

Alabama Baptist.

MARION, ALA.,
 Tuesday, May 18th, 1875.

Denrell Jackson.

BY DENRELL WILLIAMS.

The river's crossed—he rests beneath
 The trees beyond the tide,
 The ebb now swells within its sheath
 Since midway flows within it.

The sun pulled for a dread command,
 The light's soul inspired—
 The setting sun—the glittering sand,
 The fervent spirit fired.

But the sunset hopes on which we lean
 From first from left to right—
 The level flows that eye hath seen
 Are fast to drop and die.

Start of our hope—'till cruel fate
 Had done her worst for us,
 We had no other aim or great
 No surer, no truer trust.

Sleep on then honored Southern chief,
 Thy tent for us are o'er,
 But Southern hearts will claim the right,
 Of homage evermore.

Yes, in our souls the mighty deeds
 That made thee never to die,
 Shall brighten with the flight of years,
 Even to eternity.

The Baptist are Peculiar in Their Ministry.—No. XII.

We closed our last article by directing attention to the seven ones stated by the Apostle Paul as the basis of unity for the "one body" of Christ, and urged by adhering strictly to these great principles, we may "keep the unity of the spirit in the bond of peace." It is a striking fact that immediately after recording these seven units, the apostle alludes in unmistakable language to the spirituality of the church in its entire membership:—"unto every one of us is given grace according to the measure of the gift of Christ." And then he shows that the ministry is chosen from these subjects of grace; "wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men." And he gave some, Apostles; and some, prophets, and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith." To edify is to build up and instruct; the officers appointed by our Lord, are for the edifying of the body of Christ. A church may exist without officers, but it is in the most limited sense of the term, as a mere assembly or congregation. The primitive churches had them as have had all efficient ones since. No church can be complete without them. There are but

TWO PERMANENT OFFICERS

created in the New Testament for a thoroughly organized church of Christ:—bishops and deacons. The address of the Epistle to the Philippians, embraces a church complete in members and officers; it is addressed to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Observe that here are two officers, each, however, being filled by a plurality of incumbents—a plurality of bishops as well as of deacons, and that too, in a single local church; which, while it does not teach that more than one bishop is essential in a local church, does teach that the New Testament bishop was, in position and authority, wholly unlike the monastic bishops who, in prelatical sects, rule over churches and pastors in a vast district of country. The directions given to Timothy particularly describe these two classes of officers, and none others. "A bishop, then must be blameless—Likewise must the deacons be grave." "The wants of a church are all provided for in these two offices. They have no more occasion for the services of a prelate or diocesan bishop, to govern churches, ordain ministers, and administer discipline, than a civil State has for those of an emperor or dictator." (Crawell.)

"A bishop to pass through 'the fire' in an 'episcopal visitation,' or 'to travel through the connection at large, and witness the temporal and spiritual concerns of the church,' holding conferences, or assemblies, or conferences, and as a 'chief minister,' appointing and removing inferior clergy at pleasure, is an officer at

once removed from the letter and spirit of the New Testament, and, although found in Protestant Christianity, is proximate to the exalted dignities of the papacy. John Wesley said to the first man who claimed to be a Methodist bishop, "How dare you suffer yourself to be called a bishop?" And yet Mr. Wesley claimed to be the Father of the whole Methodist connection; and the bishops of prelatical churches are often alluded to in their literature and common parlance, not only as bishops and archbishops, but as "Chief Ministers," "Chief Pastors," "The Right Reverend," and the "Right Reverend Father in God."

Jesus said to his ministers and people, "So it shall not be among you." "Be not ye called Rabbis; for one is you Master even Christ, and all ye are brethren. And call no man your father upon earth, for one is your Father which is in heaven. * * * For he that is greater among you shall be your servant." When Protestants bandy epithets of "Chief Minister," "Right Reverend," and "Holy Father in God," they do not only violate these commands of the neck and lowly Jesus, but they adopt the provincialisms of a half-way-house on the route to Rome; another stage or two will carry them to "His Infallible Holiness" and "Lord God the Pope."

MINISTERIAL TITLES

which belong to one and the same officer:—the pastor. The New Testament pastor is a minister, a preacher, a teacher, an elder, and a bishop. As a minister he ministers in holy things to the wants of his people, as a teacher he instructs them in divine truth and leads them in Christian life, as a preacher he proclaims the unsearchable riches of Christ, as an elder he rules in the church with grave dignity and mature judgment, as a bishop he is to show himself a patron of good works, and feed the flock of God, taking constant heed to himself and to all the flock over which the Holy Ghost has made him overseer. And as pastor he comprehends all these traits in his official position, and sustains an office which embraces each and every one of these lines of authority and duty; and if, in the providence of God, he should choose to do so, he may become an evangelist or missionary without any change in rank or ordination. Every truly ordained minister is the equal in rank of every other; every ordained minister is available for a bishop, and every pastor is a bishop.

When Paul speaks to the Philippian church of their bishops, he has references, beyond the shadow of a doubt, to their pastors. So the directions given to Timothy also concerning the bishop and deacons relates to officers contemplated as existing in every local church. And the pastors of the church at Ephesus are styled elders by Luke and bishops by Paul. "And from Miletus he sent to Ephesus, and called the elders of the church," is Luke's account; and Paul, in his address to these same elders, at this same time, says: "The Holy Ghost hath made you overseers (bishops) to feed the church of God which he hath purchased with his own blood." Acts 20. The Apostle Peter said to the churches, "The elders which are among you I exhort, who am also an elder," and then he instructs these elders to fill the bishop's office in the church; "Feed the flock of God which is among you, taking the oversight thereof, that is 'taking the bishop or pastor's office.'" "This is another proof," says Adam Clarke, "that the bishop and presbyter were the same order in apostolic times." And the Apostle Paul says of himself, "I am ordained a preacher, and an apostle and a teacher of the Gentiles in faith and verity." It may be proper to remark here, that while an apostle held all the ministerial qualifications and traits of the common elder, bishop or pastor.

THE APOSTOLICAL OFFICE

had exalted characteristics distinguishing it from any other ministerial office. In a peculiar sense the apostles were "for the edifying of the body of Christ," in that they were commissioned to complete the essential organic structure of the church of Christ, and also to finish the volume of inspiration. And therefore in evidence of this commission they were endowed with extraordinary power and gifts. They had power to work miracles, they did not only speak by inspiration, but in any

language as occasion brought the necessity, as on the day of Pentecost, when they began to speak with other tongues as the spirit gave them utterance." And this gift of tongues followed them through their entire apostolic career; they never needed an interpreter. Wherever they went they were so inspired, that any tribe of the earth might hear them speak in their own language the wonderful works of God." And therefore these apostles were infallible in their preaching and writing of divine truth, and in developing new features in the kingdom of Christ, as for instance, the deacon's office was instituted by them. But the apostolic office passed away with the apostles mentioned in the New Testament; this is clearly true, for as much as no provision was made for its continuance, and we have not in subsequent ages, seen the traits which distinguished it, existing in any other persons. And therefore the doctrine of APOSTOLICAL SUCCESSION—

the claim to a perpetuation of the apostolic office—coming down to us through an unbroken line of prelates, is an assumption scarcely less arrogant than the dogma of papal infallibility; it is the doctrine of infallibility in embryo, and sooner or later it must inevitably come to the birth, fully developed wherever it exists. As we insist on the continuation of the scaffolding which is used in the erection of a building. The scaffolding is essential in its time and place; the building could not go up without it; but when the house is completed, the scaffolding having served its purpose is removed; to remain, it could only be an unsightly, useless, and injurious incumbrance. And the apostolic office, having finished its purpose, could only be an incumbrance. The man or the body of men who now claim to be in the line of a direct official succession from the apostles, should be called upon for the signs of their apostleship. It matters not how fine and costly are the fabrics of which their robes and other attire of the "Episcopate" are formed; they may outline the ornaments of the ancient Jewish high priest, or they may approximate the robe and cap of Cardinal McCloskey, but simple-hearted Christians, when relayed of the wiles of priestcraft, cannot fail to meet the pretensions of modern apostles with the announcement, "We have no such custom, neither the churches of God." And the disappointed spirit of man responds to their manipulations, "Christ we know, and Paul we know, but who are ye?" Baptists deny the doctrine of

OFFICERS IN THE MINISTRY

We maintain that the whole roll of functionaries in the Romish church, from the Pope down to the humblest acolyte, is without foundation in the word of God. That the ministerial degrees of deacon, presbyter, (or priest), and bishop, as found in some of Protestant churches, are equally unauthorized by the Head of church. There is but one ordination prescribed in the word of God for a minister of Christ, and when he receives that he is placed on a plane of authority with every other gospel elder or bishop. The most distinguished Baptist minister in the United States has no other authority in the denomination, in the reality, nature and degree of it, than the humblest pastor in the mountains of Alabama. "All ye are brethren"—*i. e.* equals.

