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Five new names, \$2.50 each.
Ten new names, \$4.50 each.
Fifteen new names, \$6.50 each.
Agents wanted throughout the State.
Send for Specimens.

A Hope.

Slowly we gather and with pain
From many toils a scanty gain.
We strive to know, but scant our powers,
And short the time we waste the hours,
And ever-unattained towers
The mortal barrier that surrounds
Our being; and the body's frailties
Impenetrable, betrays the will.
Slowly we gather and with pain,
But quick the scattering again.
Whether it changes the falling rain,
Lays the treasure it has won,
Through weary days, or sudden blow
Lays the unshattered fabric low,
And all our doing is undone.

Slowly a nation builds its life,
From barbarous tribes late free,
And kindly social ties and awe
Of powers divine. For civil strife
Still opens wide within the walls.
The yawning Gulf that will not close
Till the moister victim falls.
Or, fierce without, the shock of loss
In one wild hour of blood outflows
The labor of the patient years.
And when at last the victor's crown,
Complete in state, strength to stand,
Riot with pariah blood.
And amidst the traitor hand,
Fierce clashing arms the traitor's crown,
The victor's crown lies low.
Or brute battalions tread it down,
Or ease and luxury and sin,
Poll capitals under imperial power,
Triumphs of imperial power
Hide but the living death within.

But doubtless growth repairs decay,
And still the great world grows to more,
Though men and nations pass away.
But that the source of life exhaust the store,
Which feeds the myriad forms of life,
What if some unimagined strife
Should rise so high the solar fire,
That this solid earth, this frame
Should in as brief a space expire
As rain-drops in a furnace flame?

Yet, if our faith is not the scheme
Of priestly cunning, nor a dream
Which with some fair illusion caught,
Our unwary, Manhood's childish thought,
If Christian faith is true, "To-day
The Child Divine in Bethlehem lay,"
If He is Man who, past the ken
Of sense in his widest range,
Shed the law of endless change,
Content we know that lives of men
Pass as the leaves of Spring away,
That time will bring his final day,
The great world will endure,
The Eternal Manhood shall endure.

Alfred Church, in The Spectator.

A Reverie.

The Convention has met and is
over, and we are hurrying on to our
homes to greet loved ones who know
us best and sympathize with us most,
and I trust to add ourselves with a
fresh zeal to our work. Farewell,
Gadsden! I may never again share
the hospitalities of your noble people,
but I'll never forget them. I
may never again walk beneath your
sylvan shades and watch the cooling
clouds sweep over your mountain
tops, baptizing the leaflets in rolling
waves of uncondensed vapor, or hur-
rying on to the valley to gladden the
farmer's heart by shedding their
pearly drops in refreshing showers
upon the labors of his hands; but
those scenes of grandeur will be long
remembered. I have stood on craggy
peaks here at your very door and
lived over the days of my boyhood,
when I scaled the rugged mountain
and rolled huge rocks over the precipi-
tous to hear them crash in the abyss
below, and climbed the snarled oak
to scare bunny from his cozy nest;
and quenched my thirst from the
sparkling, icy jet gushing from the
rifted rock, and then rested my tiny,
weary limbs upon the moss-covered
rock, and plucked wild flowers from
their quiet nooks and lofty crevices
and bore them away to laughing sisters
in our quiet country home, far
away from the hum of the busy city.
Ah! what changes since those happy
days. Since then I shouldered my
musket and went forth in defence of
our rights and freedoms. I hurled the
deadly shots at the invading foe who
were helping to carry sorrow and an-
guish to tender, loving parents'
hearts, and make "loving chairs" to
be bedewed with vacant sisters' tears,
and to make glory the earth with the
life's blood of immortal beings whom
I must meet at the judgement throne
of God, Great Heavens, what a
thought! Thank God we no longer
sing, "When this cruel war is over."
But those rights, loved by my youthful
heart as fondly as by the aged patriot,
took their flight on the last reverberat-
ing cannon's roar, and we were
placed under the iron heel of a tyr-
anny which has ground to dust and
ashes our proud, lovely country. The
family circle for which I stood as a
defence was at last invaded by a
thieving squad, and mother and sister
were subjected to the insults of
heartless victors. But now I can
shake hands with those who have
crushed us—ruined us—and point
them to those bright realms where
there is no war to mar our happiness,
or join with them in songs of praise
to him who has purchased us, and
made us heirs of the eternal joys of
heaven; for since those sad days my
citizenship has been in that better
land. Since then the beard has grown
on my face, and the parental roof has
ceased to shelter my head. Those
happy sisters have given their hearts
and hands to other girls' brothers,
and moved with the tide of emigra-
tion to the distant West, and I shall
never more share their smiles. In
those days of youthful glee I scowled
the idea of being a minister of the
gospel. French! the very thought

The Alabama Baptist.

MARION, ALABAMA, THURSDAY, AUGUST 23, 1877. NO. 23.

His Wig Saved Him.

Not long since, a woman about
twenty-five years of age, appeared at
the Detroit and Milwaukee depot,
and giving her name as Mrs. Julia
Totten, said that she was on the look-
out for her runaway husband, who
had deserted her at Cleveland, about
a month ago. Scarcely the protec-
tion of officer High, stationed here,
and the passengers were going out,
and in the dim light of the several gas
jets made ready for the assault.
Presently a man carrying two valises
and wearing a seal skin cap, an ul-
ster overcoat, and spectacles, made
his appearance, and Mrs. Totten seized
him with.

"So, you see I'm not so badly left
after all!"
In vain the gentleman protested,
saying in answer to the woman's
charges, that he did not know her,
that he was a single man, and that he
had never been in Cleveland.

Still she clung to him and upbraided
him for desertion, and at last she
desperately appealed to the officer to
arrest him, and she would make a
charge of desertion.

Suddenly a thought struck the
strange gentleman, and he asked:
"Was your husband's hair like mine?"
and was answered, "Yes."

"Was it his own?" he asked, and
Mrs. Totten replied, "Of course it was,
you idiot."

At this the stranger's face was
lighted with a smile, and raising his
seal skin from his head, he deliberately
lifted his wig of handsome black
hair, revealing a white, perfectly bald
pate. Then he addressed the officer
and the crazed woman with,

"In the face of what you see, do
you think it best to arrest me?"
While officer High nearly split his
sides with laughter, Mrs. Totten said,
"Goodness!" and dashed out of the
depot, up Brush street out of sight,
at a remarkably lively gait.

More Bible knowledge is not
enough for success. What we want
is true character, truth converted into
life. Wisdom cannot be learned
from one who is not godly. Our
Sundays should work toward charac-
ter, and must have for a child is a
most keen observer. There is a
spiritual air about every life.

A wise, pure spirit is surrounded by
purity, and its influence unconsciously
affects those who come in contact
with it. This was the case with Dr.
Arnold, of Rugby; and a father sent
his son to him, as he said, to get him
under the influence of Dr. Arnold,
and his pupils said that they got from
him inspirations and impressions. It
was so with Wayland and others.

For our Sunday school teachers we
need men and women of standing and
experience, for the children grow up
in the habits of their teachers, and
when you were thus and so? A class
of lighted heads would be more
affected by the teachings of a true
Christian woman, for the masculine
comprehensions would soon see what
is delicate and beautiful in woman,
and that would give her such com-
mand over them as no one else could
give. And so a class of giddy girls
with a good Christian man, would see
his noble and grand in him, and he could
reach them when no one else could.

It is character that asserts itself.
Character cannot be forced; it is a men-
tal growth, and grows in the same
as a seed or stalk must take its time to
grow. And it is just as great a mis-
take to try to measure each day's
growth of character, as it is to try to
measure the growth of a plant each
day or to look in a looking-glass each
day to see if we have improved with
the passing hours.

THE CONFESSORIAL.—The excite-
ment in England over the indecent
ritualistic manual entitled "The
Priest in Absolution" still continues,
and the Archbishop of Canterbury
has called the attention of the Upper
House of Convocation to another
book which—in its spirit at least—is
hardly less objectionable. It is a
manual for the instruction of the
very youngest children, and the child
is told that "it is through the priest
and the priest alone, that he must ac-
knowledge his sins; if he desires that
God should forgive him." The poor
little thing is to be frightened into
submission by being told of other
children who had concealed their
sins and had been torn with remorse,
and who, "if they had died in that
state, would certainly have gone to
the everlasting fires of hell." And
all this in the Church of England!

CALVIN'S BAPTISM.—[Baptism] is
properly to be by the Lord as a sym-
bol, and token of our purification; or,
to express in meaning more fully, it
resembles a large instrument properly
attended, by which he assures us
that all our sins are cancelled, effaced,
obliterated, so that they will
never appear in his sight, or come into
his remembrance, or be imputed to us.
For he commands all who believe to
be baptized for the remission of
their sins. Therefore, those who have
imagined that baptism is nothing
more than a mark or sign, by which
we profess our faith before men,
as soldiers wear the insignia of a sov-
ereign as a mark of their profession,
have not considered that which was
the principal thing in baptism; which
is, that we ought to receive it with
this promise: "He that believeth and
is baptized shall be saved."

Gymnastic exercises for young la-
dies are a part of the regular instruc-
tion in a large number of the schools
of Germany. In the higher schools,
in Berlin they have been for some
time compulsory, and on Oct. 1st the
same system was extended to all the
communal schools. The girls in the
German capital are thus placed in the
habit of adopting measures that will ef-
fectually suppress the slave trade.

Isaiah's Prayer Is 6:8.

If we read this passage rightly we
shall not always throw the emphasis
upon the last word, "me," but read
it also thus, "Here am I, send me."
There is a combination of willingness
and holy prudence—"Here am I; send
me." I feel certain that some of you
are eager to go for my Lord and Master
wherever he appoints. Keep not back
I pray you, Brother, make no terms
with God. Put it, "Here am I; send
me—where thou wilt, to the wild-
erness, or even to the jaws of death."

