther than State limits, even beyond the borders of our own country.

But how can we perform our work? The secret of success lies in some plan of systematic benevolence. Let us no longer in the spirit of destructive criticism, but in the spirit of earnest consecration, lay ourselves on the altar of our Savior, and follow the example of him who went about doing good.

Bro. Renfro: "We call this the centennial year, and we must realize the fact that there is an outlook as well as a retrospect. There is coming upon this Southern Sunday school, such a period of temporal prosperity as God has never given to any land. With the advantages which she offers, there must be gathered in our sunny land a population which will prove a power for good or for evil, of which we can form no adequate idea. In this formative period of our history is the time to spread the influence of Christianity. This is the time to sow. Now, when hearts are tender, and men are mourning, this is the day when we ought to bear to them the message of truth and preach to them the gospel of comfort and of peace. We should use an influence with those people whose rationality and principles are such as will enable them to aid us in spreading the gospel when converted. The days of sorrow and distress are the times when the cause of Christ has made most progress. God has brought us to the door of the grand golden opportunity of moulding the character of this people. The time has come when we should awake from our lethargy and consecrate self and all to the grand work of Christ, and to the masses of the people that they may unite with us in sending the gospel of salvation to the remotest bounds of earth."

Adjourned with prayer by Bro. Apsey. NIGHT SESSION. Report of Committee on Howard College. Howard College is in a better condition today by \$18,000 than it was five years ago. The committee suggest that the college be not bequeathed to any section or local community, but to the Baptists of all Alabama, and should receive their united support. The success of the college is a movement to the zeal, ability and fidelity of its faculty and directors. There were in attendance during the last session 112 students, 10 of whom were preparing for the ministry.

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training of our youth. Take this college as a trust committed to you, and give to its endowment. May this centennial year mark the beginning of an endowment which shall place Howard college beyond the possibility of disaster.

Bro. B. H. Crampton: "We have before a grand enterprise; it will take time to complete it. By united effort it can be done, God being our helper. The reports were then adopted. Then, after singing, and prayer by Bro. Fox, the Convention adjourned, to meet with the Gadsden church, on Thursday before the 3rd Sunday in July, 1877."

Alabama Baptist. S. S. Department. MARION, ALA. Thursday, July 20th, 1876. Third Quarter. Lesson V. July 30th, 1876. SOLOMON'S PRAYER. 1 Kings viii. 22-30.

Commit to memory vs. 27-30. PARALLEL PASSAGES.—Isa. lvi. 1; 2 Chron. 11. 8. SCRIPTURE READINGS.—With vs. 22, read Isa. i. 18; with vs. 23, read Ex. 33. 34; with vs. 24, read Ps. lxxxix. 7; with vs. 26, compare Luke i. 32, 33; with vs. 27, read Acts vii. 48, 49; with vs. 28, compare Neh. i. 6; with vs. 29, read Dan. vi. 10; with v. 30, read 2 Chron. xx. 2.

Golden Text.—ARISE, O LORD, INTO REST, THOU, AND THE ARK OF THY STRENGTH.—PS. cxxxli. 8. CONNECTION. A solemn assembly of the elders, heads of tribes, and chief of the fathers of the people, was convened at Jerusalem to place the ark of God with befitting solemnity in the temple. To lead to be brought by the ark (v. 2) out of the city of David (v. 1). It was the solemn dedication-day. Costly sacrifices were offered (v. 5). The ark was set in its place, and nothing untoward occurred (as in 2 Sam. vi. 6-8). "The cloud filled the house" (v. 10). There could be no doubt as to the presence and favor of the God of Israel. The king uttered some fitting words of dedication, and blessed the people, after the example of David (2 Sam. vi. 18). So a king is "the father of his people." Then came the prayer of dedication, of which we study a part.

The king was (v. 22) standing while blessing the people, kneeling with hands spread forth toward heaven while praying (see v. 54)—the original way of expressing desire and appeal to God (see 1 Tim. ii. 8).