THE PASTOR'S CHURCH MEMBERSHIP

with us, is the same as the church connection of the private members; every minister is a member of some local church, and is as amenable to its authority as are any other part of the members. The apostles and chief ministers were members of the church in Jerusalem, and when Paul first visited that city as a Christian he assayed to join himself to the disciples." He was once a member of the church at Antioch, with several other ministers who are mentioned by Luke. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas and Simeon, * * * and Lucius * * *, and Manna * * *, and Saul." It was this church that received the command from the Holy Ghost, "separate me Barnabas and Saul for the work whereunto I have called them," when they were sent forth on the great missionary enterprise "far hence, to the Gentiles." We have seen in the earlier part of this article, that the bishops and deacons were members of the Philippian church. And the church which was at Ephesus "tried

them which said that they were apostles, and were not, and found them liars."

And here we may remind the reader, that ministerial membership, in and accountability to the local churches, entirely scriptural as it is, constitutes a feature in these modern times which is peculiar to the Baptists. You would probably be astonished, if you were to ask the pastor of the Methodist, Presbyterian, or Episcopal churches in your community the question, "Where is your church membership?" The Methodist minister would say, "My membership is in the Presbytery." And therefore if the Conference and the Presbytery are not churches, it would be difficult for these ministers to show that they belong to the church at all. Certainly they belong to no local church. As for the "Rector," we have not yet learned where his membership is. The Prayer Book does not settle that question. We suppose it is with the "Convention" or in the hands of the Bishop of the Diocese. Every orthodox Baptist minister is a member of and responsible to some local church.

BAPTISTS HAVE ALWAYS INSISTED THAT

IS A CALL TO THE MINISTRY—no man has the right to take upon himself this work but he that is called of God. The first ministers of Christ were put into this work by special selection.—Paul was "a chosen vessel," not only as one of the elect of God, but "put into the ministry" and "separated unto the Gospel." And the pastors at Ephesus were made overseers by the Holy Ghost. We will not here undertake to describe a call to the ministry, for one can no more describe that than he can the conversion of the soul, and conversion can no more be described than one can tell how the bones do grow in the womb of her that is with child." Nevertheless Baptists have ever held to the existence and necessity of these mysterious truths, and therefore that no man should enter the ministry until he is thoroughly convinced that the Holy Spirit has made it his duty. Therefore with us it is absurd to "raise a son up for the ministry," or "to educate and train a man for the ministry," who has no conviction that he is called of God to this work. Other denominations believe in a divine call to this sacred work, and yet they frequently raise and train men for the ministry who have not yet professed faith in Christ. A devout parent may consistently pray God to convert his son and put him into the ministry, and a church should pray, "send forth more laborers into the vineyard," but they should not by their authority overreach and anticipate the appointments of the King eternal. In granting

A LICENSE TO PREACH

the church merely acts upon what she trusts is the mind of the Holy Spirit moving the heart of the candidate to undertake this work. He states that he has such impressions, he keeps himself unspotted, and maintains a sound Christian character; and upon this he is licensed that he may have opportunity to show himself approved of God, a workman that needeth not to be ashamed. And when his efforts in preaching have demonstrated that his services will be demanded by the churches, and he should be ordained.

Under the Spirit of God this whole process of putting a man into the ministry, is the work of the independent local church, where he has membership. And here it may be remarked again, that this is a Baptist peculiarity—as an applicant for the ministry is admitted and inducted into this high office by the popular voice of the church of which he is a member. With Presbyterians deacons and ordination are the work of the Presbytery; with the Methodists the minister is licensed by the quarterly Conference; and ordained by the annual Conference; with Episcopalians the Bishop of the Diocese admits to "holy orders," and even the Congregationalists, who are so much like the Baptists in church polity, have taken the work of induction into the ministry out of the hands of the local church, and placed it under the authority of a council of ministers, who license and ordain the young preacher. What shall we call this? It is not Presbyterianism; it is not Episcopacy; it is far removed from Congregationalism. Beyond question, however, it is clerical conciliarism, constituting the clergy a self-perpetuating order. When Peter advised the appointment of an

apostle to fill the vacancy occasioned by the fall of Judas, the church placed two in nomination, and then the same church in all its membership, gave forth their vote, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

MINISTERIAL ORIENTATION

is also the work of the church. The candidate is brought to ordination by the independent voice of the church, where he holds membership; and although a Presbytery of ordained ministers is necessary to set him apart by prayer and imposition of hands, still it is done by authority of the church, and the Presbytery act as the agents or servants of the church who invites them together, agreeing at the church's request and in its presence, the authority vested in them as Presbyters in the churches of God. Ordination is the public recognition by the church, of the authority conferred on the candidate by the Holy Ghost when he was called to the ministry. He has convinced the church and Presbytery that he is called to be a preacher, and the church, as the visible executive body of Christ, in the act of ordination, recognizes this call and publicly and officially announces it with its attendant functions; and until this is done he is in disorder if he "officiate" as a gospel Elder. There is the essence of presumption in the course of such men and "Evangelists" as claim to have so exalted a mission that they cannot recognize church lines, or submit to the authority which the Lord Jesus lodged in his visible churches, but ignoring church order and ordinances, and boasting of their Catholicity, they go abroad to revive religion, manipulate the churches and pastors, and convert the world on a more liberal and extensive scale than church lines will allow!

THE PASTORAL RELATION

in its connection with the church, is left with the parties concerned. No general Superintendent or Diocesan Bishop, has authority conferred on him by the Lord of glory, to control the pastoral relation over the churches and ministers of God; nor has any Presbytery or council such authority. The Episcopal minister becomes pastor or "Rector" in any given place at the will of the bishop; the Methodist minister receives his pastoral appointments from the bishop at the Annual Conference; and the Presbyterian minister is not a pastor over any church without the consent of Presbytery. A Baptist church selects its pastor at will, and he accepts or declines the "call" at will; and when such a connection is formed, it is dissolved at the pleasure of either party.

MUTUAL AUTHORITY IS RECOGNIZED

among Baptists between the church and the pastor. The pastor is amenable to his church, so that the church has as complete corrective power over him as over any other member of the body; and therefore if he become offensive in morals or heterodox in faith, his church may depose him from office and expel him from her fellowship. It is not easy, however, to describe the mutual authority existing between the church and pastor; like the relation of husband and wife the authority and love on both sides exist and are joyously recognized, but to describe this mutual bearing of authority and set bounds and limitations to it is difficult. Yet the pastor as well as the church has authority; officio without authority is an absurdity. It is his business to "preach the word," administer ordinances, expound discipline, lead in Christian enterprise, and so long as he makes his life an example to believers, he has authority to reprove, rebuke, and exhort with all long-suffering and patience. And everywhere in his ministerial work, he is an ambassador for Christ, to negotiate between God and men the great concerns of salvation. And when the pastor is faithful to his work, and the church esteems him very highly for his work's sake, the mutual limitations of authority will naturally regulate themselves. But the question is sometimes asked, how are you to obtain on this plan, A SETTABLE MINISTRY?

We answer, what has been the success of others? Have they, with their bishops, courts and councils, and with all their plans for producing preachers, furnished a ministry better adapted to the times and the wants of all classes of society, than we have by leaving this matter with the churches? We deny that they have.

We insist that the Baptist ministry is unsurpassed in its availability and adaptation to the work needed among all people. We have to-day as many educated ministers as any denomination in the United States, and many of them of the highest order of scholarship. What sect on this continent can point to a half dozen names representing a higher order of learning than our Conant and Hackett, Samson and Sears, Broadus and Toy.— And yet we have a ministry with all grades of culture, from those who have attained great learning, to the plain and illiterate pastor among the common people; and this has given us power with the people. Alas for the Baptists when they shall assume that every preacher shall have a specified degree of learning. They never will assume it. Their doctrine of a converted membership and church independence will save them from this great error. Those sects who boast of an exclusively learned ministry are reduced to the necessity also of a "cultivated membership," and if the world's conversion were left to them, it would soon be found that the world means the cities, towns and cultivated communities; and Christianity would be mainly confined to the corporate limits of the centers of influence.

If our brethren are sometimes pronounced unlearned, let them remember that the enemies of primitive ministers also "perceived that they were unlearned and ignorant men," but they admitted that "they had been with Jesus." Let this, as it ever has been, be the source of our power.

Let the faith, zeal, godly conversation and purity of life of our ministers, be so manifest, as to bring the same acknowledgement from reluctant lips everywhere. Let men be forced to "take knowledge of our ministry that they have been with Jesus;" and then we shall be prepared to do all in our power for ministerial education and for the education of the world. And here it may be stated that Baptists have labored in efforts for the improvement of the general learning. While we have a ministry better adapted to the wants of all sorts of people, and more nearly conformed to the ministerial character indicated in the New Testament, than can be found in any other sect, yet, what we want is more faith, more earnestness of the genuine type—more of the "serious in this serious cause."