I am thy soldier; put me in the front
of the battle if thou wilt, or bid me
lie in the trenches; give me gallantly
to charge at the head of my regiment,
or give me silently to spy and mine
the foundations of the enemy's for-
tresses. Use me as thou wilt; send
me, and I will go. I leave all else to
thee; only here I am, thy willing ser-
vant, wholly consecrated to thee.

That is the right missionary spirit,
and may God be pleased to pour it out
upon you all, and upon his people
throughout the world. By the love
and wounds and death of Christ, by
your own salvation, by your fidel-
ity to Jesus, by the terrible con-
dition of the heathen, and by that
awful hell whose warning mouth is
open, I perceive that God is no respecter
of persons, but in every nation he
that believeth him and worketh right-
eousness is accepted with him.

I wish that the members of Christ's
churches every where could have
heard the discussion of the fourth
subject, Duty of Churches to Pastors.
It would have done them good.

ARMSTRONG CUNNINGHAM,
Belleville, Congdon Co., Ala.

District Meeting in Pine Barren
Association.

Dear Bro.: Will you please an-
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Rev. B. J. Skinner and G. W. Al-
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he?—Rev. B. F. Riley and J. J. Haw-
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3rd. The nature and importance of
church discipline.—Rev. W. G. Curry
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4th. What are the characteristics
of acceptable prayer?—Rev. P. Arm-
strong and R. C. Jones, Esq.
Sabbath School Address at 9:30 A.
M., by Rev. R. F. Riley.

THOMAS C. M. GOLAND,
Pastor.

Election.

Bro. W. W.—Rom. 8: 29 makes
me cordially believe that "whom he
did foreknow" then he did also pre-
destinate to be conformed to the im-
age of his Son." I put it thus: He
conformed them because or on ac-
count of their having accepted the
offered Salvation. If this is not the
true sense why did the Apostle use
the word foreknow. This idea to me
relieves the seeming partially in
the good old doctrine of election.

The heart of Christendom should
be aroused to a united effort in sus-
taining this philanthropic movement,
and the churches now engaged in es-
tablishing Christian missions in the
heart of that great continent, should
push the enterprise forward with all
possible vigor, and should be heart-
ily and liberally sustained in their
work by the Christian world.

Another great movement has been
started looking to the same result, in
the congress recently held in Brussels,
called by the King of Belgium. It
was proposed by this representative
body, the king making the proposi-
tion, that all Christian nations unite
in opening roads into the interior,
establishing places of entertainment for
travelers, explorers and missionaries,
and to adopt measures that will ef-
fectually suppress the slave trade.

Imprint has remained to the present

day, and can never be erased with-
out the total destruction of the work."
(Bancroft.)

Dates connected with life of John
Clarke.

Epitaph on tombstone of Doctor
John Clarke:

"To the memory of Dr. John
Clarke, one of the original proprietors
and proprietors of this Island, and
one of the founders of the First Baptist
Church in Newport, his first pas-
tor and munificent benefactor. He
was a native of Bedfordshire, Eng-
land, and a practitioner of physic in
He, with his associates, came to this
Island from Mass., in March 1639, O.
S., and on the 24th, of the same
month obtained a deed thereof from
the Indians. He shortly after gather-
ed the church aforesaid and became
its pastor. In 1641, he, with Roger
Williams, was sent to England, by
the people of Rhode Island Colony
to negotiate the business of the Col-
ony with the British ministry. Mr.
Clarke was instrumental in obtaining
the Charter of 1663 from Charles II.,
which secured to the people of the
States free and full enjoyment of
judgment and conscience in matters
of religion. He remained in Eng-
land to watch over the interest of
the Colony until 1664, and then re-
turned to Newport and resumed the
pastoral care of his church. Mr.
Clarke and Mr. Williams, two fathers
of the Colony, strenuously and fear-
lessly maintained that none but Je-
sus Christ had authority over the
affairs of conscience. He died April
20th, 1676, in the 66th year of his
age, and is here interred."

The above dates are given as hear-
ing upon the question, as to which
Baptist Church was the first church
organized in America. More items
could be given if necessary to show
that in all probability the older his-
torians who have been taken in au-
thority are in an error, and that the
Newport Church, and not any church
in Providence has the claim to prior-
ity of organization.

B. W. WHILDEN,
Pleasant Hill Ala.

Pastors.

It has been well said that "pastors
are not only the gift of Christ's
bounty, but of his glory," for when
he ascended on high and led captiv-
ity captive, he bestowed on the
church, as his coronation gift, pastors
and teachers for the work of the
ministry, for the edifying of the body
of Christ. Eph. iv. 12.

The tie which binds the pastor to
his flock is of the most sacred and
important character. Like the mar-
riage bond, the closest and tenderest
of all earthly relations, it is founded
in mutual esteem and love. But
more momentous, more awful are
its consequences than those of any
other relation. Others affect us as
citizens of earth; this aims to fit us
for heaven. Others teach us our du-
ties to fellow mortals; this enforces,
not only the claims of man, but of
God.

All the labors of other men can but
adorn and add comfort to the bur-
den on which we sail across the narrow
sea of life; the pastor's toil tends to
prepare us for the end of our voyage,
the mansions of eternal rest in our
home above. Other societies shall
be destroyed, other families be
broken up; but the church of God shall
stand forever. The pastors work;
what mind can fully estimate its im-
portant benefits? What pen can
describe the fearful consequences to
the church and to the world, were
every pulpit torn down, and every
minister of Christ silenced? His of-
fice rises into ineffable grandeur,
by taking the soul of man for its subject
and eternity for its aim. The love is
the priceless jewel of which the body
is but the temporary casing.

The pastor labors to enrich the
poor with unfading treasures, to of-
fer the condemned a free blood—
bought pardon, to guide the lost in-
to the path of peace, and to assure
the dying sinner of immortal life.
All other offices, however important,
sink into insignificance in comparison
with his.

I think of him as a student, bend-
ing over God's "lively oracles." Re-
membering how weak is the human
mind, he prays that the illuminating
beams of the Holy Spirit may guide
him aright, so that he may perceive
and teach only "the truth as it is
in Jesus." Follow him to the pulpit,
and think of his solemn position
there. God's ambassador, standing
up to proclaim to immortal men
words that will prove a savor of life
unto life or of death unto death.

How thankful we should feel,
when God has given us a noble man
to guide us aright; and how careful
we ought to be of his comfort, for
he spares neither toil nor expense to
promote our happiness. And when
we meet around the throne of God,
oh! how sweet it will be to meet
him there. Then let us help him by

Christian work may never know me

and for this I love but little; but the
God of this world shall know me, and
his hosts shall know the weight of my
hand and the power of my sword.

Yes, by the grace of God, his Sa-
crament Majesty shall dread the an-
dower before me. God has taught
me to "speak the best gifts;" these I
will pray for, and strive for. The gifts
already bestowed shall be cultivated.
Shall I not love my talents? Shall
they lie dormant? Shall I bury them
in a napkin? Never.

Men praise about contentment,
but I shall never be contented until I
have made the best of my life for Je-
sus. Do you call it ambition? It's a
holy ambition. Contentment is a
blessed grace, when exercised accord-
ing to the Scriptural sense, but when
it is made to cover up sloth and con-
dormancy it degenerates from him who
sometimes forms himself into an
angel of light to deceive, if it were
possible, the very elect. One reason
why the Baptists of Alabama lie like
a giant asleep is because they are
satisfied with themselves. This false
notion of contentment has proven the
ruin of many of God's ministers, and
they have departed this false senti-
ment to their flocks, and hence so
many who are splendidly endowed
and have fine opportunities for de-
velopment, lie on satisfied with
themselves. They go down to their
graves unenriched, with a napkin in
their hands, and in eternity take up
the cry, "Lord, behold here is thy
pound which have kept laid up in a
napkin; for I feared thee because thou
art an austere man; thou takest up
that thou layest not down and reap-
est that thou didst not sow." Such
a false notion of modesty and con-
tentment is not that taught in the
Bible. For myself I thank God that
I am dissatisfied with myself. Men
may call it ambition, but all that is
good in it shall be developed. I in-
tend to know all I possibly can, and
to be just as eloquent as I can. I
mean to be just as good as I can. I
intend to enlarge my capacity and
my sphere of usefulness to the great-
est possible extent. I mean to be
felt in this world for good. Satan
shall not prevent me. Brethren when
their false notions of humility and
contentment shall not prevent me.

These will soon crush out circum-
stances that do not daunt me. I'll cut
my way through this wall which im-
prisons me. It will be a grand victory
for God's grace. He has placed
me here to do this very thing. And
when I have won a thousand thou-
sand victories, and achieved by faith
and love myriads of souls to the cross
of Christ, I will ascribe all the praise
to the God of salvation by whose
grace and strength I have done it.

NOLAN FLUMER.

Tuskegee Association.

Dear Bro. Editor:—The delegates
of the Tuskegee Association convened with the Baptist
Church at Brownville, Russell Co.,
Ala., July the 27th 1877. The meet-
ing was continued three days.

Elder J. H. Carroll was elected
presiding officer of this body, and
the writer was elected Secretary.

By an act of the body, the intro-
ductory sermon was postponed from
eleven o'clock A. M. to 7:12 P. M.
Bro. B. C. Davis the appointee be-
ing absent, Bro. J. L. Revell, was
selected to fill his place.

The subjects discussed by this
Convention of brethren were the following:

1st. Is it the privilege of the
church to extend an invitation to the
Lord's Supper beyond her discipline?

2nd. Is a church a Scriptural
right to require its members to at-
tend Sabbath day meetings?