1. The Lord Praised.—He expresses adoration (v. 23), a most essential part of prayer, and which is slipshodly censured, at times, by the ignorant, as "telling God what He knows already." If we are only to tell Him what He does not know, there is an end of praying. The supremacy of the one God is dwelt upon. Our hope is exactly His mission to witness to this against the "world's many" of heathenism. The nations had gods of the heaven, like Baal, Jupiter, Apollo, &c., and of the earth, like Neptune and the local demigods. The words do not refer to the persons in the godhead, but to the one Jehovah as against these false deities. There is also a record of His promise kept. Men rarely give thanks as earnestly as they ask. Solomon recalls the divine faithfulness. Our hope is exactly His mercy—covenant mercy. We sinners, can appeal only to mercy. God promises to show it in Christ, binds Himself by His own promise, and after the manner of men and to assure us, calls it His "covenant."

2. A promise Fulfilled. David had been promised that his son on this throne should build the temple. That had been made good (v. 24). What the mouth of the Lord does (Num. xxiii. 19). A promise fulfilled is an encouragement to believe, ask and expect more. So Solomon prays (v. 25) (a) that there might always be a son to sit on his throne, and (b) as a thing necessary thereto, that his generation should walk in God's way. Sense might say—If God has promised, why ask? Faith pleads because there is a promise. Inadequate as the gift, and poor as was the shrine, in the light of Divine greatness and glory, He is implored to accept it, and to hear the prayer in which it was now tendered to Him.

But further, it was to be a place of prayer (v. 29), a place in view of which prayer would be made continually. Did not the glory appear between the cherubim? Did not the blood of atonement flow there? Was not the high priest there the type of another? Did not God set up all this costly and varied service that men might see how He is to be approached? Was not this the meaning of all this—God is to be reached through priest, sacrifice, bloodshedding? Hence the devout Jew in any part of the world prayed towards Jerusalem. So we offer praises, prayers, services, with our eyes directed to the cross. It is as if we said—Lord, we can only be heard and blessed through Him who died for us.

Solomon assumes that the people would continue to pray, and asks that the Lord would hear (v. 30);—that they would have sin to confess;—that specimens are given in vs. 33, 44, 47; and be begs forgiveness. The same thing is true of us. Though we be children of God by His saving and adopting grace, we are yet unwashed sinners. Though we be pardoned sinners, and our unbelief is forgiven, though we believe Christ to be our Redeemer, and ask fatherly forgiveness.

3. Lessons.—We may learn from all this.

1. This is a must have been made for a long time.

2. What is royal pomp that made England what it is?

3. Even when I saw her I escaped detection.

4. Well, I may as well go as not.

5. Pa raised twenty bushels of potatoes last year.

6. The army fought with the saber generally.

7. Is Ben a resident of your village?

8. Sir, I gave an arm in that contest.

(1) That buildings can be connected with God's glory, made helps to his service, and filled with displays of his power (2 Chron. vi. 1-3).

(2) That there is no peculiar piety in having them poor, mean and unsightly, particularly if the worshippers live in nice houses (flag. i. 4).

(3) That the temple was typical, and our churches are not, is no degradation to the churches. Neither temple nor church can be worthy of him, but both should be the best the people have to give, that they be not unworthy of us.

(4) The temple is gone. A thick mass of ruin covers its foundations, but till the judgment day Christian churches shall be built and standing (Dan. ii. 44).

(5) There was but one temple; churches by millions shall yet stand the earth; "IN EVERY PLACE" (Mal. i. 11).

(6) But the building is nothing in comparison with the worshippers.—This temple became "a den of thieves" (Matt. xxi. 13). Spiritual worship is the desired sacrifice (John iv. 23, 24).

Suggestive Topics.—Who built the temple—who provided the means—how long the work lasted—how dedicated—Solomon's greatest day—his attitude—position—gradual—adoration—promise fulfilled—the reason and warrant of faith—the condition of God's promise—the prayer of God's people—why toward the temple—why "forgive"—the lesson to the Hebrews—our high priest—to whom we look—the lessons to us of this temple.—Selected.

Children's Department. "Can't Help It." That was what Bert always said, when any one blamed him for his careless ways. Susie came in one morning, "Oh, Bert!" she sobbed; "when you fed the rabbits you left the door unfastened, and they came out, and ran all over my garden, and they have ruined my best plants."