Communications.

Baptist Union of East Alabama.

The second annual session of this body will convene with the Baptist Church at Opelika on Thursday before the 5th Sabbath in May, at 8 o'clock P. M.

The following is the programme of exercises:

SUBJECTS.

1. The Characteristics of Acceptable Prayer.—W. L. Lloyd, S. D. Benton, M. J. Eley.
2. Christian Influence.—E. G. David, W. P. Finckard, D. W. Floyd.
3. Earnest and Continued Activity on the part of the Members essential to Church Prosperity.—Z. D. Roby, K. Taylor, J. D. Trammell.
4. Do the Scriptures enjoin Foot-washing as an Ordinance to be observed by the Churches?—F. Bledsoe, L. A. Daniel, G. W. Simpson.
5. Importance of Searching the Scriptures.—W. H. Carroll, R. A. J. Cumbie, Weaver.
6. The Order of the Communion as binding on the Churches for their observance.—Dr. L. T. Tichenor, G. E. Brewer, F. H. Moss.
7. Importance of a consecrated Ministry, and how it is to be obtained.—C. S. Johnson, Waddy Thompson, J. W. Bond.
8. The Sunday School.—Who should attend it?—W. C. Bledsoe, Y. R. Russell, M. B. Swanson.
9. Denominational Schools as opposed to a System of Public Schools.—J. E. Dagg, J. P. Shoffer, Alexander Frazier.

Brethren to whom subjects have been assigned are earnestly requested to be present, and the public generally are invited to attend.

W. C. Bledsoe, Cor. Sec.

A man made a bet that he could ride a fly-wheel in a saw-mill, and as his widow paid the bet, she remarked, "William was a kind husband, but he didn't know much about fly-wheels."

How a Pastor's Heart was cheered.

My people had no "flea" nor a stinging bee, nor yet a bee that makes honey, and a *working* bee. Here is how it was: One day, last week I visited the family of one of my members. As I approached the house which is usually characterized by great quiet, an unusual noise and activity was discovered. Upon going in I discovered sewing machines up stairs and down but in work who sisters, not a few, were plying sewing and needle industriously. What could it mean? Just this: Several members had contributed material of various kinds and this was being converted into garments for the pastor's family, each member of which was remembered.

How many a pastor's wife might be saved weary hours of toil and anxiety were such bees to buzz more extensively. But this is not all. Every denominational paper that came spoke of the Convention in Charleston. I had wanted to go so much—could not go to Texas last year. But how could I get to Charleston? Railroads will exact fares, and somehow, it is not always easy to meet the demand for traveling expenses. A few days ago a sister said, "we want you to go to the Convention, it will do us good, and we propose to send you; and now I am writing this on the cars, bound to Charleston—thanks to the liberality of 'my folks.'" I think these "folks" have established an excellent precedent, and set an example worthy of imitation.

"Verbum sat, dec." If I were at home I would date my letter Tuscaloosa, Ala. W. H. W.
 May 4th, 1875.

A writer in *The Congregationalist* speaks of spending a recent Sabbath in Rome. With some friends he read Paul's Epistle to the church at Rome. He says—

We talked about Paul, glorious apostle and martyr. We called up to mind those to whom he wrote. We discussed his inspired utterances, passing lightly, since one of our number was a Baptist, over that passage where Paul speaks of being buried with Christ in baptism. What difference did it make to us at Rome, close by where Paul spent at least two years in his own hired house and preached the gospel, whether the outward seal of his renewed nature was a drop of water, or whether a larger amount was demanded to fulfill the sacred requirement? Did we not read in this very Epistle: "Let every man be persuaded in his own mind?"

Whether it made or should have made any difference, depends on the questions whether immersion is a "sacred," i. e., a divine, ordinance; or not; also, whether the use of any amount of water which is not the outward seal of a renewed nature, but only a token of a parent's dedication, is a burial wish: Christ. But this is another illustration of the Baptist indifference as to an ordinance of Christ.—*Exchange.*

MATURITY IN GRACE.—Maturity in grace makes us willing to part with worldly goods; the green apple needs a sharp twist to separate it from the bough; but the ripe fruit parts readily from the wood. Maturity in grace makes it easier to part with life itself; the turpentine is scarcely heated down with a snuff-bag, while its mellow companion drops readily into the hand with the slightest shake. Rest assured that love to the things of this life, and cleaving to this present state, are sure indications of immaturity in the divine life.—*Spurgeon.*

THIS CHRISTIAN UNION being asked, "Do you believe in infant baptism?" replies: "We do not believe that infant baptism is obligatory, but it is permissible. It has no immediate effect upon the child. Indirectly, and through the influence upon the parents of a public act of dedication of their children to God's service, it has a remote influence upon the child." The Scripture warrant for infant baptism is far-fetched and inconclusive.

The Rev. Frederick W. Farrar, author of the "Life of Christ," recently re-issued in this country by E. P. Dutton & Co., has been appointed to the new Anglican episcopate of Brisbane, Australia. He was formerly a military chaplain in India, and was at Delhi during the siege. He was also for two years a missionary in the interior of Australia.

Mrs. VAN COTT thinks that a man should be just as much interested when the Lord is asking him to do something, as when he is asking the Lord to do something; and Dr. Peck believes that while prayer and practice make a splendid matched team together, they can't be made to pull a pound singly.



E. T. WINKLER - EDITOR.
S. K. TRAVIS - ASSOCIATE.
J. D. HENFORD

MARION, ALA.
Tuesday, May 15th, 1878.

Our extended accounts of the Convention will be sufficient apology for the lack of other reading this week.

Practical Infidelity.

Prosperity and even moderate degrees of earthly competence is apt to produce pride—a sentiment which the human heart is prone to entertain towards its fellows and even to indulge toward its God. We need no Diogenes to go forth through the world with his lamp to find some rare examples of envy or of intolerance. Such cases are a legion: they throng our houses, they fill our streets. Lowly offices or falling fortunes do not shake their number. They may be found in the abodes of grandeur and opulence, and even the stunted means within bare walls and obscure kitchens and hovels, engender them. Made to love and help each other, how often do they betray the taint of earthliness by ill behavior to their fellow creatures, and contemptuous words and a demeanor full of haughty disdain! But shocking as this conduct is, it does not compare with their treatment of God. They think themselves too good to be dependent upon their Maker and to obey his commands. They are willing that he should retain them in life, and give them the blessings they need, and add to their number; but they are not willing that he should be near to them. They do not wish to converse with him, or to think of him, or to have him touch their consciences or save their souls. It may be that they are voluntaries who have made their appetites their God, and they will not permit Jehovah to interfere with the fund idolatry. Or, they are the mere votaries of the world, who feel that religion will interfere with their interests, and like the Gergesenes they will not consent that a saintly presence shall display its wonders of power and holiness upon their coasts. Or their pride has been nursed amid the pursuits of honest and temperate industry, and they succeed in banishing the sense of sinfulness which clings to the nature and life of all men, and they are content with the round of earthly pursuits, and will not admit into their quiet existence the disturbing thought of God. Thus from various causes impotent men unite in bidding God depart. He comes to them in the preaching of his word, in the voice of conscience, in the discipline of providence: he comes to them out of that eternity to which they are bound, and whose terrible and glorious secrets he alone can disclose: he comes with a divine tenderness to guide them to the mansions of bliss in that better country, and they repel this great and merciful Being by the ineffectual, Depart from us: we desire not a knowledge of Thy ways.

It is true that this aversion of the human heart scarce ever finds an audible expression. You may say: I do not profess to be a Christian, and yet I have never uttered a word so offensive against my Maker. No: you have never used the language: it is the language of the life here referred to. You do not need that one who will not speak to you, or have anything to do with you, should say that he does not desire your company.—And if you treat God in a similar manner, say, what other interpretation can be put upon your conduct? God does not need to be told how little you think of him. A heart without gratitude to him; a life without obedience is enough. There is also another method by which the sentiments of the heart are disclosed. God has revealed to us the way of duty and of salvation. We are naturally ignorant upon these subjects, and he has given us light; but how many close their eyes against it. Yes: it is an amazing fact that God has condescended to become your King and Savior, and yet what errors prevail with regard to a relation so sacred and so dear. What ignorance of his laws, attractive as they are in their justice, holiness and benevolence. What blindness of soul with regard to the simple message of his Gospel! If you knew these laws, these means of grace with anything like a just appreciation, it is not too much to say that conscience, interest and gratitude would bind you to them by overwhelming bonds. Consider this subject in relation to personal piety. Now little knowledge and how little thought the great majority of mankind have with reference to the ways of God. Errors with regard to the

character of personal piety, errors as to its rule, errors as to its practicability which in their extent and disastrous in their influence, show that the multitudes in Christian lands say unto God, "depart from us: we desire not a knowledge of Thy ways."