3rd. What is it to be justified be-
fore God?

4th. What is the cause of the
present state of indifference to mis-
sions in the churches; and the best
means to develop a spirit of benevo-
lence in the membership?

Upon these subjects we had speech-
es from different brethren. They
were discussed with fair interest, and
the meeting was no drag. We had
a good lively meeting; in fact, we
had a brother present, whose name
was "Lively," and his name happens
to be well adapted to his nature. We
think him to be a good, conscientious
brother; if he is lively, he is pastor
of the church at Brownville.

I think there was one great defi-
ciency in the meeting. There was
no definite answer arrived at, by the
body, in any of the subjects discus-
sed except one. I don't mean to say
that there was no profit in the dis-
cussions, but that it would have look-
ed more like business, had the meet-
ing been able to give more definite
answers to the questions. The ques-
tions are asked, but they are not an-
swered. If we are asked how the
different queries were answered, we
can give the enquirer no positive
answer. We can tell what this
brother said, and what another broth-

giving him the respect and attention

he so much needs. By the united
contribution of all, a large sum could
be secured without severely burden-
ing any, and the contributors would
cherish a deeper interest in the pas-
tor, value his labors more highly and
attend them more faithfully.

Calaba, Ala., July 27th, 1877.

A Blessed Privilege.

[The following has been handed to
us with a request that we give it a
place in our columns. It is from a
colored preacher who rode 40 miles
to be present at the District Meeting
recently held in the Pine Barren As-
sociation. This man, we are reliably
informed, is very highly esteemed by
all who know him, as well for his
humility and piety as for an unusual
share of good sense and practical
knowledge of the Scriptures.]

In response to a cordial invitation
from the beloved pastor at Pineville,
I attended the District Meeting of
the Pine Barren Association held
with the Pineville Church, a meet-
ing which proved indeed, God's ap-
pointed way to bestow a blessing of
light, wisdom, knowledge and grace.

I was gratified at the privilege of
hearing that noble and gifted man,
and also at the privilege of partaking
of the bountiful dinners provided for
the occasion. I was especially grati-
fied that myself and all the rest of
my brethren of color were assigned
to convenient seats where we might
listen to the many earnest and in-
structive discussions.

On hearing the discussion of the
first subject, How can we best de-
velop the working powers of our
churches? I was made to feel as one
of old, Lord, it is good for us to be
here, that we may learn something
more perfectly of the work of God.

On hearing the discussion of the
second subject, The duty of Dea-
cons, I wished in my heart that my
people were all present.

After hearing the discussion of
the third subject, Duty of Pastors to
Churches, I was made to feel as if I
were arraigned before the bar of
God to give an account of my stew-
ardship. I was constrained to say,
I perceive that God is no respecter
of persons, but in every nation he
that believeth him and worketh right-
eousness is accepted with him.

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churches every where could have
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tablishing Christian missions in the
heart of that great continent, should
push the enterprise forward with all
possible vigor, and should be heart-
ily and liberally sustained in their
work by the Christian world.

Another great movement has been
started looking to the same result, in
the congress recently held in Brussels,
called by the King of Belgium. It
was proposed by this representative
body, the king making the proposi-
tion, that all Christian nations unite
in opening roads into the interior,
establishing places of entertainment for
travelers, explorers and missionaries,
and to adopt measures that will ef-
fectually suppress the slave trade.

would make him; life enough left, not

only to see the tree of life, but enough
to reach forth his hand and take and
eat and live forever. To prevent
this and to make him humble and a
beggar before God the tree was
guarded. Now he can see the tree
of life beyond the sword and can go
to it only through another. Under
this view we can tell sinners to give
up to the terms, and show our children
the way of life as told in the New
Testament. But under other beliefs
we can only say to our loved ones,
Be not weary for when the Father
sees proper he will take care of you.
Is there not a longing to take our
children to God, and do not the Scrip-
tures give us authority to do so?

But what is the use if they can do
no more than wait his pleasure? For
they say, Can we arouse or hurry
him about our condition?

I close, hoping that the time is
near when the true Israel of God
shall stand as one man. J. D.
Ramer, Montgomery Co., Ala.

Isaiah's Prayer Is 6:8.

If we read this passage rightly we
shall not always throw the emphasis
upon the last word, "me," but read
it also thus, "Here am I, send me."
There is a combination of willingness
and holy prudence—"Here am I; send
me." I feel certain that some of you
are eager to go for my Lord and Master
wherever he appoints. Keep not back
I pray you, Brother, make no terms
with God. Put it, "Here am I; send
me—where thou wilt, to the wild-
erness, or even to the jaws of death."

I am thy soldier; put me in the front
of the battle if thou wilt, or bid me
lie in the trenches; give me gallantly
to charge at the head of my regiment,
or give me silently to spy and mine
the foundations of the enemy's for-
tresses. Use me as thou wilt; send
me, and I will go. I leave all else to
thee; only here I am, thy willing ser-
vant, wholly consecrated to thee.

That is the right missionary spirit,
and may God be pleased to pour it out
upon you all, and upon his people
throughout the world. By the love
and wounds and death of Christ, by
your own salvation, by your fidel-
ity to Jesus, by the terrible con-
dition of the heathen, and by that
awful hell whose warning mouth is
open, I perceive that God is no respecter
of persons, but in every nation he
that believeth him and worketh right-
eousness is accepted with him.

I wish that the members of Christ's
churches every where could have
heard the discussion of the fourth
subject, Duty of Churches to Pastors.
It would have done them good.

ARMSTRONG CUNNINGHAM,
Belleville, Congdon Co., Ala.

District Meeting in Pine Barren Association.

Alabama Baptist.

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MARION, ALA.

Thursday, August 23rd, 1877

A Splendid Offer.

We will send the ALABAMA BAPTIST to new subscribers from now until January, 1878, for ONE DOLLAR. We make this offer for the purpose of putting the paper within reach of all, and with a view to the extension of its circulation. We trust our pastors, and others, will take advantage of this and lose no time in pressing the claims of the paper on all who are not now subscribers. Remember, it is only one dollar from now until January 1st, 1878.

Dr. John Clarke's Tombstone.

We are obliged to Bro. Whilden for the copy (published elsewhere) of the epitaph inscribed upon the tombstone of Dr. John Clarke. Yet, it will be seen that the facts reported do not invalidate the statement made by the leading historians that the Providence church was the first established in Rhode Island and Providence Plantations, and therefore the first Baptist church planted on the American Continent.

The epitaph of Dr. John Clarke which is careless as to exact dates, does not indicate the time when the first church at Newport was established; but states that this event took place "shortly after" the settlement of Newport. Now it so happens that the settlement of Newport, an event in colonial history which is fixed by public documents, did not take place until May 1639--just two months after the baptism of Roger Williams!

Morse in his Geography of the Western Continent, says that Newport was first settled in 1639. Rev. John Callender, author of the Historical Dismissals, gives the precise date. He says: "In May 1639, Mr. Clarke was one of nine who founded Newport." But the baptism of Roger Williams had already taken place in March. Clarke was at this time living at Pocasset, or Portsmouth; and Newport itself was not in existence--much less any Baptist church there. Nor is there any evidence to show that Clarke had then been ordained or even baptized. Mr. Callender, in his biography of Clarke, (*Spargue's Annals of the Baptist Religion*, p. 22,) says: "It seems not to be fully settled when Mr. Clarke became either a preacher or a Baptist; as no record or even tradition remains, in respect either to his baptism or ordination."

The main facts of Dr. Clarke's history will be interesting to our readers. He was born in Bedfordshire, England, on Oct. 8, 1609. He was a practicing physician in London, but seeking for freedom of conscience, he came to Massachusetts soon after its first settlement. Here his sympathy with Anne Hutchinson constrained him with others of her friends to flee the Colony. This lady, a Pedobaptist and Puritan, who had come to New England to enjoy the ministrations of Mr. John Cotton, awakened much hostility by holding meetings at which she maintained that the inner witness of the Spirit was the supreme authority in religion. Exiled from Massachusetts on this account, she with her party repaired to Providence where they were entertained by Roger Williams, at whose instance they purchased the Island of Aquetneck, to which they gave the name of Rhode Island. (That part of the State settled by Roger Williams then bore the name of Providence Plantations.) At Pocasset a body politic was founded on democratic principles, in which "no one was to be accounted a delinquent for doctrine." The Pocasset settlement commenced in March 1638, the date of the Indian deed. Here Mr. Clarke practiced his profession; when he began to employ himself as a preacher we are not informed. In May 1639, Newport was first settled. Three years after (in 1642) Mrs. Hutchinson abandoned the colony and went to Westchester Co., New York, where she and her family perished under the Indian tomahawk. Dr. Clarke conducted religious worship until 1641, when they held meetings in two or more separate bodies. There is not a shadow of proof that any of these were Baptist churches; on the contrary the silence of history upon this point would seem to show that they still agreed, in all substantial particulars, with Mrs. Hutchinson. From her departure from the colony in 1642 it may be inferred that her influence had declined, and that some change in their religious convictions and policy had awakened

ed her displeasure. Certain it is, if we may accept the testimony of all the historians, that the Baptist church at Newport was not founded until after her departure. All agree that Dr. Clarke in 1642 founded at Newport the second Baptist church in America, and became its pastor. And it is of interest to remark that of these historians two were Rhode Islanders: Prof. Knowles, author of the Memoir of Roger Williams, was a native of Providence; the venerable Dr. Benedict, author of the History of the Baptists, has a residence of Pawtucket, four miles distant from the Rock "What Cheer," where Williams landed. Thus the evidence against the position that John Clarke was the pioneer Baptist of America would seem to be conclusive. There is no proof that he was a Baptist, at the time Roger Williams was baptized; there is proof that at that time the church at Newport and even the settlement at Newport, were not in existence.

