

Alabama Baptist.

MARION, ALA.:

Tuesday, June 1st, 1875.

By the Willows.

O, wonder of a moment born!
O, world transformed since yesternorn!
A single kiss of sky and earth,
And life laughs on the breast of death!
From shores of winter, bleak and bare,
Come blithe gusts of scented air,
Waft us within a summer zone—
The willow buds to-day have blown.

Across the brook the branches lean,
And stir the blossoms blown between;
They sigh and sigh from the breast of death,
The faint shadows on their face,
They seem to every child to see,
From the glad leap of life again;
Warm thrills creep round the very stone—
The willow buds to-day have blown!

Was the world weary yesterday?
To-day the young world cannot grieve,
Was the old earth a burial place?
Of hopes that lived a little space?
To-day new tendrils seem to shoot
From out the yet unwithered root;
To-day wronged love regains its own—
The willow buds to-day have blown.

O, did we not recall a ray
Less bright than April skies to-day;
O, tell me not of coming frosts
When these green glories shall be lost.
What are the past, the future, care?
Aught were this moment's growth and glow
I know not nor have ever known—
The willow buds to-day have blown.

—Independent.

Communications.

Southern Baptist Theological Seminary; Commencement Exercises.

The citizens of Greenville always look forward to the commencement exercises of the Seminary with pleasant anticipations, calculating on an entertainment, attractive, interesting, instructive. The young "theologues" all love Greenville and her people, and the citizens of Greenville, to a man, have a high respect for the students, while they love the professors, and most of them look upon the removal of the Seminary as a threatened calamity.

THE ORATORIO.

Several students took a prominent part in an Oratorio, "Esther, the Beautiful Queen," the proceeds of which are to be appropriated to the building of a monument to the memory of the Confederate dead, at Columbia, S. C. This exercise came off Friday night, April 30th, in the Court House. The large room was filled to overflowing. The audience, through Dr. Broadus, who always takes a lively interest in such things, asked that the Oratorio be repeated on Tuesday night following. It was therefore repeated before a large, attentive audience, the net proceeds amounting to about \$200.

ANDREW FULLER SOCIETY.

This society, which is made up of members of the seminary, besides a quarterly address, has also an annual address, by one of its members. The address for this occasion was delivered, Saturday night, May 1st, by Rev. J. S. Dingle, of Mo., subject: "Life and Character of Andrew Fuller." Brother Dingle is one of our very choicest young brethren. He is cultured, intelligent, pious, and is loved by all, students, professors and citizens.

COMMENCEMENT SERMON.

Greenville is all astir this morning, Sunday 2nd. Crowds of little boys and girls, of men and women, are hurrying on to the Baptist church lecture room. Several distinguished brethren are to be there, among them, the sweet singer in Israel, Rev. L. B. Fish. He is a rare fish, and one that every one is fond of. No wonder the people love him. His consecration is thorough, his piety is as ripe, his heart is as tender, his devotion as great, as his voice is round, full, soft, sweet.

The commencement sermon was preached by Rev. Dr. W. S. Webb, President Mississippi College. Text, 1 Pet. 1:15, 16. The discussion was mainly confined to the thought, "Is this personal or imputed holiness?" The preacher decided that imputed holiness was meant in the text. He concluded with three practical thoughts:

1. Every true Christian has this holiness.
 2. Every true Christian will desire holiness.
 3. Every true Christian will seek holiness.
- Mr. Webb will not fail to impress all close observers with the feeling that they behold in him a man of deep-toned piety, of devotion to the Master's cause and of good judgment

and sound sense. His people in Mississippi justly regard him as a strong tower and safe leader. His record in connection with the Mississippi College will show that, to a great extent, the present prosperity of that institution is due to his unwearied and well directed efforts.

From 3 to 6 o'clock Sunday evening, a large concourse of men, women and children whiled away the rapid moments in listening to the pathetic songs and sweet melodies of the singing Fish.

MISSIONARY SERMON.

The students and Faculty of the Seminary have constituted themselves a "Society of Missionary Inquiry" before which an annual sermon is preached. A large audience assembled to-night, Sunday May 2nd, at 8, to listen to the missionary sermon, by Dr. Spalding, of Atlanta, Text: 1 Kings, 8:7. I shall offer nothing in regard to this sermon.

Mr. Spalding was certainly inspired by the occasion or by the deep interest he felt in his discussion. Free from the disadvantages of a manuscript, he stood forth before his hearers, occasionally growing eloquent while discussing upon his splendid theme. The sermon concluded, the Rev. Mr. Hulen, pastor, administered the ordinance of baptism, which closed the services.

COMMENCEMENT PROPER.

At 8 o'clock Monday night, May 3rd, the Faculty, visitors and students of the Seminary, marched in procession into the church which was already filled to its utmost capacity. This is commencement proper. Dr. Broadus explains various things relating to the Seminary, the course, examinations, diplomas, and the term, commencement. He then read the names of all the graduates in the different schools and conferred diplomas.

The audience was then addressed by the three full graduates, Rev. L. S. Foster, of Mississippi, subject: "Christianity a Civilizing Agent." Then, after music, followed Rev. G. W. Green, of N. C., subject: "Only Remembered by what I've Done."