Corrections.

In a recent article by Brother W. Wilkins, on "Some Items in My Faith," instead of "man was created fallible and peccable," read, "fallible and peccable." "that those who are not so chosen and loved," should be "that those who are not so chosen and loved;" for "the sovereign nature and interest of the gospel," read, "the sovereign nature and intent of the gospel."

Index Again.

We have succeeded in pleasing our little Marion, Alabama, brother at last. He says our article imploring him to keep his temper, is "amazingly funny." Glad to hear it. That's what the frogs in the fable, said to the boys who threw stones at them for amusement.

Our little friend's hilarity is, probably, prompted by a similar reflection.—Index.

In these dull times it is refreshing to find that "there is life in the old land yet." Our venerable sister jauntily represents herself as "the boys," and our Baptist Editors of Alabama as a set of "frogs" whom she is killing for amusement. We trust that the old lady may not be so exhausted by these unusual labors as to be unable to supply her weekly tribute of pickles and patch work for her household in Georgia. And especially do we hope that the ancient stone-thrower may not get so deep into the Alabama fish-pond as to drown herself in it. Strange as may be her present antics she has had an honorable history and is worthy of a better fate.

CHARLESTON, S. C. May 9, 1878.
—The Railroad connections from Talladega to this city are not good; a whole night is lost in Rome and about ten hours in Atlanta. Therefore we were too late getting to Charleston to witness the organization.

In Atlanta we attended a most interesting Prayer-meeting at the 2nd church (Dr. Spalding pastor) with about forty children and a few brethren. The presence of the Holy Spirit was realized. This was at 4 in the afternoon. At night we returned to the church and conducted their regular Prayer-meeting. We spent a very pleasant hour with Brother T. O. Boykin and family.

The Convention now sitting in Charleston is an able body of men, and is doing its work very successfully. Many of our most distinguished brethren from all parts of the South are in attendance. Charleston has extended to the body a most hospitable entertainment. We have yet to hear of the first brother who is not entirely satisfied with his fare. As for ourselves, we are cared for in princely style, by Mr. Witte, one of the wealthiest gentlemen in this city—the German Consul, and his accomplished wife. They will ever have our grateful remembrances.

This city is represented as improving in business and in other respects. In company with Dr. Curry of Richmond and other brethren, we sailed over on Saturday morning to Fort Sumpter, and got some better idea of that historic spot and its surroundings. The government is surely at fault that this fortification has not been thoroughly rebuilt. Some very substantial work is being done on it at this time. More than five thousand tons of iron, pieces of shells &c., have been taken out of the sand in the fort, thrown into it during the bombardment—first by the Confederates and then by the Federals.

It is the only fort known in the history of bombardments, which held out better after it was knocked down than before. This was true of it while held by the Southern forces.

Very much of this city has the appearance of great antiquity. It is an uneven and irregularly built town. All over the place, on every street, you will see a few very large and tall houses, and then some very small and unightly ones. This is the case to a very disagreeable extent. The most ordinary shops and fruit and fish stands, as old as any other buildings, are stuck in among splendid houses.

The services of the Sabbath day have been deeply interesting, and the people of Charleston have given our preachers full houses, and a good hearing; and the News and Courier has furnished its readers with good and full reports of the proceedings, and sketches of some of our brethren.

Dr. Winkler is quite happy among his many old friends in this city, whom he served in the relation of pastor for twenty-five years. He preached for them to a crowded house to-night, Sabbath.

Southern Baptist Convention.

FIRST DAY'S PROCEEDINGS—ORGANIZATION AND REPORTS—THURSDAY, CHARLESTON MAY 9th, 1878.

The Convention was called to order by the Rev. James P. Boyce, D. D., the president of the former year. After singing, led by Rev. L. B. Fish, at the piano, the president read Luke x. Prayer was offered by Rev. Mr. Webb, of Mississippi.

The roll of delegates was then called. During the preparation of the roll Rev. S. Boykin, editor of *World's Work*, was introduced, and presented the claims of his paper. The president announced that the hour had arrived for the election of officers.

A discussion here arose as to whether States from whom a less number of delegates were present than they were entitled to had a right to fill that vacancy from other States having more than their quota of delegates.

This discussion arose from the fact that there were sixty-seven delegates present from South Carolina, only forty-one of whom were entitled to seats.

Dr. Fuller, of Maryland, invited those over and above forty-one from South Carolina to take their seats as delegates from Maryland.

The chair said that if Maryland choose to present these names, the Convention would receive them, and the committee on credentials would set on them when the proper time came, and erase them if necessary.

Dr. H. A. Tupper, corresponding secretary of the foreign mission board, stated that the church at Shanghai had sent \$2,800 for foreign missions, and desired that it should be represented in this body; and that if South Carolina could use it in this emergency it was at her service. The chair having asked if any one had been authorized to appoint delegates for the church at Shanghai, Dr. Tupper replied that they desired the Convention to make these appointments.

The chair announced that the Convention not yet being organized, this matter would have to be laid over.

The nominations for president were Prof. P. H. Mell and Dr. James P. Boyce.

The total number of votes cast was 219, of which Dr. James P. Boyce received 130, Dr. P. H. Mell, 86, and scattering 3. Dr. Boyce was, therefore, re-elected president.

The following were elected vice-presidents: Rev. Drs. P. H. Mell, of Georgia; J. L. M. Curry, of Virginia; E. T. Winkler, of Alabama, and R. Fuller, of Maryland.

Mr. W. O. Tuggle and Rev. G. R. McCall were re-elected secretaries.

DR. LATHROP AND HIS LETTER.

Dr. Fuller announced that Dr. E. Lathrop was present as a messenger from the American Baptist Home Mission Society of New York, to whom he requested the Convention would give a hearing. Dr. Lathrop was invited to the stage, and announced the object of his mission. He said: I have been appointed, in connection with several other brethren, (no one of whom, I am sorry to say, except myself, is present here to-day,) to convey to you the Christian salutation and the love of the Home Mission Society. Our mission to you is very simple, although in some of its aspects it is important. We are here merely to express our fraternal regards and our sympathy in the work in which you are engaged, in all its essential features. Your work and our work are alike. While you in your own way are seeking to accomplish the interest of Christ's kingdom here, we are in our way aiming at the same end, and while we may do our work differently, yet we may be, we ought to be, we will be in heart and purpose one, members of the same family, believers in the same Redeemer, and expectants of the same blissful immortality. I can, however, better express to you the nature of my mission by reading the official paper which I hold in my hand.

AMERICAN BAPTIST HOME MISSION SOCIETY, 130 NASSAU STREET, NEW YORK, MAY 1, 1878.

20 to the Southern Baptist Convention assembled at Charleston, S. C.

DEAR BROTHERS—At a meeting of the executive board of the American Baptist Home Mission Society, held April 10th, 1878, the following preamble and resolution were unanimously adopted:

"Whereas the following resolution offered by Rev. Dr. Fuller, of Baltimore, at the last anniversary of this society and unanimously adopted, namely:

"Resolved, That in the providence of God, the time shall come when we will know no North, no South, no East, no West, except to love every portion of the country alike, and that again from every quarter the tribes of our Israel shall assemble in one harmonious council. We will hail that auspicious period. And meanwhile we sincerely hope that between this body and the Southern Baptist Convention there may be, annually, an interchange of Christian salutation by fraternal correspondence, and by messengers from each of these societies of reciprocal kindness and cordial co-operation in the great enterprise confided to us by our common Redeemer." Thereby,

Resolved, That the board, in accordance with the above resolution, appoint messengers to the Southern Baptist Convention, which will assemble at Charleston, S. C., on the 8th day of May next.

Voted, that the following named brethren be and hereby are appointed "messengers" to the Southern Baptist Convention, in harmony with the foregoing resolutions: Rev. Thos. D. Anderson, D. D., Rev. E. Lathrop, D. D., Rev. J. D. Fulton, D. D., Rev. E. T. Hinson, D. D., Rev. W. H.

Parry, Rev. L. B. Fish, D. D., and J. F. Winkler, D. D.

Very truly yours,
JAMES P. BOYCE,
Recording Sec. Ex. Board.

What Dr. Shanks said to us we say to you. That is our mission. It is for you to respond heartily, in Christian love, to these sentiments, and, knowing that your time is limited, I will decline making any further remarks at this time.

The chair extended a hearty welcome to Dr. Lathrop, and, by a vote of the Convention, he was invited to a seat upon the floor.

Dr. S. S. Cutting, president of the American Baptist Educational Mission, was also invited to participate in the deliberations of the Convention. A similar invitation was then extended to all visiting members present.

DR. SUMNER'S REPORT.

The Rev. Dr. Sumner presented the thirtieth annual report of the Home Mission Board, which was read and ordered to be printed in the minutes.