We add a note or two in regard to Dr. Clarke's subsequent history. In 1651 he visited Lynn, near Boston, where he preached at the house of Mr. Witter, a Baptist who on account of his age and blindness, could not visit the Newport church. For the "offense" of preaching in Mr. Witter's house Dr. Clarke was arrested, tried and sentenced to pay a fine of 20 pounds or be publicly whipped. In 1651 he went to England to procure a charter for the colony. After twelve years absence he returned to Rhode Island (in 1663) and resumed the pastorate of the church, which he retained until his death, on April 20, 1678. Dr. Clarke practiced medicine as well as preached at Newport.

We regret that so little is known of this eminent man. He was a Calvinist Baptist and a scholar of various learning, acquainted with Hebrew and the author of a concordance and lexicon to which he devoted several years' study. His memory needs no honors that belong to others; what he himself did and sacrificed for Christ's cause will embalm his name in everlasting remembrance.

Dr. Dale on Baptism.

The bulk of the subject produced by Dr. Dale on the subject of Baptism will prove his works from being extensively read, outside at least of his own denomination. The gist of them however has been given, and the arguments, such as it is, satisfactorily answered by Prof. Whitsett in the *Baptist Standard*. And now Rev. T. T. Eaton, simulates the whole mixture down to a spoonfull. In a recent number of the *Herald* Bro. Eaton says:

"Dr. Dale does not pretend that baptism means to sprinkle or pour; but freely concedes that its proper meaning is 'to put within' or 'introduce' a word he coined to express the idea of immersion without using that hated word. But although 'baptize' does not, according to the Doctor, mean 'to sprinkle,' yet he argues that a command to baptize is obeyed by sprinkling. This, indeed, is the great point, to prove which he brings his learning and his ingenuity to bear. It is plain that if his argument fails, he must logically become a Baptist. We should like to have all the Presbyterians, Methodists, and Episcopalians told by their ministers that 'baptize' rightly means 'to put within'--we could safely rely on the common sense of their hearers, to make them insist on being 'put within' the baptizing element. We would rejoice also if the Pedobaptist ministers would instruct their hearers on the great duty of obedience to Christ's positive commands, and on the great principle that obedience consists in doing just what is commanded."

This is the doughty controversialist "introduced" into an element of a hotter kind than is comfortable. He may not enjoy the application, but it was greatly needed, and we hope will do him good.

Literary Notices.

The following are the contents of the *Edinburgh Review* for July, just published by the Leonard Scott Publishing Co., 41 Barclay Street, New York: 1. Life and Correspondence of Kleber. 2. The Sibylline Books. 3. Indian Famines. 4. Copernicus in Italy. 5. North-Country Naturalists. 6. Metropolitan Medical Relief. 7. Venice Defended. 8. The England of Elizabeth. 9. Goffe on Church and State. 10. The Kingdom in Asia Minor. The most interesting articles relate to the famous Sibylline oracles, in their connection with Christian evidence, and the England of Shakespeare's day.

The periodicals reprinted by the Leonard Scott Publishing Co. (41 Barclay Street, N. Y.) are as follows: *The London Quarterly*, *Edinburgh Quarterly*, *Westminster*, and *British Quarterly Review*, *Blackwood's Magazine*, *Punch*, &c. for any one, or only \$1 for 12, and the postage is prepaid by the publishers.

Field Notes.

We are receiving from various quarters applications for teachers in institutions both for males and females. The Howard and the Jackson are a most prolific of good instructors; and notwithstanding the number of teachers they have given to promi-

nent institutions can no doubt furnish others from the ranks of their alumni. Those who want them had better advertise in our columns.

"How comes it that our Education Board gives donations to private schools?" asks a subscriber. We don't know. "It requires age and brains to run a newspaper successfully," says Henderson, D. D. You may have both, but without an income of some \$20,000 a year, it will be a drag. *Religious Herald*. But some of the best editors of the great journals are young men, and none of the other papers have \$20,000 a year. The facts are against you both.

The "clerical" of Modena, Italy, have twice stepped the keyhole of our Baptist house of worship with lime. Serafino Bernatto, an Italian Evangelist of the Free church, has been baptized at Rome. In his discourse on the occasion, after showing how the evangelical work in Italy had suffered from Pedobaptism on the one hand and the denial of all baptism on the other, he expressed the conviction that the recognition and the logical practice of evangelical baptism furnished an excellent means of evangelization, specially in Italy; and manifested the hope that ere long all converted Italians will end with understanding that is the golden way of the New Testament, equally removed from Papist superstition and from an exaggerated spiritualism.

The *Herald* reports the business failure of Bro. Hiram Woods, the leading Baptist layman of Baltimore. Bro. Woods bears his reverses with Christian fortitude, and has the sympathy of every one who knows him. His failure is a painful blow to the Baptist cause in the city and State. At the late Pan-Presbyterian Council, in Edinburgh, Dr. Plumer, of S. C., made an appeal in behalf of the Africans. He showed that there were great difficulties in the way of missionary work among the colored people, among which was the progress of Romanism in the Southern part of the United States. Romanists were establishing chapels there everywhere, and were inviting the colored people into them. He pleaded earnestly for help in the mission to this colored people in the South, on the ground that as that mission succeeded, they would be able to carry back to Africa the seeds of civilization and Christianity.

The *Presbyterian Banner* pointedly suggests that "it might be well for Directors to begin to estimate how much the regular violation of the Lord's Day required of employees has to do with the miracle abounding on all our great railroad thoroughfares."

The *National Baptist* boasts of the execution of law in Pennsylvania, as the expense of the South. The *Tribune* has a different opinion. Says the editor: "Can lawless violence be repressed without punishment? Yet that do we see? Out of seventy-five or a hundred who were arrested in various places for active participation in riots, two or three in either place at most have been detained for trial. The rest go scot free; the formal excuse is lack of evidence. Would evidence be lacking, if the open and daring crime had been committed by one man instead of many? Or are our municipal authorities afraid to arraign many? Is there a growing feeling that the mob is potent? Votes, and must be treated tenderly, by a politician who wants office hereafter?"

I think all Baptists should support our paper. We are trying to make up a club for it among our members at Hatchett creek. I think we can send five or ten names this fall. Will do all we can in that direction. *J. L. Wynn*.

A Sunday-school mass meeting was held at Bethlehem church, Barbours County, July 27-29. Dr. S. A. Holt was moderator, and Belton Jay clerk. Essays were read by various brethren on practical subjects, and a very pleasant and profitable meeting was the result. Rev. W. H. Patterson has been holding a protracted meeting at Cowhee, assisted by Bros. Hale and Gregory. Up to the 8th inst., nine had been received for baptism, and the interest continued. The ordinance of baptism was administered in the first Baptist church of Eufaula, on Sunday, 12th inst. A brother in North Alabama writes to a brother in Middle Alabama as follows: "Hitherto the effort of our denomination has sought the Southern portions of our State, and left the Northern portion to battle alone with such forces as her poverty could command, and there has always been a kind of estrangement between the sections detrimental to the prosperity of the Baptist. But the late meeting of the Convention at Gadsden, inspired the hope of a brighter future. The mountains and seaboard, I think, will shake hands annually from this time. A nobler body of men I have never seen, and the deep toned piety and fraternal regard that pervaded the entire convention were enough to make one glad to be there. The State Mission and ALABAMA BAPTIST enterprises have taken a deep hold upon the feelings of our people, and soon a hail will be thrown around the Baptist name that will paralyze the odium

hurled against it." A brother suggests, that when Baptist ministers in Baptist churches, invite persons to "come up to the altar," the deacons or others be appointed to pilot the persons invited to the place or thing so designated; that is if those appointed know in which part of the church the altar is. An interesting revival has been in progress at the Baptist church in Fort Deposit, of which the *Greenville Advocate* says, "The whole community seems to be aroused. Fourteen additions have already been made to the membership of the church and conversions are of daily occurrence. Revs. J. M. Fortune, B. H. Crumpton, and J. E. Bell have been conducting the meeting."

State Mission Work.

To the Baptists of Alabama, the State Mission Board sends greetings:

This Board has just had a very interesting meeting in Talladega, embracing the 15th and 16th of August, and has instructed me, as chairman, to address the churches, pastors, and Associations of the State in the interest of State Missions, and lay before them, as far as practicable, the policy and necessities of this work, and appeal for general co-operation.

It is believed that at the late meeting of our State Convention at Gadsden, it was fully realized and cheerfully conceded on all hands, that State Evangelization is the most important interest now fostered by the Convention, because among other reasons it renders important assistance to every other interest. THE ALABAMA BAPTIST, Howard College, the Female Colleges, the Southern Baptist Theological Seminary, *Kind Words* and the Boards of the Southern Baptist Convention, are all handsomely and substantially aided by this movement; it also operates as the most animating influence on the State Convention itself, and promises to give a new era of prosperity to our united interests in this State. Besides all this, it is our duty to visit the waste places, and see that the Gospel is preached to the destitute regions and less favored churches. Church development throughout the State is the great desire and constant policy of the Board; so to organize our denominational causes so that they will work in lively harmony with each other. This we can only expect to accomplish as we receive the hearty assistance and co-operation of the pastors, churches and associations.

The plan for future operations adopted by the late Convention, looks to the enlargement of the work; under this plan the Rev. T. M. Bailey is appointed Corresponding Secretary; his salary was secured by pledges raised at the Convention, and now it is made his duty to supervise the raising of funds to support other Evangelists; while doing this he will still do the work of an evangelist as far as possible.

The plan further provides for the grouping of four or more associations into a district, and the appointing of an able and acceptable minister as an evangelist for each district; provided, this is acceptable to the associations which comprise the said districts; and provided further, that the support of the said evangelists can be secured in the associations which make up these districts respectively.