"Did they?" he said; "I'm real sorry, Sue; but I can't help it; I meant to shut the door, and I thought I did." But poor Susie started for school with a very tearful face.

"Bert" called his mother, after he had caught the rabbits; "there is a very stormy looking cloud in the south; you and Susie had better stay in this room; your lunch is in front of the pantry window." So Bert put it in a tin pail, and how nice it did look to see, biscuit and cold tangerine, and sponge cake, and two little apple turnovers.

"Here comes Bert, just in time to pitch for us," cried the ball-players as he neared the school house. He set the pail on the ground, and ran to his place.

"That is you better leave it on the fence," suggested one of the boys. "No; it's all right," but a hungry crowd came up behind them, and when the bell rung, nothing was left but the inside of the turnovers; for Bert had hurried away in the morning without waiting for the cover.

"Won't Sue be provoked, though," he said to himself; "but I can't help it. Maloney ought not to starve his dogs."

The rain came, and at night he went into the kitchen to change his muddy shoes. He kicked them off, and one flew across the room into a basket of clean clothes, just folded for ironing. Every article it touched would have to be washed over.

"Oh, dear, that's too bad, Bridget," he said; "but I can't help it; I never once thought of its flying so far."

"Can't help it!" muttered the indignant Bridget; "you mean that you don't help it."—S. E. E., in Congressionalist.

Answers to Puzzles, July 6. PARTS ABOUT ROLL. TULIP STOPS. New Puzzles. BURIED CITIES. 1. This ale must have been made for a long time.

2. What is royal pomp that made England what it is?

3. Even when I saw her I escaped detection.

4. Well, I may as well go as not.

5. Pa raised twenty bushels of potatoes last year.

6. The army fought with the saber generally.

7. Is Ben a resident of your village?

8. Sir, I gave an arm in that contest.

Fellowship. By W. E. Lloyd, Z. T. Weaver and others. Missions.—Should we give to the gospel as a privilege or duty? Z. D. Roby, Wm. A. Carroll and others.

Centennial.—Baptist principles—practices—progress, etc. By Dr. I. T. Tichenor, G. E. Brewer and others. Brethren from a distance desiring to attend, can find conveyance by notifying C. W. Bask, at Lonschopka, or Rev. W. E. Lloyd, at Auburn, Ala. Brethren from everywhere, are cordially invited to be present with us, and participate in the discussions. We hope all will come who can.

C. W. Bask, Ch'n Com. Ministerial Fund—Obj. No. 2. The funds will not be properly distributed—the class referred to in the stipulated interprise will not be the beneficiaries. The weight of this objection if true, is sufficient to overbalance all claims for the enterprise. To benefit only a certain class named is its sole object. If this class will not be in the practical workings, the recipients of the good, designed by the givers, the object is defeated, and no one of course would thus throw away his money.

But, is it true? The honest objector has, I suppose, what he considers, evidence sufficient upon which to make the objection. What it is, I do not know. I have only heard, that such an objection existed. Looking fairly at the matter, I can therefore, only consider such things as could under any reasonable circumstances, operate as evidence to support the truth of the objection. When the fund is once made up, there will be only two parties concerned directly, in the use of the money.

First, the Board, created by the Association to manage the funds; and secondly, the applicants for help. There is no way in which the objection can get support in the action of the Board only, in an equity investing the money or, in unfair dealings with the proceeds when once made. The first, or unsafe investment, lies in the lack of skill in the Board. Here there is no support to the objection, for all men make sorry, and frequent, destructive investments of their own money—a thing they would not willfully do. Greater success in the management of the money of others could not be expected, therefore.

Secondly, unfair dealing with the proceeds, simply involves the Christian integrity of the Board—that it would give out the money, either when it was not needed, or too much when it was needed. As to this, a majority of the Board who would act upon such principles, would hardly be affected alike towards any applicant for help; hence, the most if not all the force of the objection at this point is lost. As to the applicants for help, I would say that inasmuch as the action of one or more churches is involved, to make an application potent with the Board actually under its regulations, there is little room for much damage to be done, by wrong statements in an application to the Board; for it is hardly reasonable that one church would endanger its character upon an application for help; much less more than one.