The report alludes to the death of David R. Lids, one of the board's managers, who lost his life by a railroad accident in Alabama, and also refers to the death of a native Chick-saw preacher, Rev. Andrew Porter, in the service of the board. The board is aiding in the education of two young colored ministers, one at the "Leland University," New Orleans, La., and the other at the "Augusta Institute," Augusta, Ga. It has employed 51 missionaries and agents, who have preached about 5,000 sermons, travelled about 78,000 miles, baptized 436 persons, aiding in meetings at which 609 were baptized, organized 150 Sunday-schools, in which there are about 2,500 scholars, organized 20 churches, built 13 meeting-houses, supplied 204 stations, and distributed 26,000 pages of reading-matter.

Mr. J. B. Lovelace presented his report as treasurer of the Home Mission Board, showing receipts for past year, \$16,535 42, and expenditures, \$17,709 07; receipts in Sunday-School department, \$4,702 82, and expenditures \$5,539 08.

The report was received and ordered to be printed in the minutes.

On motion of Rev. J. A. Chambliss, the following were appointed a committee on Religious exercises: J. A. Chambliss, chairman; L. H. Shuck, T. P. Smith, S. Hyde, J. G. Milnor, W. B. Heriot, T. S. Budd, G. A. Norwood, G. W. Melver, W. G. Whilden, Wm. Thayer, Zimmerman Davis.

DR. TUPPER'S REPORT.

Rev. H. A. Tupper, D. D., corresponding secretary of the Foreign Mission Board, presented the report of his board, which was read and ordered to be printed in the minutes. The following is an abstract of the report:

The expenses of the Foreign Mission Journal have exceeded its receipts by \$1,200. There is reason to hope that a suitable man may be sent to Fung Chow to relieve Professor T. P. Crawford, whose health demands relaxation.

Mrs. N. M. Lively, of Texas, has been appointed to China, and only awaits a favorable opportunity to take her departure. Brother W. J. David and Brother W. W. Colley, referred to in our last report, have been sent as missionaries to Africa.

The Rome Chapel fund, \$21,794 88, has been invested in United States bonds, the interest on which will pay rents at Rome. \$2,218 64 are due the Bank of Commerce, Richmond, money borrowed according to the instructions of the last Convention. The treasurer, Edwin Wortham, has resigned on account of feeble health, after fifteen years' service, and J. C. Williams has been appointed his successor.

Favorable reports are made of the African missions, and the purpose is expressed, with the sympathy and support of the churches, and the blessing of God, the board propose to press with vigor this work in Africa, in nowise daunted by the past of trouble, and in remembrance of the epiphany, proposed for himself, by the noble Milville S. Cox: "Though a thousand fall, let not Africa be given up."

DEVOTIONAL EXERCISES AT NIGHT.

An immense congregation assembled at the Citadel Square Church last evening to hear the introductory sermon of the Convention. Rev. S. H. Ford, D. D., of Missouri, who was to have preached the sermon, was detained at home by illness. By appointment of the committee on religious exercises the sermon was delivered by Rev. T. H. Fritchard, D. D., of North Carolina. The order of the exercises was as follows: Voluntary by the choir, a grand chorus, which was exquisitely rendered by a double choir; invocation by Rev. J. B. Link; the chanting of Psalm 103; reading of the 19th Psalm by Rev. J. L. Burrows, D. D.; hymn, "Jesus Thine everlasting King," prayer by Rev. J. L. Burrows, D. D.; hymn, "All hail the power of Jesus' name," sung to "Coronation" by the whole congregation, standing. After an explanation by President Boyce as to the cause which prevented T. H. Fritchard's attendance, Dr. Fritchard was introduced, who delivered the sermon. He took for his text the 13th verse of the 6th chapter of Zachariah: "Even he shall build the temple of the Lord, and shall bear the glory." The sermon was a forcible and eloquent effort, setting forth the principles held by the denomination.

SECOND DAY—INTERESTING AND SPIRITED DISCUSSIONS—FRIDAY, 7th.

At 9 A. M. yesterday the Convention assembled in religious worship, which was led by Rev. L. B. Fish. The services were short and impressive, and at half past 9 A. M. the president called the body to order. The minutes of the previous day's session were read, and after some important alterations and amendments were confirmed.

Dr. Winkler said that he desired to offer a resolution, and motion, and would defend it by bringing to the attention of the Convention the fact that the American Baptist Educational Commission had been carrying on a good work for some time. The Convention were acquainted with the object, but as there were present as visitors to the Convention members of that commission, he proposed that they be requested to present the subject fully. He therefore offered the following resolution:

Resolved, That this Convention recommend the project and plan of the American Baptist Educational Commission, in its constitutional movement to the favor and active co-operation of the ministry and members of our churches throughout the Southern States.

The resolution was adopted. Dr. Winkler then moved that this resolution be made the special order of business for 11 A. M., and that Rev. Dr. Cutting, secretary of the commission, be requested to lay before the Convention the information at his command in regard to the objects contemplated by the commission, and the progress made toward their attainment, and that an opportunity be then afforded for discussion of the subject. Adopted.

It was moved that a committee of five be appointed to present a report in relation to woman's mission work in connection with the foreign mission board.

THE BIENNIAL PROPOSITION.

Rev. W. C. Crane offered the following: Resolved, That each general association, State Convention, or other body, which shall send delegates to the next session of this Convention, be requested to express an opinion on the question of the biennial meetings.

In support of the resolution Dr. Crane said that he favored a return to the old plan of a biennial meeting; first, because it avoided mass meetings; second, it avoided a local control of the body; third, such a plan would bring about more system in and work for foreign and domestic missions and education; and finally it would tend to bring the people up to calm action, instead of being influenced by spasmodical action.

Dr. Jeter favored a biennial convention, but did not approve of the mode of bringing it about as proposed by Dr. Crane. He thought that it should be done by an alteration of the constitution.

Dr. W. B. Carson opposed the resolution. He said that he had always found it a matter of exultance that when men went on a mission like the present, they were aroused to greater exertions than if they stayed at home. He said that he had always found it to be the case with him, that he always gave more money in addition to the expenses incurred by travelling than if the meetings were made local. We have been told, he said, that a large portion of the expense is expended in the friction incidental to the running of machinery. Some may say, why not do the work with the whole force? That was all very well to say, but how was it to be done? All men receive an impulse to stir them up to duty, and these yearly convocations were a recreation.

Rev. Mr. Loftis opposed the resolution on the ground that he did not think the Convention, as it was not a representative body, had the right to abolish a clause in the constitution, and further, he did not think it prudent to take such action at all. He felt confident that double the work would be done, and double the money would be contributed as an annual convocation than if the constitution was changed to the old biennial system.

Dr. Broadus suggested that if such a change was made that it was not prudent to do so at the present time. He thought it highly proper that there should be a convention next year, which was the centennial of the country. It would take nearly two hundred votes to effect the change, and he hoped that the Convention would take up no further time in discussing it.

Dr. D. W. Gwin moved to lay the whole matter on the table, which motion was adopted.

The chair then announced the following committees: Committee to Nominate New Boards, on Foreign Mission Journal, on Treasurer's Report of Foreign Mission Board, Joint Committee on Bequests of Foreign and Home Mission Boards, on African Missions, on China Missions, on Italian Missions, on Support of Missions.

Dr. Brantly moved that a committee be appointed to nominate ten messengers, five ministers and five laymen, to represent this body in the American Baptist Home Mission Society, to meet in Philadelphia on the 25th instant.

Dr. Wayland, of Pennsylvania, in support of the above resolution, expressed a sincere hope that a delegation would be appointed to attend the meeting of the American Baptist Home Mission Society, but he hoped that the attendance would not be restricted to the delegation. He hoped that as many as could would come, and in the name of the society, he extended a hearty welcome. The motion was carried, and a committee was appointed, who will report this morning.

Mr. Joshua Levering presented a letter from Mr. A. Fuller Crane, of Baltimore, which was referred with regard to the committee on new boards.

EDUCATION.

Eleven o'clock, the hour for the special order, having arrived, Rev. Dr. Cutting of New York, Secretary of the American Baptist Educational Commission was introduced, and spoke as follows:

DR. CUTTING'S SPEECH.
Mr. President: I should have pre-

ferred to stand on the floor before rather than on the stage. A man born in the month of January, and the cold season of the North, however warm be the heart and ever ever comfortable the mind, will feel fellowship, he wishes to speak over the natural products of the soil. But, Mr. President, whatever my hesitation, I could not refuse to answer the fraternal salutation which has brought me upon the platform before you. I have not much to say, at least I will endeavor to restrict myself to reasonable limits, and speak to you upon only two topics. The first shall be education; and of the first I have only one thing to say, for the first time in my life, the delight of meeting the Southern Baptist Convention and of having the opportunity of expressing to them the warm and hearty and entire fellowship in which I embrace all my Southern brethren. I rejoice in this privilege of seeing, face to face, those whom I have known so long only by name.