The Board meeting which we have just had took the plan into earnest and careful consideration, and as far as possible formed the said districts, and in most of them made appointments, which however will not be announced until the brethren appointed have accepted the appointment. It is our purpose to lay this plan of districting or grouping the Associations before these bodies, and of course it will be subject to their endorsement or rejection. If adopted by the approaching meeting of the Associations, it is expected that they will on the spot do what can be done to secure by cash and pledges their respective parts of the salary of their evangelists.

We could not cover the entire State, because in some sections we did not know whom to appoint, nor could we with the information before us see how an evangelist could be supported. For such sections of the State as we here allude to, we instructed our Corresponding Secretary to open correspondence and ascertain what can be done.

Now, dear brethren, we are getting back to first principles--the principles of making the preaching of the Gospel the first work of our State Convention. We appeal to the denomination in all our State for earnest and substantial co-operation. It is hoped that the Associations now soon to meet will take hold of this work with determination. It has great promise in it. It can be a sublime success with your hearty assistance. We, as your Mission Board, have no means of obtaining money except from the brethren in the State. Will not the churches in sending messengers to the Associations state what they will pay for this good work? Will they not address our Corresponding Secretary and let him know what they will do? There must be co-operation, hearty

cheerful, liberal co-operation or we cannot succeed. As you love our Lord Jesus Christ, as you love his churches and his truth, as you love our own Alabama, and as you desire to see our cause flourish throughout the State, let us have your prompt, prayerful and substantial assistance. We must act at once. Let us not delay. If we can send forth a half dozen able and true men this year, we can send out twice the number the next; and it will contribute to the interest of the churches in immeasurable results, and alike to every enterprise of the Baptists of Alabama.

Bro. Bailey, the Secretary, will be addressed at Marion, and to him all funds and pledges for the Board should be sent.

J. J. D. RENNOR,
President of the Board.

A Novel Letter.

Some time since we were honored with a letter from an excellent friend who is a Presbyterian, asking us to help him get his wife out of the Baptist church into the Presbyterian church. His appeal is a very earnest and urgent one; his letter well written, and his arguments as plausible as could be adduced on such a subject. On account of "close communion" he thinks it impossible for him to be a Baptist, and yet he shows by several mistakes that he does not understand the position of the Baptists on that subject, nor does he take a correct view of the position of his own denomination on communion and Christian union. Furthermore, he thinks his wife would have nothing to sacrifice in becoming a Presbyterian, although he admits that she is a very decided Baptist; but he maintains that he would have much to sacrifice in becoming a Baptist, although he assumes that it matters very little what church a person belongs to, whereas his wife thinks that it matters a good deal; that it matters so much as to involve on her part the question of faithfulness to Christ.

We sympathize sincerely with this gentleman. We have attempted to imagine ourself in his place and have tried to reason from his standpoint. We have imagined ourself a young man with a young family growing up around us, and our wife a determined member of some other denomination, and having more influence with the children in religious matters than we could have, and we have concluded that this would stir us up no little. After a talk with his interesting wife, and without saying one word to her to convince her that she ought to be firm as a Baptist, and without letting her mistrust that we had received any such letter, we learned enough to convince us that while there are many shaky and half-hearted Baptists she is not one of them, and if he and she are ever members of the same church, he will have to go through Jordan to reach it.

Our advice to such parties is that they control themselves by principle. If they cannot come together without a sacrifice of principle, agree to disagree, go to church with each other, show a spirit of toleration and Christian liberty toward each other, and do not neglect religious duties on this account. We have known cases where one seemed to be almost driven away from one's own faith into a church whose sentiments they at heart could not endorse. This is downright tyranny; inconsistent with every idea of true religion; nothing short of persecution.

After all, this condition of life is hurtful to the usefulness of many of the best Christians. Men and women ought to marry in their own churches. There are very few who will not be neutralized and laid aside from Christian activity by marriage with one of another church. One party or the other is nearly certain to have to compromise their usefulness, and in a majority of instances this will be the case with both.

For instance, a Methodist or Presbyterian young man begins to look out for a wife, why not have the good sense to conclude that his own denomination can furnish as good wives as any other. The same of the Baptist or Episcopalian youth. It has many advantages, and especially as relates to the coming offspring. *Marry in your own denomination.* R.

Munford Church.

On Monday after the second Sabbath we went up to Munford on the train ten miles from Talladega, to assist Rev. E. T. Smyth in a protracted meeting which he, as pastor, had begun at that place on Saturday before. We found him sick without ministerial help, and an extensive revival on hand. Bro. G. Mynatt had been there, but he also left quite unwell. Bro. Smyth had to leave on the train on Tuesday for home, and he was very sick. We spent Monday and Tuesday with them, preaching five sermons in that time. The congregations were large and the revival genuine. But we could not stay long, and closed the meeting Tuesday night. Three men joined the church by experience and one by letter. Others were converted. The Munford is getting to be a strong church. Bro. Smyth is a successful pastor.

Just as we finished the above sen-

tence, here comes young Bro. Harris with a two-horse buggy from Bro. Wilkes at Sylacauga, twenty-one miles, after us to go and assist in a protracted meeting now in progress at that place, where Bro. Gwaltney has been preaching with great success for several days. But the State Mission Board meets in Talladega tomorrow; Brethren Henderson and Smyth are both to be kept away by sickness. (Bro. Henderson leaves this week to rest awhile in East Tennessee, and how would Bailey, Cleveland, and the other Boardman feel to get here and find us all away? We do sincerely regret that we cannot go to Sylacauga.

Helen S. & N. Road.

We visited this thriving village, in connection with the first Sunday, instant to officiate in the dedication of a new church--a snug structure reared by the liberality of the Masonic Fraternity and the friends of the Baptist Church. The house is all right except that it will soon require to be enlarged to receive the congregation. There are already 400 names on the pay roll, of the Eureka Coal Company, and the Central Iron Company, alone. This cannot be more than a third of the immediately adjacent population. We suppose there are more than 500 people in what may be regarded the village proper--more than this in a mile of the Iron works near its centre. The "magnificent distances" between the habitations, will be filled up, at no distant day, and a great city built in the next generation. The coking operation, 600 yards of oven already about completed, the two extensive collieries connected with it, operated by steam, and the rolling mill of the Iron Company, converting pig iron daily by the ton into cotton ties, may serve to indicate the scale on which things are begun.

A young brother Lee, energetic in bearing, right in spirit, and prepossessing in looks, serves the little church, removed lately from Saluria to a larger centre of population.

We preached a very little sermon on sanctuary influences on Sunday, and Saturday evening and Monday day forenoon, took a birds eye survey of the Coal and Iron Works. The former are owned and operated by a Company of Northern and Southern capitalists, the latter of Southern capitalists entirely, the partnership almost all of one family! With the President, Col. R. W. Cobb, President of the Alabama Senate as well, and his genial family we had lodging; and much pleasant discourse. The Senator is a Baptist, intending to identify himself formally as well as practically with the new interest.

The Superintendent, the venerable Mr. Richard Fell, expounded to us the business of iron making, in a most rational and thorough way. We were much struck with his modest unassumingness of his immeasurable superiority of knowledge in such matters, but we are so dull of understanding in such things, that we only venture the outline above, thinking it better to let the imagination of our reader readers, make out the rest. Col. Cobb too gave us the benefit of explaining processes from the pig to the tie, but we have chosen to signalize the greater matter.

The Company are the officers as well as proprietors. If our Baptist people, would, in every case, seize upon our up springing towns, and build their houses of worship, as in Helena, right in the middle of the business, instead of the far out suburbs, we might profit by it.

E. B. T.

Summer Notes.

The arrival at Mobile of the New Orleans train hurried the writer away from a very pleasant party of friends, who, like himself, had determined to try a little mountain air and rest, but, unfortunately, at different summer resorts.

Within thirty minutes the beautiful ride across the many rivers and rivulets, that made the approach to Mobile at night so charming, was completed; the marshlands were forgotten, and dreamland was sought successfully. AT.

ATLANTA.

Twenty hours of waiting were in store here, many friends from different parts of Georgia were gathered--preachers, such as Bro. Cooper Sharpe, Butler &c.--lawyers, farmers &c.; the majority being members of the Constitutional Convention, then in session. This body consisted of 194 members, eleven of whom were ministers of the Gospel, and nine of them, Baptists--sent up perhaps to lighten the mass. Chas. J. Jenkins, a noble Georgian, presided. It was he who, as Governor, ran away with the great seal, to thwart his usurping successor in his effort to abuse the rights of the people of the Empire State of the South. Gen. Toombs was also in the Convention. Tall and once, no doubt, commanding in appearance, he impresses you as one who may have wielded a potent influence in his better days. His features are relaxed now, and an expression of sadness rests on his face,

except when he enters into conversation--then the light of life remains illumines his countenance. It is related that this great politician that, in travelling, he once heard an infidel ridiculing Christianity. Toombs asked to be allowed to reply to him; and, after stating that respect for the religion of his wife (himself had little) forced him to speak, he delivered a religious stump speech, to the amusement of the lecturer and the edification of the listeners.

Of the delegates in Convention, Judge Reese, with "that affidavit face of his," was most striking in appearance. A friend pointed out a delegate whom he pronounced: "the ugliest man in the Convention except himself. Both names must be suppressed, however."

Georgia will probably not be satisfied with the work of the Convention. Many of the delegates feel that the mistaken notions as to the retrenchment, pressed by the majority, were injuring their work; and the tendency to reconsider each day the work of the preceding was developed beyond all reason. An anti-divorce law, defended by Gen. Toombs before a Committee, was voted down in the Convention.

Let us hope that, in this Georgia, will not become Indiana like. Financially, the State is in splendid condition.