Finally, if there is any force or weight left in the objection, it is dissipated in the fact, that the Board is subject to a change every year and the actions of the Board given to record in the annual minutes of the Association, where they can be known to all who want to know. I have been thus explicit in noticing this objection in order to clear it entirely away from every honest inquirer. It is for the benefit of this class of objectors I write.

I shall not notice other smaller objections, to which I have heard reference made, unless they grow large enough to be more potent than I now think they are, and will make the balance of my "say" upon the claims of the Fund.

L. O. H. MYNATT, Easta Boga, Ala., July, 1876.

State Evangelism. AN APPEAL. Wherever Bro. Bailey has gone, he has faithfully represented all the interests of the denomination in this State. Friends to the convention are constantly being made. No man in the State can do so efficiently the work committed to him.

His work is one which lies very close to the denominational heart. All this was acknowledged by men from every part of the State, in the many speeches made at our recent convention. But one alarming fact was not brought out. It may have been listed at, but not dwelt upon. Our loved evangelist has not been supported. Any one who knows him must know that Bro. Bailey is capable of filling the best position in the State. He would not be blamed for accepting a position offering him a support. We can not expect him to labor as evangelist, when there is doubt about the denomination taking care of himself and family. But should he quit the work for

Alabama News. Hogs are dying of cholera in North Alabama.

New wheat is coming into market. The grain is well filled out and makes good flour.—Tuscaloosa Times.

The State Normal School at Florence, matriculated 129 students during the last scholastic year.

A negro boy, eight years old, is in jail at Butler for killing a child eighteen months old.

The Tuscaloosa Times, Col. Stoddard, has hoisted the names of Tilden and Hendricks.

Pinnales has an Alam well, that is equal in strength of mineral properties to the Alam Springs in Va.

The Alabama Times is informed that Mr. Wm. Smith, of this city, has a hen which lays two eggs a day.

Col. N. J. Smith, of Bibb, made 241 bushels of rice proof oats on 43 acres of land. These oats were sown last fall.

The Grand Jury has found two true bills against Arthur Bingham, late State Treasurer. One of them being for embezzling \$27,000, the other \$3000—both while in office.—Bulliet.

Kellogg & Spencer are sinking a coal shaft on the lands of Daniel Black, 12 miles from the city on the A. & O. R. R.—Tuscaloosa Times.

In the southern portion of this county a great excess of rain has fallen, and the grass is getting ahead of the cotton. More work.—Athens News.

Capt. W. L. Bogg, late chairman of Democratic Executive Committee, was presented with a silver service for his faithful discharge of his duties.

—Mrs. Louisa, wife of Mr. Nathan G. Penhall, was found dead in her bed on the hills near the 23rd st., at Legion Springs. She leaves behind her six children, four daughters and two sons.

—The Hon. G. W. Hewitt arrived at home on Saturday from Washington, and went to Tuscaloosa on Monday, to attend the commencement at the State University. —Birmingham Advertiser.

—Grandjurers are becoming exceedingly numerous, and threaten to be greater pests and in far greater numbers than last year. Already reports of damage done by them are coming in.—Tuscaloosa Advertiser.

—Mrs. VANDERBILT AN ALABAMA LADY. The fact is not generally known, that the present wife of the great millionaire, Vanderbilt, of New York, formerly resided at Claiborne in this county. She was the wife of Mr. Elliott, a newspaper man, from whom she obtained a divorce, while residing in the State.

—Elmore can boast the "climatic cotton" honor of the State. A short time since, Mr. S. W. House had a copper colored man, Tony Thrasher, who will weigh 125 lbs., working for him, who in one day, had 30 rows, each 4 of a mile long, making 74 miles of cotton in one day.

—We have an exhibition at this office a cotton plant containing in its folds, including buds and blossoms. There are several buds already formed, two of which are maturing and almost ready to open. It is an average specimen of fifteen acres of Geo. W. Starnes' cotton Co. in a valley.—Southern Era.

—Dr. Kelly voted on the county site question last Monday, Collinsville, Fort Payne, Lebanon and Brundson's Site were voted for; Collinsville received nearly as many votes as the other three together; the latter place, Fort Payne, will be voted for sometime in September, when it is conceded that Collinsville will be chosen as the permanent county site. —Cherokee Advertiser.