I am here to speak upon the subject of education, and in the first place will you allow me to request that the resolution be changed from the "Centennial" to the American Baptist educational commission. It was the offspring of this convention. Limited at first to the States of New York and New Jersey, and mainly to the State of New York that had its origin in this connection; that while our institutions still needed money for their strengthening and enlargement and endowment, and while the liberality of a few individuals in giving money or distributing the interest of education among all the people, while we were rearing these institutions, they were not being filled with our sons and daughters, and not being filled with candidates for our ministry.— And it was the plan of this society in embarking upon this enterprise to awaken such an interest in education as should fill our institutions with our sons and daughters, and increase, if it might be the pleasure of the Head of the church, the candidates for our ministry. An undertaking like that immediately arrested the attention of enlightened friends of education throughout the United States, and when two years had elapsed there seemed an imperative demand that the friends of education so far as possible, should be called together in a convention, and upon invitation they met in Brooklyn. They came from Maine, they came from the whole line of the Northern States, they came from most of the Southern States, from Alabama, from Texas; we were assembled, Mr. President, as you know, in delightful and blessed communion on the subject of Christian education. And at this meeting it was determined to request this local education society to enlarge its operations so as to embrace the whole country within the contemplation of its activities. This was done, and at a later convention called in 1872, this organization was made permanent, its object still being to act upon the public opinion of the denomination in respect to Christian education, and adding to this two forms of benevolent activity. It was clothed with the power of soliciting funds for the purpose of aiding higher learning suffering under temporary embarrassment. Unfortunately this enterprise was embraced upon contemporaneously with the panic, and although laboring under this great drawback the society effected much good in this line of activity. They assisted the Southern Baptist Theological Seminary in Missouri. Another form of benevolent activity in which the society engaged was the assistance of those institutions which, from their constitutions, were dependent upon more than mere local means, by using their claims before the public and the denomination. Now, sir, in the course of my prosecution of these labors, I have been informed that the executive committee of this society propose that the centennial period be made the period of a denominational commemoration, and that this commemoration should take the form of an effort to enlarge and endow our institutions of learning. It was not intended, as it has been hinted, that the educational commission should accumulate an immense amount of money—some said \$10,000,000, some \$5,000,000, and one brother had the extreme kindness to reduce the sum to 3,000,000—and that we were to place this sum in some central treasury and distribute it at our pleasure. It was the dream of some fertile fancy; it was not ours. That is not the way Baptists work. What we desired to do was to arouse in every part of the country an interest among the people in behalf of their own institutions, supplementing that labor, indeed by a more common and more widespread effort in aiding such institutions of learning as were dependent upon large sections of the country for maintenance. When this matter of commemorating the National Centennial came to our minds, and when we had wrought out the idea into a practical form, we presented it first to the board of counsel of the American board of Baptist commissioners, who approved and adopted the plan. We were directed to carry it to the denomination for approval. We carried it directly to Virginia for approval, and we had it; and then from State convention to State convention, over a large part of the country, and in every one of these conventions the plan was approved. Now, we have done considerable in the prosecution of this plan; we have laid out a plan of work. This plan contemplates the forming of a central committee in each State, representing the institutions of learning of that State, who shall determine the means by which the people of that State shall be aroused in this work and be induced to prosecute the work with vigor and success.—In a large number of States, these committees

have been organized and are at work. We propose to work first on what we call the dollar roll. That is to say, we will expect to receive from every man, woman and child in the denomination one dollar. We then propose to canvass for larger amounts from those who are able to afford large contributions.

I am happy that I am speaking to a Charleston audience. I do not forget that from this city all of our educational activities spring. The first Baptist educational society on this Continent was formed in the City of Charleston in the year 1778. New Jersey had formed an association, and from these two cradles has the whole educational interest of the Baptists of the United States grown, and from which have sprung all these institutions of learning which now adorn the Southern and Southwestern States. Mr. President, while it is asked why should the Baptists of the United States have a commemoration, let that question be answered by a reference to the triumphs of our principles, our influence, our wealth, our power. All due to our labors in the service of our Lord and Master: The Revolution of 1776 came upon the country at a period when the Baptists were few in number, weak in influence, and were in the midst of a severe struggle for the rights of conscience, which, with the triumphs of the country's liberty, has given religious liberty to the New World. We were fighting for the principles of a church made up of willing subjects of the King of Kings, obedient to Him and to Him alone, recognizing Him as the Supreme and only Lord of the conscience. These were the principles of our forefathers. How few we were in numbers then, and how rapidly our condition began to change. Then we numbered less than 25,000 communicants, and now when a century has closed we number over two millions. Such has been our growth. Our fathers were poor. They worshipped in humble sanctuaries. There was but one Baptist house of worship in the United States which had the slightest pretence to architectural elegance, and that was the First Baptist Church of Providence. Look at our temples of worship now, which according to the census of 1870 accommodated four million of hearers! Look at our stupendous agencies! Look at our missionary endeavors, which have been blessed in so many quarters of the world. Look at this great prosperity by which God has enabled us to preserve unstained the purity of our evangelical faith and apostolic order at the end of a hundred years. These are the things which we have to commemorate. It is to be the future of the twenty-five thousand Baptists which struggled for liberty of conscience at the beginning of the present century, what shall be the future of the two million members with which we enter upon our second century's existence? It is tempting that we should commemorate the great progress which Divine Providence has granted us, but it is more fitting that we should raise as a monument to this progress institutions of learning throughout the land. It is to our institutions of learning that is mainly due the harmony of our evangelical progress. Where we have grown powerfully you will find that power has gone forth from our educational institutions. So must it ever be. Evangelical progress is impossible for the future except established and crystallized in the educational progress of the country. The Kingdom of Christ is not only to save the soul, but to build up the reign of Christ in the perfection of every human being. It is His desire to make the utmost of every individual soul, and that can only be done by the contemporaneous development of man's spiritual and mental nature. There is nothing so permanent as an institution of learning. Nothing that is expended there is lost; all goes to the rounding and perfecting of human minds. We need stronger institutions, and we need broader views of education. Brethren, it is not educated ministers alone that we need; we do need an educated ministry; we need them educated by the highest intellectual processes; but we need an educated church membership. What shall we do with educated ministers and ignorant church members? We must have both. Then into our churches shall come the flower of higher intelligence. The power of our denomination will be indefinitely increased, and if we are the Church Catholic, and if our principles are intended to be universal and to govern everything embraced in the Kingdom of God, then shall it be through the education of our whole people, ministers and laymen.

DE. CRANE'S SPEECH.
Dr. J. L. M. Curry, of Virginia, seconded the resolution. He said: Mr. President, my heart is full of this subject, and my judgment and my sympathies are in entire accord with the resolution which has been introduced; and with the subject which has been so thoroughly and ably discussed by our brother, whom we are so glad to welcome to the Southern Baptist Convention. Our friends must not confound this celebration with the centennial celebration of the country. I do not propose to enter into the political relations of the question further than to say that I rejoice in the centennial celebration of the declaration of this country's independence. I am no monarchist; had have not yet lost faith in free republic institutions. The Declaration of Independence was right. Right then, right now, the State of North Carolina has the honor of being the first to propose it, and it was a Virginia's yet that wrote the Declaration of Independence. Our Baptist forefathers entered heartily and cordially into the contest for American liberty. No class of people in the United States, certainly no religious denominations

Alabama Baptist.
MAY 16, 1875.

Enlarged Farming.

Cotton always works out best on paper. "Every one" says that all the successful planters and farmers have ever known made their own supplies, so that all the experience in that way, and all the time that they put out more on cotton than in any other way. This discovery strikes many minds. We think it can be made plain on paper. There is nothing mysterious about it, but all the conditions and facts are open to our senses and observation.

There is nothing more deceptive than "every one" saying things. "Every one" says that all the successful planters and farmers have ever known made their own supplies, so that all the experience in that way, and all the time that they put out more on cotton than in any other way. This discovery strikes many minds. We think it can be made plain on paper. There is nothing mysterious about it, but all the conditions and facts are open to our senses and observation.

To make maximum results, we must say our investment be worked up to its capacity. Now there are many of the year much busier than others, and parts in which the cotton requires no attention; but the land, the hands, and the mules are nevertheless all on hand, and the two latter an expense, the hands also drawing wages. In pitching the cotton crop, the limit of possible production is found in the picking capacity of the hands engaged in its production. One of the extra hands who can be hired. These extra hands consist mainly of the non-workers (women and children) on the farm, of drones about the town, and of some who will do household work or go to cotton-picking to the great discomfort of house-wives. Certainly the two latter classes are not to be encouraged.

Another pinch in cotton making is in the time of hoeing, when the same classes are brought into requisition. We have here no great reservoir of laborers, usually engaged in other pursuits from which to draw at these seasons, as they have in other countries. The hoeing season is to some extent embarrassed by other crops, but by good management, even with the drawbacks these, a farm can be made to produce as much as the available labor can pick.