Embarking once more, the trip northward as far as

CHARLOTTESVILLE, was made without any great interruption. Here, a delay of eight hours gave us the opportunity of seeing the Virginia University by starlight. In company with a gentleman from Richmond, we set out to view this lasting monument, which Jefferson reared to his own memory.

The system which prevails in this University is largely taken from European Institutions--being modified to suit American necessities.

The main building is almost circular, square on the north and south to suit the fine front, with its chaste columns, and to unite the large commencement hall, that reaches northward in a straight line, from the circular building. The new museum, the gift of a Rochester gentleman, is exceedingly attractive. It is built of red brick, relieved by lines of granite--straight and curved--and by numerous names and devices.

The grounds are further relieved by four long rows of dormitories and professors' houses, which define the space in front of the University building, so as to secure, for it and from it, a charming view. The whole is encircled by mountain summits, imposing "sentinels standing guard," around this temple of higher learning.

The end of our journey was at length reached, and we were soon lost in the immense crowd at the GREENBRIER WHITE SULPHUR SPRINGS.

There are at least 1500 visitors at this Southern Saratoga. The East and West, North and South are represented. Generals Jos. E. Johnston, M. C. Butler, S. D. Lee, and other celebrities are not a few here.

The scenery is fine beyond description. The grounds are surrounded by mountains, from whose summits the morning mist rolls elegantly away, suggesting the myths and legends of Germany. The noonday sun deals out his light with a partiality, that secures a variety of hues to the irregular surface of the hills; and the cedars, standing in solid lines at regular distances, make the picture eminently unique.

The climate is superb, inviting the rambler, refreshed by a good table, to renewed exercise. One is reminded, in August, of the delightful October days which make glad the heart of a Mobilian. J. O. B. L.

Communications.

Baptist Looking Gases--No 1.

"THE ONE MAN POWER."

Acts 6: 2. "Then the twelve called the multitude of the disciples unto them."

We see here, that the matter mentioned in this chapter, was left to the church. And this is the manner in which we as a denomination act. The minister is not to govern the church, nor is any one member to govern the church.

If a member desires a course to be pursued not agreeable to the others, and insists on it, the church are under no obligation to pursue this course. In all cases of this kind, the way is plain; let such a member either yield to the opinion of his brethren and work with them as well as he can, or else let him, in a christian spirit, ask to be dismissed and unite with some other church. If a church are bound to adopt every measure proposed by any one for fear of trouble if they do not adopt it, it will be the majority ruling, or, to speak more properly, "the one man power," which is always destructive of a church. Sometimes a member is retained in a church, because he is wealthy. This is virtually, the member ruling the church. Sometimes a member is expected to take a letter of dismission in order to gratify a pastor. The pastor says

either the member must dissolve his connection with the church, or he will not preach to them any more. Unreasonable opposition on the part of a pastor to a member ought not to be tolerated. Sometimes a member stands in opposition of some kind to a pastor, and the church think this, of course, is reason sufficient for the pastor to give up his place. Not at all. If a member cannot work with a pastor whom the church endorse, let such member unite with some other church. Unreasonable opposition from a member to a pastor is as bad as unreasonable opposition from a pastor to a member. Some suppose that the very first breath of opposition to a pastor ought to blow him to another field. He is not a good soldier of Jesus Christ if it does. The individual member who opposes a pastor whom the church endorse is the one on whom rests the obligation to leave. The fact that ministers do frequently change their residences is no reason that they should change. Their home, it ought to be supposed, is as dear to them as is the home of others. The work with his people is frequently as dear to him as is the farmer's farm, the merchant's store, or the mechanic's shop. He is under no greater obligation to give up his Gospel work in a particular place, than the others to give up their particular avocations.

CORRESPONDENT ALA. BAPTIST.

Appointments.

The following is a list of appointments for Rev. T. M. Bailey, in the Centennial Association: Union Springs, Sunday, Aug. 26th Indian Creek, Monday, " 27th Perote, Tuesday, " 28th Macedonia, Wednesday, " 29th Mt. Carmel, Thursday, " 30th Greenwood, Friday, " 31st Sardis, Saturday, September 1st Brethren will please see that notice of the above appointments be well circulated.

A. J. SEAGRATER,
Moderator.

Minutes of the State Convention.

Please say to those brethren who subscribed at Gadsden to the fund for printing the Minutes of the Convention, that the copy has been ready for the printer for three weeks, and will be put in his hands as soon as those subscriptions are paid.

A. R. GOODWIN,
Sec. Ala. Bapt. State Convention.
Oxford, Ala., Aug. 15th, 1877.

Growth of Protestantism in France.

The Paris correspondent of the *Pall Mall Gazette* writes: "The ultramontane party will perhaps some day, render justice to the Bishop of Gap and acknowledge the wisdom of that prelate in calling upon Catholics not to embrace any political code in an absolute manner. The liberals, irritated with the Church for leaning toward despotic institutions, are becoming indifferent or are quitting her altogether. Among the laboring classes in Paris there is a very decided movement in favor of Protestantism, and several of the reformed churches are visited by Catholics, who, without openly breaking communion with their own Church, prefer the doctrine of Calvin to the Syllabus. M. Serrey gives a curious account of a wholesale conversion which appears to have taken place in the department of the Aisne. In the village of St. Maurice de Fourduns was a school-master who gave general satisfaction to the inhabitants. He was suddenly removed, at the instigation, it is supposed, of the cure. The villagers sent a deputation to their bishop to demand the dismissal of the cure, but the bishop refused to receive the delegates. Their next step was to go to Lyons and ask the synod to evangelize their parish. The next Sunday two pastors repaired to St. Maurice de Fourduns, and all the bigwigs of the place, with the Mayor at their head, were converted, to the number of 150." A committee has been formed to receive further aid hereafter. At the same time that this episode was passing beyond the walls of the second city of France the Archbishop of Lyons was engaged in sending a pastoral to his clergy on the subject of the fete of the Immaculate Conception. In its circulation the prelate declares that it was solely owing to the protection of the Virgin of Fourviers that Lyons was saved from the German invasion in 1871. Mary says Monsignor Catorci, saw the prayers and supplications of the diocese ascend to her throne, and with her hand she drove back the enemy, who had almost arrived at our gates."

A Harmless Auto da Fe.

Not long ago the preacher who conducted a service in honor of the Virgin in the Cathedral of Spezia closed the services by an *auto da fe* in a kind of court near the vestry. Being no longer permitted to burn men, the priest, and his assistants burned copies of a journal called *Il Popolo*, and a paper representation of its editor, together with such Protestant books as were considered dangerous, among which, it is reported, were a large number of copies of the Holy Bible. The wide circulation of these books and papers in the city by an energetic missionary appears to have been the cause of this outbreak of fanaticism.

Garavani has been lecturing in Dublin in favor of the evangelization of Italy. Many people had supposed him to be dead.

Alabama Baptist.

MARION, ALA.

Thursday, August 23rd, 1877.

S. S. Department.

Third Quarter. Lesson

X. Sept. 2, 1877.

PAUL AT CORINTH.

Acts xviii. 1-11.

Commit to memory verses 7 to 10.

Golden Text--NOT SOTHEFUL IN BUSINESS; EVEREST IN SPIRIT, SERVING THE LORD. Rom. xii. 11.

GEOGRAPHICAL.--This lesson takes up the narrative without interruption. Corinth, 45 miles from Athens, the Acropolis of the former, (a hill 1800 feet high), was visited by the Apostle Paul. The Corinth of Paul's time was the metropolis of the Roman province of Achaia. It was situated on the isthmus connecting the Peloponnesus with Northern Greece, and famous for its commerce, wealth, culture and immorality. The business energy of the Corinthians made them zealous either in downright opposition to the gospel or in believing response.

POINTS.--A small province in the north eastern part of Asia, bordering on the Euxine (Black) Sea.

CHARACTER.--Paul remains longer than usual at Corinth for its pre-eminence as a center of Christian influence. Here he wrote both Epistles to the Thessalonians; and at another visit the Epistles to the Romans; two Epistles to the church at Corinth were also written by him during his third missionary journey.

Aquila, a Jew, who was a tent-maker with whom Paul dwelt and worked, and who was doubtless converted, as was also his wife, while the Apostle dwelt beneath their roof. He accompanied Paul to Ephesus, and was still there when the Apostle wrote I Corinthians. Was at Rome, when the Epistle was written to the church, and at Ephesus a second time. His trade led him to move from place to place, and wherever he went he was a faithful laborer for Christ.

Priecilla, or Prisca, the wife of Aquila, and one of Paul's most active helpers.

OUTLINE FOR BLACKBOARD.

1. Paul's labors for bread. 1-3. The great preacher has learned a trade, as was the case in these days with all Jewish boys, even with those who received a liberal education. The same custom prevails in some nations now. The crown Prince of Germany is a book-binder by trade. His habit is a moral safeguard, and no doubt much of the prevalent dishonesty in our own land, might be averted had American boys this safeguard. Honest work for daily bread is ennobling; and even the Master toiled at the carpenter's bench.

2. Paul's labors for souls. 4-5. The Apostle was a man of one idea. To win souls for Christ, this was his grand aim. His fellow-craftsmen with whom he abode, led to the feet of Jesus; he must by all means win some" others. As usual he goes to the synagogue, and endeavored to persuade both Jews and Greeks (or Gentiles). Silas and Timothy coming to join him, "pressed in the spirit," or rather, "anxiously engaged" in the work of preaching. His anxiety seems to have been quickened, not so much by the coming of his brethren, but from the fact that a crisis was now at hand, when the Jews would reject the gospel. His heart yearned toward them as a Jew, and as a faithful minister his soul was sad over the prospect.