—Some boys, while bathing in the river last Sunday, found twenty-nine muskets of various kinds. They were found sixteen miles from the same spot. It is thought the guns were thrown in the river during the war, and have remained there ever since. They are in moderately good condition, and with very little work will be good as new. The boys in their diving felt something which seemed to be a cannon, and they are making efforts to get it out.—Advertiser 11th.

—Reps. natives from the Smithsonian Institute, at Washington, are now in Montgomery. A day or two ago they took the Alabama river with young shad, and we will ascertain whether or not it is possible for that splendid fish to live in the waters flowing into the Gulf of Mexico. These gentlemen have been very busy for several days, gathering up insects of all kinds which are to be found in this locality, to be put in the Natural History department of the Institute.—Ad.

General Intelligence. —Belknap's trial continues. —The Republican party in Florida have two State tickets in the field. —The bill removing General Beauregard's disabilities has passed the Senate. —George Elliott has netted \$200,000 from his latest work, "Daniel Deronda." —A great many cases of sun-stroke occur daily in the Southern States. —The United States continues between the House and the Senate.

—Mr. James G. Blaine succeeded Gov. Morrill as federal senator from Maine. —Calvary cemetery, New York, averages fifty funerals a day. —In New York the 27th ult., the thermometer was 97. —Massachusetts has disbanded her only military company of negroes. —Grant has been making Sunday school speeches recently. —Eads settles, at the mouth of the Mississippi river, now show a clear channel of over fourteen feet.

—The notorious Mosby, the guerrilla chieftain, is in favor of Haynes Wheeler. —Lord Perth says, England is not going to interfere between Turkey and her principalities. —General Santa Anna of Mexico was authoritatively died, June 20th, aged 84 years. —Mr. Tilden is in his 63rd year, has long been born in New Lebanon, N. Y., in 1814, is unmarried.

—The Democratic democrats fired a hundred guns over the St. Louis nominations. —Ninety-one doctors graduated at the Kentucky School of Medicine the 29th ult. —Don Pedro visited the tomb of the immortal George Washington a few days ago. —Col. Wm. A. Mumford a crooked whiskey contractor, has been pardoned by the President.

—There are in Turkey over 40,000 persons in prison for debt due the Government. —Two bales of new cotton from the Rio Grande, were received at New Orleans the 27th ult. —The St. Louis Times gives a list of thirty-four German-American papers which have declared for Tilden and Hendricks.

—A party of 10 or 15 masked men stopped a railway train in southwest Missouri last week, and robbed the Express Co. of about \$15,000. —Forty-one guests of a hotel in Omaha were poisoned, some of them almost fatally, by eating ice cream, the poisoning substance of which contained arsenic.

—Miss Clara Louisa Kellogg receives \$500 and expenses for tickets, at the commencement exercises of Bowdoin College on August 3d. —The colossal statue of Independence for the harbor of New York will be finished. The hope is in time to be shown in Paris during the exhibit ion in 1878.

—The Count de Paris, son of the late King Louis Philippe, King of France, has written a very unattractive history of our late war. —Dr. Robinson, a colored preacher of New Orleans, was captured in Montgomery, and returned to New Orleans to answer some charges made against him of poisoning church members.

—The twenty-first annual convention of the Young Men's Christian Association of the United States and Canada, assembled here this afternoon. About five hundred delegates are present. —Henry Scribner, late assistant cashier of Methodist Book Concern, was lodged in Ludlow Street Jail N. Y., on the 18th inst., charged with abstracting \$15,000 belonging to the Concern. —An effort is being made to turn the waters of the Atlantic upon the coast of Sahara. It is believed that this can be done at small cost and that the desert will become a highway for commerce and that aid is being given the African races. —Washington, July 16. —Bishop's prayer on taking effect today was read in the House. He goes to the Senate in place of Morrill. —Five million two hundred thousand dollars were received at the national exhibition in day, being record of the day.

—Dr. J. Moynor, of Washington, has had his large stone house on one of the hills near the 23rd st