A second reason is found in the comparison of money made per acre. As the land constitutes but one of a number of necessary elements of production, more acreage is not a test. In the view heretofore given, we supposed as many acres of cotton as the hands, including extra hands, could gather. There was, therefore, no loss of cotton, or little loss, in making the other crops and attending to other work. The number of days' work needed upon an acre of cotton, from the first to the last, is greater than upon any other crop, and the other expenses bestowed upon it greater. The hand-power, horse-power, fertilizing, ginning, hauling, freight, marketing, are all elements of cost. Probably in estimating the cost of cotton there are more unaccounted items than in any other crop—because they are more numerous. Its share of the general expenses, and the necessary conditions it imposes at seasons when labor is high, are not set high enough in our calculations.

poor land, scarcely paying for cultivation. Again, the character of the cultivation would be poorer. Much extra labor would have to be paid for in hoeing and picking, the picking would be protracted and give an inferior quality. We would also have extra ginning, hauling, freight, commissions, and other market expenses, and with this policy pursued more than one year, many on the means of production. To all this we must add the cost of the supplies we might have made, and we see that the hardest of work and of anxiety enter in with the enhanced cost. More land, more work, more care, enter into each added pound, after we put the proper limit.—Extracts from *Prize Essay on Enlarged Farming*, by Mr. Samuel Barnett, in Georgia *Geography*.

An Interesting Farm Experience.

Mr. George Hope of "Brodiands," Scotland, who has long been prominent not only for his part in the tenacious right discussion, but for his half-century of busy life as a successful cultivator of the soil, lately gave at a public gathering some interesting recollections of his course and conclusions in the latter capacity, some of which, as condensed from a report in *The North British Agriculturist*, will be suggestive to readers of the *Alabama Baptist*:

I have been engaged in farming for upward of forty-six years, and for nearly forty years I have had the management, or been tenant of a large arable farm in East Lothian. My great ambition from the first was to improve the inferior land I farmed, so that my crops might be equal to any in the district. I used to take long rides every year before harvest to see the crops on all the great farms, and I always returned home dissatisfied and very miserable. However, when the draining was discovered, and I had made a trial of it, I saw the first thing necessary was to have all my land thoroughly drained. I creted a tile work on my farm, that I might make the tiles required, and in six or seven years I had the land all drained, and had put large tiles into most of the deep wide ditches, had them filled up, and the land made arable to the hedgerows. This was of getting quit of ditches, saves the expense of an annual cleaning, and it improves the appearance and warmth of a farm. In place of a large plain fallow break, at most not a fourth under turnip crop, I had excellent turnips over the whole.

I also went largely into feeding cattle and sheep with linseed cake and bruised beans, which I found one of the best ways of making rich manure and productive crops. I remember when I first spent £100 in the purchase of rape cakes, and bone dust for manure, I doubted if I should ever see it again. However, this outlay for manure was subsequently annually doubled, tripled and quadrupled; and then in 1844, I bought and applied 100 tons of guano on a farm of 650 acres. Then, and not till then, I was satisfied with the bulk of my crop, and my neighbors remarked to me, "What a fine farm you have got." I never spared expense in improving my farm, and my crops increased in quantity and quality. It is perhaps not generally known that though, by the force of manure, any additional amount of straw may be grown, yet land requires to be a long time in high condition before quantity and quality of grain can be obtained. Indeed, while rapidly increasing the condition of land, the quality of the grain grown is deteriorated. The deepening of the active soil is also of the greatest importance. In the first place, it prevents to a large extent the lodging of the grain, which is a common occurrence in wet seasons; and, secondly, it enables all crops greatly to withstand drought in dry ones. It is particularly beneficial to turnip crops, for which Scotland is now famous.

After I got a steam plough, which I used during the last ten years of the lease, I brought a portion of the subsoil to the top every autumn over my whole turnip break, and having mixed the soils by grubbing, and then manuring them thoroughly, I was comparatively independent of rain after I had once got a braird, and I found this the case even on very dry, sandy soils. To add 50 per cent. in depth to active soils, costs money, but it adds immensely to the security for a crop, whether the seasons are wet or dry. Finally, my lease came to a close in 1874, and I did not get a chance of renewing it, but by this time I had made myself independent of the landlord, and I now farm my own land. I may add, it is understood my old farm was relet at an increased rent of 50 per cent. which certainly has not been obtained for any other farm in the district. I had determined before the closing of my lease to farm to the end as I had thought, but I certainly grudged the £2,000 or £3,000 worth of unexhausted manure I left in the soil, and for which I should have been paid if I had farmed in Lincolnshire.

At a poultry show in Elms, N.Y., a goose hatched in 1803 is the principal curiosity. The seventy-year-old fowl is to be exhibited at the Centennial.

A French paper says that petroleum destroys all insects and business rats and mice. Water slightly impregnated with petroleum applied to plants infested with insects will, it is said, destroy the latter at once.

It is estimated that Chicago will haul a hundred million bushels of grain this year. Last year, the quantity handled was nearly ninety-six million.

A lecturer lately demonstrated a theory that heat generates motion by letting a boy who accidentally falls on a piece of lighted punk

Seaside Reading.

A Schoolmaster Around a Lesson.

WARM ON THE BOYS—A LAVELY EXAMINATION—SOLD ON THE HIDEKENTS.

Four or five days ago a man about forty years of age, looking as if he had been drawn over a dusty floor for an hour or two, called upon one of the members of the Board of Education, and introduced himself as William Cannon Harrison, of Saginaw county. He was politely received, and he commenced business promptly by saying:

"I'm a-looking for a situation as a school teacher."

"Ah, ha!" replied the member, wondering why the man wasn't looking for a woodpile.

"I could have brought a pile of recommendations so high," continued the man, measuring with his hands, "but recommendations don't amount to nothing."

"And have you any school in view?" asked the member.

"I want to get in here, in Detroit," replied the man. "What wages do you pay?"

"I'm afraid," began the member, when the schoolmaster interrupted:

"Oh! well, I s'pose you pay going wages, and that's all I can ask for. I don't want to put on style and live high, as I'm getting a little old and ought to save money."

"As I was going to remark—," said the member, when the schoolmaster suddenly inquired:

"Do they allow licking in the schools here? If they do, I'm the man you want to dress the boys down! I've had 'em come for me by the dozen, and the way I laid 'em! Your heart, when I had that school in Bay county, I thought nothing of licking thirty scholars a day, besides hearing twelve classes recite! I'm an old screamer, I tell you, and there's fun in me when you get me woke up!"

"I hardly think—," commenced the member again, when the schoolmaster jumped up and said:

"Of course you won't take me unless I pass examination, but I hain't afraid of no passing. I'd like to see a word I couldn't spell! For instance: 'C-a-t-a-r-r-h.' 'C-a-t-a-r-r-h, catarrh.' 'D-a-n-d-e-l-i-o-n.' 'D-a-n-d-e-l-i-o-n, dandelion,' or try me on words of four syllables. 'L-u-b-r-i-c-o-u-s.' 'L-u-g-u-b-r-i-o-u-s.' 'I-n-g-u-b-r-i-o-u-s.' Oh! I can knock the socks right off 'a these swell-learn teachers and not half try!"

"I should like to help you," put in the member, "but—"

"Oh! you needn't think I'm behind on geography, but as I wanted to tell—"

"And on grammar, too!" exclaimed the teacher, jumping up again. "What is a noun? A noun is the name of any person, place or thing. Give us an example: Man, dog, cat, cow, goat, jack-knife, fish-hook, gate-post. What are the principal conjunctions? And, as, both, because, for, if, that, or, nor, neither, either, and so forth, and so forth. Oh! I'm right on the roof of the meeting-house when you sling grammar at me!"

The member was getting very erate, and as soon as he could get in a word he said:

"I will take your name, and as soon as a vacancy—"

"And I know arithmetic from cover to cover!" exclaimed the man, standing up again. "I can go through the tables like lightning through a haystack, and when you get to fractions and cube root I'm awful—I weigh a ton and a half and still growing! Trigonometry's my favorite study, and I'll give you fifty dollars to find a man who'll saw sump in two and plape 'em down as quickly as I can!"

His speech took the wind out of him, and the member managed to say there was no vacancy at present, but he would take his name and consider his case as soon as one occurred.

"I'd like to commence right off!" replied the man, "but I'm willing to wait. Here's my name, and the minute I get your letter I'll come down a flying. If you get me, you don't get much style, but you get solid old common sense and genuine education. You won't see scholars playing hide-and-keep around the wood box, or marbles on the floor—no, you won't!"

"And he went down stairs.—Detroit Free Press.