3. Paul Opposed and Succeeded. 6-8. The Jews now showed open and systematic opposition, probably reviling Paul, and speaking in blasphemous terms. As usual he went to the synagogue, and the next two verses present a graphic picture. Paul shakes off the dust from his garments, as a sign of complete renunciation, that he thus severs all ties that bind him to the synagogue. The denunciation seems to be a personal one. "I am pure, free from guilt if you perish, and from henceforth, I shall with a clear conscience go to the Gentiles."

4. Paul Comforted. 9-11. Paul appears now to have been despondent. His labors had met with but meagre success, he had been alone most of the time, and in conflict with his own countrymen; he says in I Cor. ii. 8, speaking of this time, "and I was

with you in weakness, and in fear, and in much trembling"--and right when he needed help, the Lord whom he loved, and served, came to his assistance. He did not stop preaching, nor was he silent, was the command, and with it the double promise of the Savior's presence and help; and the certainty of success.

More than Paul remained for 18 months teaching them the things concerning the kingdom of Jesus Christ. O. F. G.

The Teacher's Preparation.

Then to the child. Go, let him speak to

Who thought of earth in Judah's waning

On mountain slopes, along the pebbly

And the Jewish billow of the sea--

Yes, he closed, hear his voice who spoke

As never had said. Ask for his

When he tells the tale in olden

Go, speak to Jesus, wait his answering

Then tell the trusting child like one who

Transferred from the mount of prayer."

Selected.

Who ought to be Superintendent?

1. Above all, a zealous man.

2. One who is a goodly self-sacrificing, not afraid of work, so as to

fuse the working spirit into his school.

He should constantly have the school

on his heart, and in his thoughts.

3. One who is teachable, willing to

gain a new idea from any source, and

in the exercise of a sound judgment

to put it into operation.

4. One who is loving and lovable;

prompt, practical, patient, intelligent,

and honest.

Remember once hearing of a pas-

tor who said, "Two-thirds of the mem-

bers of the church are honorary mem-

bers; they don't come to prayer-

meetings; they don't attend Sunday

school; they don't add life to the

church; they bear no burdens, and no

strength; their names are on our books,

but that is all."

How many of us might say the

same thing of our churches to day!

What is the cause and what is the

cure?

Is there one who reads these lines

who can ask himself or herself the

query earnestly, "Am I such a mem-

ber?" O. F. G.

S. S. Teacher's Mosaic.

Teach much by questions wisely

put. Which shall my scholars spend

eternity? Irregularity of teachers neutralizes

much good. Thorough, accurate preparation is

indispensable in order to secure at-

tention. "Our side shows the devil's busy

ones."--Holl.

Never give a command you are

not determined to enforce.

Like pining heavy weights, all la-

bor is lost if it be not kept up to the

end.

A full teacher makes a full class.

The teacher is like the switchman,

who holds the lever of the switches on

the railroad. If he does his duty

faithfully, the train runs in safety.

If he neglects duty, disaster and

ruin follow.

Pray with your scholars, whether

at their homes or at your own, mat-

terly fitly; but that you do it, and

do it in faith, believing, matters

much.

Seminary Opening.

The Seminary exercises will begin

at Louisville, Ky., August 31. The

introductory lecture will be delivered

on Friday night, August 31, at Pub-

lic Library Hall. It is of the ut-

most importance that all students be

here by that night. The citizens of

Louisville will give a public reception,

and the exercises will be interesting.

Students may come so as to ar-

rive on August 27, or any day after.

They will go direct from the railroad

depots to the Elliott House, corner

Second and Jefferson, which is to be

the boarding hall.

Those arriving in the night who

can not remain at the depot until

morning, had better go to the St.

Cloud Hotel, which is opposite the

Elliott House. JAMES P. BOYCE.

Another Lord of the Churchyard

has asserted his rights under the

British Statute. A respectable resi-

dent of Exeter lost a child, and the

Vicar, the Rev. Wilcox Brown, refus-

ed to read the burial service on the

grounds that the little one had not

been baptized. He sent this note to

the father: "I hereby give you notice

that I will not allow any service over

your dead child. I recommend you

to take the body to one of the cem-

eteries in or near Exeter, where any

Dissenting Minister you like can per-

form each service as he thinks fit."

The unhappy father requested a Bat-

tist Minister to attend the funeral;

there was a service on the roadway,

and the remains were put out of sight.

But the days of churchyard intol-

erance are numbered. It was only a

fortnight ago that the Conservative

House of Lords, by a majority of 16,

decided that "where the rela-

tives of friends of a deceased person

gave notice that it was not their de-

sire that the funeral should take place

with the funeral service at the Church

of England, they should be allowed

to bury the deceased with such Chris-

tian and orderly services as they

might think fit, or without any reli-

gious service."

The Theory of Evolution.

The Rev. E. G. Watson, who for

about twelve years was curate at an

extremely ritualistic church in Eng-

land, has been received into the Church

of Rome. In explanation of this step

he wrote a pamphlet, addressed to the

congregation to which he had so

long ministered, in which he gave

his reasons for leaving the Church of

England. "I can assure you," he

wrote, "I felt the humbug of the

thing so bitterly that more than once,

when we were piously walking down

the church, singing--

"We are not divided,"

"All in one body we,"

"One is faith, in doctrine,"

"And one is clearly,"

I was on the point of flinging my

book at the boys' heads, and leaving

you then and there." Make believe

unity is a "humbug," in truth, when

in the Established Church of Eng-

land, or between denominations

holding radically different views of

Christian doctrine and Scriptural

doctrines.

A subscriber desires light as to the

Scriptural authority for the baptism

of infants. We do not know that

we can satisfy him, as we have notic-

ed that, on all the disputed points of

doctrine and practice, much depends

on the temperament and points of

view from which one comes to the

consideration of the Scriptural argu-

ment. Advance.

The *Advocate* might have satisfied

its correspondent by practicing a lit-

tle of the same kind of honesty dis-

played by Mr. Beecher, when he de-

clared there was no scriptural warrant

whatever for infant baptism. Stand-

ard.

The Nashville *American* calls at-

tention to the mountain of siliceous

the Cumberland river, and within

three miles of Hartsville, Tenn. For

the manufacture of glass it is equal

to any in the United States. The

American also says that even the

white sand generally used by paint-

ers of that city and elsewhere in the

South is brought from the north,

where it lies at our very doors.

Not to be Wondered At.

John Garrett of the Baltimore and

Ohio Railroad, who outbid the late

Emperor Napoleon. Her Arabian

keeper was brought to this country

with her.

They have introduced in Germany

the novel idea of having bands to

discontinue music at auction sales.

Large crowds come to hear the con-

certs and are drawn into the vortex of

bidding. Such an ingenious idea

should have originated in the United

States and cannot long lack of imi-

tation here.

Many worthy people sprinkle their

letters with D. V.'s in referring to

their intentions, but it may be ques-

tioned whether all of them know

what the words mean. Initials, signify-

ing an old lady wrote that she

would come to dine with her daugh-

ter on Wednesday, D. V., and on

Thursday at all events.

The Dowager Marchioness of Lothi-

an, a convert to the Roman Catholic

Church, who lately died, has left to

the officiating priest for the time be-

ing of St. David's Chapel, Dalkeith,

Scotland, a gold locket, with the word

"Rome" engraved on the back, con-

taining a relic of the true cross which

formed part of the relic of the true

cross in the Chapel Royal, St. James's

in the time of James II.

Mr. Watts, the authorized dog catch-

er of Boston, uses for the destruction

of unlicensed dogs a most subtle

poison, recommended by the Society

for the Prevention of Cruelty to An-

imals, and which he is forbidden

to use publicly, through fear of its

being suicidal purposes. A half

teaspoonful of the powder is put in

the dog's mouth, and almost instan-

tly the body swells and life is extin-

guished.

General Intelligence.

Mr. Gladstone showed, at the re-

cent Caxton exhibition at South Ken-

nington, a Bible which had gone

through every stage from printing to

completion at Oxford that day.

Roman Catholics cannot present

clergymen to livings in England, and

their church patronage is distributed

by the Universities of Oxford and

Cambridge.

The select committee of the House

of Commons appointed to inquire into

the London Fire Brigade recommend

that the department be placed under

the

Alabama Baptist.

MARION, ALA.

Thursday, August 23rd, 1877

Home and Farm.

A Song of the Country.

Away from the roar and the rattle,
The dust and the din of the street,
Where to live is to brawl and to bellow,
Till the strong tread the weak man
down!

Away to the bonnie green hills
Where the sunshine gleams on the breeze,
And the heart of the greenwood thrills
To the hymn of the bird on the spray.

Away from the smoke and the smother,
The veil of the dun and the brown,
The push and the phish and the puller,
The rear and the waste of the town:

Away where the sky shines clear,
And the light breeze wanders at will,
And the dark pine-wood nests near
To the light-plumed bird on the hill.

Away from the whirling and wheeling,
And the steam above and below,
Where the heart has no leisure for feeling,
And the thought has no quiet to grow.

Away where the clear brook purrs,
And the hyacinth droops in the shade,
And the plume of the fern uncovers
Its grace in the depth of the glade.

John Stuart Blackie.

Beds and Bedding.

Beds and bedding need especial care; on fine days leave your sleeping room windows open several hours, if possible, and if not too conspicuous, leave your beds unmade, and let pillows and mattresses air in the sun. Thoroughly examine the bedsteads--take out the slats, which you probably will find covered with dust--(accumulated dust will also be found on the slats of the springbeds). Wipe this off with hot salt and water. Salt dissolved in a very little water, should be put on with a small paint brush, in all the corners and crevices of the bedsteads, to prevent vermin from finding a place. If, by any chance, they are already there, this must be repeated as often as twice a week, until they are exterminated. Also, wipe the edges of the mattresses well with a cloth wrung out of salt and water. You must meet this matter promptly, and give it your personal supervision, for, if not attended to at once, they will get the better of you and cause you great annoyance.

Important Virtue of Tomato Leaves.

A statement comes from South America that a singular property of tomato leaves has been discovered by a fruit grower. Having cut down some tomato vines, he used them as a mulch and found that the cucumber, which was decaying by fruit, had abandoned the trees surrounded by the tomato vines. Following up this accidental discovery, he found the free use of tomato vines proved a perfect protection not only against the cucumber beetle, but against other noxious insects. He found, also, by steeping in water some fresh leaves of the tomato, and sprinkling the infusions upon other plants, the innumerable insects which covered them were driven away.

Some housekeepers, when pillow-ticks got stained and discolored, put them out on the shed, or grass plot in a hard shower, afterward dry very thoroughly in the sun. This will undoubtedly renovate the feathers and freshen them; but we think it a better plan to make new pillow ticks, and change the feathers into them. The old ones can then be washed and boiled, and bleached, and put away until the time when the new ones are soiled and need changing. It is generally considered a disagreeable undertaking to fill pillows--but it can be done, even in your parlor, without the slightest inconvenience--if you only know how.

We learned the art a few years ago of a dear old lady, with whom we were spending the summer. She came into the bright sitting room one morning, with pillows and ticks, and said she was going to change the feathers from one into the other.

"Not here," we cried, starting up with alarm, and with visions of down and feathers flying all over the room, getting on our clothes and settling in our hair. But she said very quietly, "Don't move, you won't know it if you don't look." But we did look--and learned that we did not know everything.

In each pillow-tick she had left an opening in the side seam about five or six inches long, and at the top (in the middle), one about three inches long. Taking a pillow in her hand she shook the feathers away from the side, and down into the middle of the pillow, keeping them there with her hand, while she ripped a slit in the side just as long as the one already in the new one. These openings she now sewed together--making a communication between the two. Then she inserted her hand into the space she had left in the end seam, and we pinned it closely about her wrist, leaving no room for the feathers to fly out. Taking the pins out of the pillow she drew the feathers out of one into the other. When they were all out, she carefully removed her hand, and the opening was sewed up. The seam between the two, as fast as ripped, was pinned securely, and afterward sewed up. This bit of knowledge has been of great use to us; let us hope it will prove as valuable to you. --*Christian World.*

KEEP SHEEP.--Sheep raising is annually increasing all over the country. Farmers are beginning to find there is nothing more profitable, in a general sense, than a good flock of sheep. They require a very small outlay, when once a flock is started, and yet the product of wool, meat and manure, is of very considerable importance. To avoid the principal objection to sheep raising by many farmers, the dog, a corral should be constructed near the barn or in the most convenient point on the farm, where the flock should be herded nightly during the year, and thus be protected against the most worthless and disgusting of animals--the sheep dog, which seldom make their attack by day; and when they do, they can be readily shot. --*Germania Telegraph.*

Making Butter in Summer.

The first thing requisite to making good butter is to have good cows, good pasture, good water, and salt for the cows to lick. Next, good management of the milk. The milk should be cooled immediately after milking, that it may keep sweet longer and yield more cream. The pails used in milking should be of tin, as it is impossible to cleanse wooden pails so perfectly that they will not impart some degree of acidity to the milk. Nothing receives a taint more easily than milk or cream, and all milk should be absorbed by the milk which is to be retained by the butter. A cool spring house is best to keep milk in, for a cool cellar (not too damp) having all decayed vegetables removed. Warming the walls with lime will greatly aid in keeping it pure. Wash the vessels used in warm water, inside and out; then scald with boiling water, and place in the sun. The churn butter bowl and ladle should be washed and scalded with equal care. Sunshine and pure air are all that ought to stand in the churn during churning times. The milk should be skimmed as soon as the cream has risen. If left too long the surface will become watery; while underneath, the cream is rapidly yielding to the corrosive acid in the milk, and becomes a thin, watery substance, neither cream nor milk. The best plan then is to give it to the pigs. (A good plan is to save the skimming--say a pint from each cow--cooling it perfectly before putting in the cream jar, well each time new is added.)

In regard to working butter, there is a great difference of opinion. Experience has taught us it should be worked out once, and then gently. It is composed of minute globules, which are crushed by too much working, making the butter greasy. We are not in favor of washing butter if it can be avoided; use pure salt which is perfectly white and will dissolve in cold water leaving no sediment. The brine will be perfectly clear, having no butter in it. An ounce of a pound of butter is enough. Too much salt destroys the delicate flavor of good butter. --*Collier's Rural World.*

Cost of Keeping Dogs.

According to the June report of the Commissioner of Agriculture, the number of sheep killed by dogs in the State of Georgia, during the past twelve months, was eight and one-half per cent. of the whole, while those dying from all other causes, as by cold, disease, etc., was but five per cent. The annual loss of sheep killed by dogs in the State is not less than seventy thousand dollars, and while it costs more to produce a pound of wool than a pound of cotton, the wool seller for three times the price of the cotton. The one hundred thousand dogs in the State, says the Commissioner, consume and destroy food, either already fit for human use, or suitable for feeding to productive animals, to an amount which, estimated in bacon, would supply, perhaps, fifty thousand laboring men. Perhaps one-fourth, or even one-half of these dogs, are more or less valuable and profitable. The remainder are a curse and a burden. Certainly these considerations merit the careful attention of our legislators. --*N. Y. Farmer.*

A VARIETY OF FOWLS.

There are no animals more omnivorous than fowls; fish, herbs and grain being devoured by them with equal relish. We say equal, for though they commonly pounce upon meat with greater avidity than upon grain, this is generally because it affords a rarity, and a looker-for a while almost on animal food will show the same greed for a few handfuls of corn. The fondness for variety shown by fowls is as significant of real needs as we have ourselves. In purveying for them a jocosely variety, selected from the three general divisions--fresh vegetables, grain and animal food--is at all seasons absolutely necessary for doing and old in order to keep them perfectly healthy. True they will starve on hard corn and water. --*Maryland Farmer.*

Does the Farm Pay.

Hon. George Geddes, one of the foremost farmers of Central New York, writes in the *Country Gentleman* as follows: When we go into paper estimates of the profit of agriculture it would be well to credit the farm generally with those comforts that make one quiet and happy home. Let us consider what the farm gives us in the way of food and house and fuel for our lives; horses to draw us, and the many nameless things that people living in cities and villages buy at great cost. I have seen more than one comfortable and well-to-do farmer's broad acres for narrow town houses, and under the delusion of educating their children, of living more easy lives, to get nearer lecture and church privileges, and by various other devices of self-deception, persuade themselves into the fatal move which soon proved that farming was better to support families than the price of farm at interest. Generally, these mistaken men have found that money received as interest has a way of going easily, and a very few years has been sufficient to cause them to wish themselves again the owners of farms, and to teach them as no other experience could; that though it might be easy to propose on paper that wheat could not be raised for its selling price, and that a farmer (from a chicken to a horse) could be raised on a farm for over a year, yet that somehow all the final results proved just the reverse; for farmers do live well, and leave them, at their own deaths, valuable estates--accumulated, it is true, by slow process, but nevertheless entirely the fruits of their own labor on their farms. Can any other body of men so easily enjoy the fruits of their own labor? --*Christian World.*

Home of Richard Henry Dana.

The home of the poet, R. H. Dana, stands on the south side of Cape Ann, in full view of the ocean. The lawn upon which it stands shelves off a few rods in front of it, in a steep, gravelly field, about sixty feet above a sandy beach. The remains of an old wall, covered with bushes and old trees, form the edge of this field, a wild, uncultivated place. The beach, which is nearly a perfect semicircle, is in the right, by a projecting ledge, which runs out beyond the sea, and is called "Eagle Head," and on the left by the precipitous base of a hill, which bears the name of "Shark's Mouth." The house stands nearly south, on a line with the beach, and is sheltered on the north by a hill covered with a thick growth of old trees. A quarter shelter from the cold winds of a high wooded island, which lies a few rods or so from the base of the hill, and belongs to the estate of Mr. Dana, who has an island of his own, as well as Matt

Recipes.

Potatoes cut in small squares and put into crested bottles, with water to wash them; will clean them quickly and well.

To prevent itching, the secret is simply to keep a basin or cup of water in the oven. The steam generated not only prevents scorching, but makes the meat much nicer.

Our readers need not suffer from having their hands affected by water or soap. If the hands are dipped in vinegar or lemon juice immediately after the acid destroys the corrosive effect of the alkali, and makes the hands soft and white.

GRAHAM'S CAKE. One cup of sugar, two eggs, beaten together, one cup of sour cream, two-thirds cup of salt, one teaspoonful of salt, two slightly heaped cups of Graham flour, one teaspoonful of lemon extract, and a nutmeg. Bake in a moderate oven.

A new method of preserving flowers, successfully adopted by Dr. Mierme, is reported in the *Gardeners Magazine*. Each flower held by the extremity of the stalk, is plunged into a vessel of paraffin, quickly withdrawn, twisted rapidly between the finger and thumb, so as to shake off the superfluous oil. Bouquets of flowers thus treated have been kept upwards of a twelvemonth without losing their color or shape. Whether the small amount of paraffin is equally persistent the factor has forgotten to inform us.

A Sermon on Push.

When Cousin Will was at home for vacation, the boys always expected plenty of fun. The last frolic before he went back to his studies was a long tramp after hazelnuts. As they were hurrying along in high glee, they came upon a discouraged looking man and a discouraged looking cart. The cart was standing before an orchard. The man was trying to pull it up the hill to his own house. The boys did not wait to be invited, but ran to help with a good will. "Push, push," was the cry. The man brightened up; the cart trundled along as fast as a runaway, and in five minutes they all stood panting at the top of the hill.

Broken Promises.

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