No one has said anything about the gratitude due to posterity. Here is a principle, the discovery of which will constitute my title to immortality. Granting that we owe some gratitude to those who have gone before us, we owe at least as much to those who are to come after us, to those who are yet to be. The Dutchman who asked, "What has posterity done for us?" was a great fool. Posterity has done much for us. Whence do we derive our highest incentives to action? Is it not from a regard to the judgment of posterity? Is it posterity that moves the arm of the patriot, and sustains the courage of the martyr. We owe a debt of gratitude to posterity; and while we cannot pay the debt we owe to our ancestors, we can pay our debt to posterity; and we shall do it by diligently shunning every abuse, every hindrance, every outward and antiquated institution and appliance, and delivering the world and the race over to those who shall come after us, freed from all incubrances, equipped for the highest and most glorious progress.—Dr. Dobbs.

Seldom indeed does an American Protestant join the Papal Church, but considerable numbers of Romanists join Protestant churches. Their only great growth has been from the Irish immigration, but the Protestant immigration from Northern Europe is outnumbering this, while the Catholic immigrants are lost to the Pope by multitudes. Protestants—native or immigrants—do not become Romanists, but Romanist writers acknowledge that the Romanist immigration becomes Protestant as the vastest scale.

This explains the frantic opposition of the hierarchy to our public schools. The trouble is not that religion is not taught in those schools. If the priest could come and teach the Catechism for an hour each day they would not be satisfied. They don't want their children to mingle with Protestant children. The atmosphere of the school is American, and so opposed to superstition. As their children become Americanized they become Protestantized. They wish to keep their children secluded from American influence. But this they cannot do, and so they are bound to lose them. The stars in their courses are fighting against Sivers, and the rout of Romanism cannot be stopped.

Another strong argument for Nonconformist principles has lately been furnished by the Vicar of Strufford. The daughter of Mr. John Taylor, an esteemed Baptist of that place, died, and permission was asked to have a short prayer offered at the grave in the parish churchyard. This was refused, and the parish constable attended in the graveyard, while the church-wardens were secreted in the church, ready to give the Baptist minister in charge if the law were violated. But there was no occasion for such precautions, for the funeral services were held in the Baptist chapel, and then the remains lowered into the grave in solemn silence.

Close COMMUNION.—A young man of Methodist parentage, presented himself to a Baptist church for immersion. Upon being asked his views on communion, he hesitated and bowed his head in anxious thought. He was questioned thus:

"My young brother, could you conscientiously partake of the Lord's Supper next Sunday without being baptized?"

"No!" was the response.

"If you could not conscientiously partake of the Lord's Supper without baptism, could you ask another to do what you could not do yourself?"

The truth flashed upon his mind. His head raised, a smile lit up his countenance, as he answered distinctly, "No."

THE NINTH COMMANDMENT.—"What is the Ninth Commandment?" said a teacher to a boy in Sunday School.

"Thou shalt not bear false witness against thy neighbor."

"What is bearing false witness against thy neighbor?"

"It is telling falsehoods."

"That is partly true; and yet it is not exactly the right answer—because you may tell a falsehood about yourself."

Then turning to a very little girl, she said, "It is when nobody did anything, and somebody went and told of it."

—The Pope, it is said, wears out during the year six white silk capuchins, which his Holiness chiefly spoils by taking snuff; these cost \$60 a piece. His slippers, made of red cloth, embroidered in gold, cost from \$25 to \$30 a pair, and a half dozen pairs are used during the year; while the Pope in winter wears silk stockings over cotton ones, and in summer a mixture of silk and thread, for both of which he pays \$3 a pair. His Holiness' red mantle is worth \$160. His cast-off garments are always burnt, no other use being thought sufficient honorable for the clothes which have been worn by the Vicar of Christ.

A CLASSIC.—A classic is properly a book which maintains itself by virtue of that happy concurrence of matter and style, that innate and exquisite sympathy between the thought that gives life and the form which conveys to every mood of grace and dignity, which can be simple without being vulgar, elevated without being distant, and which is something new to our ancient noses, always new and incapable of growing old.—Lee II.

It is reported from Russia that the great majority of the United Greeks will join the Orthodox Russian Church. The cause of their secession from the Roman Catholic Church is the attempt which has been recently made to enforce among them the late Papal dogmas, and to abolish certain privileges which they enjoyed.

Humor.

Pat's Criticism.

BY CHARLES F. ADAMS.

There's a story that's old,
But good it twice told,
Of a doctor of limited skill,
Who cured head and heel
On the "cold water plan,"
Without the small help of a pill.

On his portal of pain
Wang an elegant sign,
Depicting a beautiful girl,
And a lake whose a sprig
With apparent delight,
Was supporting a sweet disabled.

Pat McCarty one day,
As he mentioned that way,
Stood and gazed at that portal of pain,
When the doctor with pride
Stepped into the room,
Saying, "Pat, how is that for a sign?"

"There's wan'ing," says Pat,
"You've lit out 't'at,
Which, be jabbers, is quite a mistake;
It's trim and its use
But to make a mistake,
You should have a foins bird on the lake."

"Ah, indeed!" pray then tell,
To make it look well,
What bird do you think it may lack?"
Says Pat, "Of the same,
I've forgotten the name,
But the song that be sings is 'quack, quack'!"
—Sermon's Monthly.

Ridicule Versus Elegance.

The celebrated legal orator, Elisha Williams, of Columbia County, was a most graceful speaker, and his voice, particularly in its pathetic tones, was melody itself. All who remember Ogden Hoffman's voice (he was called "the Flute" by his fellow-members of the bar of New York), can appreciate the mellifluous organ of Mr. Williams. His power over a jury was astonishing. He swung as with the wand of an enchanter, and it was very seldom that he failed to secure a verdict for his client; but on one occasion he did, in such a perfectly ridiculous manner, that a crowded court and grave judges on the bench were convulsed with laughter at the burlesque of the result. He was completely discredited by an ignorant, impudent, unlettered pettifogger who knew no law, but somehow or other had obtained the credit of shrewdness, and the reputation among his farmer neighbors of being hard to bent.

The case was an act of murder. Mr. Williams, of course, on the ground of his power over the jury, was for the defense. His peroration was exceedingly touching and beautiful.

"Gentlemen of the jury," said he, "if you can find this unhappy prisoner at the bar guilty of the crime with which he is charged, after the adverse and irrefragable arguments which I have laid before you, pronounce your fatal verdict; send him to lie in chains upon the dungeon floor, waiting the death which he is to receive at your hands; then go to the bosom of your families, go lay your heads on your pillows, and sleep if you can!"

The effect of the closing words of the great legal orator was at first thrilling; but by and by the pettifogger, who had volunteered to follow the prosecuting attorney, arose and said:

"Gentlemen of the jury, I should despair after the weeping speech which has been made to you by Mr. Williams, of saying anything to do away with its eloquence. I never heard Mr. Williams speak that piece of his better than what he spoke it now. Once I heard him speak it in a case of stealing; down to Schaghticoke; then he spoke it again in a case of rape, up to Zoepus; and the last time I heard it before just now, was when them niggers was tried—and convicted, too, they was—for robbing Nan Pelt's hen-house, over beyond Kingston. But I never know'd him to speak it so eloquent and affectin' as what he spoke it jess now."

This was a poser. The jury looked at one another, whispered together, and our pettifogger saw at once that he had got them. He stopped at once, closing with a single remark: "If you can't see, gentlemen of the jury, that this speech don't answer all cases, then there's no use of my saying any more."

And there wasn't; he had made his case, and they awarded him their verdict.—Beach and Bar.

In Augusta, Me., no provision has been made this winter for feeding and lodging tramps. A vagabond went into a police station and wanted to sleep there. "We only lodge prisoners," said the sergeant behind the desk. "You only lodge prisoners," repeated the vagabond meditatively. "That's all," was the reply; "you have got to steal something, or assault somebody, or something of that kind." "I've got to assault somebody or something of that kind," again repeated the vagabond thoughtfully. Then he reached across the desk with his right arm and knocked the sergeant off his stool, saying to the officer got up with his hand to his eye, "Give me as good a bed as you kin, sergeant, cause I don't feel very well to-night."

DREAMFUL.—An old bachelor thus impeaches woman: "I impeach her in the name of the great whale of the ocean, whose bones are torn sunder to enable her to keep straight. I impeach her in the name of the peacock, whose strut, without his permission, she has stealthily and without honor assumed. I impeach her in the name of the horse, whose tail she has perverted from its use to the making of wavy tresses to decorate the back of the head and neck. I impeach her in the name of the kangaroo, whose beautiful figure she, in taking upon her the Greek head, has brought in to ill favor and disrepute."

Enthusiastic pedestrian: "Am I on the right road for Stratford? Shakespeare's town you know? You've often heard of Shakespeare!" Intelligent British Rustic: "Yes; be you he?"

As he mentioned that way,
Stood and gazed at that portal of pain,
When the doctor with pride
Stepped into the room,
Saying, "Pat, how is that for a sign?"

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