Then came Rev. A. W. Sanders, of S. C., subject: "Importance of Preachers having Settled Convictions." Diplomas of full graduation were then conferred on these excellent brethren, after which they remained on the stand, while Dr. Broadus, acting as Chairman of the Faculty in the stead of Dr. Boyce, delivered them in his own inimitable way, his little farewell address or good-by sermon. This part of the exercise is always affecting. These brethren seem almost his sons, he loves them as such, and no one can listen to his earnest, affectionate words to his departing brethren without having his bosom stirred with a sweet, tender emotion of love and sympathy, both for him and them.

"Good-by, brethren, God bless you! Pray for us, preach for us." The brethren feel this deep down in their souls, and with throbbing hearts turn away from their faithful instructor, grieving that the blessed association with these men of God, which they have enjoyed so long is now brought to a perpetual end.

Thus another blessed year is past, another happy session is closed, and these prophets of God—these dear brethren are scattered all over the land. But no one went without carrying away with him a flame of loving devotion to the Seminary burning in his soul, nor without his throbbing heart struggling to say: "God bless our Seminary!" And go note it be.

This is the conclusion of the commencement proper. But at 5 o'clock next morning, a young brother made a commencement that I do not feel warranted in calling improper, and it had the appearance of being a very happy commencement. Rev. M. L. Ball, known well and loved in Mississippi, a student last year at the Seminary, was married, Tuesday morning 3rd, at 5 o'clock, by Rev. Mr. Gambrell, of Mississippi, to Miss Lizzie McKay, one of the most deserving girls of Greenville. Peace, prosperity and happiness go with them!

Sad and happy, may say: "Good-by Greenville, Ho! for Charleston!"

B. R. WORMACE.

Good News from Pine Apple.

Dear Baptist: We are glad to be able to send you some cheering facts from our country again. A rain would be very acceptable just now, though nothing is suffering very much. Plantations in the finest condition since the war. Crop stands good and very clean. No West-

ern corn coming to this point. Some of our county officers have lost their positions because of inadequate bonds.

The prospects of Zion are rapidly brightening. Congregations increasing and very attentive. The church at this place are praying for a genuine revival. Sabbath School increasing in numbers and interest. We preached to about three hundred and fifty people on last Sabbath, at this place, on *The Standard of Christian Duty*. We then took up a collection for Bro. T. M. Bailey, amounting to \$23, which, with the amounts gathered from the other two churches for Home and Foreign Missions, we will take up to Convention in July. We feel very much encouraged by the prospects in our present field of labor, and we are expecting great blessings from our Father. We are of the opinion that if all the churches will resort to prayer, and exercise their gifts, they will all be revived. Too many depend upon set times and foreign aid, as our farmers here preferred foreign corn to the development of the resources of their own soil in its production. We are making a very vigorous effort in our field to draw out the gifts and energies of the church. This, we know, cannot be done in a day, or a year, but it can and will be done, if we persevere. A good overseer is one who gets his hands to work—not he who does or tries to do their work himself. A skillful general is one who succeeds in keeping his privates all at their post, not he who attempts the battle with a handful of over-taxed officers.

Bro. B. F. Riley, a young man of thorough education, and very great promise, has been traveling as Sunday School Evangelist of the P. B. Association, for ten months past, and has succeeded admirably. He has organized twelve Sunday Schools, and greatly encouraged others. I understand he is to enter upon a work in the interest of the H. M. Board. It is a fine selection, and we commend him to the favor and confidence of all as a faithful servant of Jesus.

B. H. CURTIS.

May 19th, 1875.

Christian Duty—Its Standard.

How few appreciate, or even understand, the nature of Christianity. Men profess it, and even attempt to promote it, without any well defined idea of its true character and purpose. It is our purpose in this article to present an abstract of many very precious thoughts which have been for some time, and are now, pressing upon us.

Christianity is a *voluntary* principle—never forced upon any one. "Mary hath chosen that good part, &c." "Ye will not come unto me, &c." Man is a rational creature, and hence motives to repentance are offered. Some resist all appeals; others choose submission. No abridgement of rights so long as volition governs. *Cheerful and spontaneous* should every word, thought and action be. True, the Saviour says: "Ye have not chosen me, but I have chosen you." That is: I chose you first. This simply augments the responsibilities of the will, and confirms it in the complete enthronement of Christ.

Christianity is a *self-sacrificing* principle. The author of it established it by the most condescending humiliation and self-abasement. He, however, chose to do it. "I have power to lay it down (my life) and I have power to take it again." He has the right to, and does, demand no less of his disciples, than a *willing sacrifice* of every interest and pleasure which is not connected with his honor. "Whoever shall lose his life for my sake shall find it." *Unselfish and benevolent* should be all the efforts of Christians. "Freely ye have received, freely give." "Go teach all nations, &c." Having assumed that true religion is a *voluntary* surrender of all to Christ by constraint of his love and humiliation for us, from this let us draw the *Standard of Christian Duty*.

The utmost extent of our power and resources is the *Standard*. Let it be borne in mind, we are not discussing the minimum of Christianity. An unbelieving Thomas, a deserting Peter, or the weeping woman at Jesus' feet, just pardoned, may be subjects of grace and heirs of heaven; but to know something of "the mark" towards which Paul pressed "for the prize of the high calling, &c." we must look to the Peter of Pentecost, the Thomas, Peter and Paul of mar-

tydom, and the loving Mary at Bethany, amounting the blessed Jesus in the midst of remonstrances, hatred, persecution and bitter protest, of whom the Saviour said: "She hath done what she could." Here is the rule in a nutshell. By this rule let us measure the *intellect*. To attain to the full measure of duty, all the powers of the intellect should be brought to bear, directly or indirectly, in favor of Christ. Not that it is never to be employed in politics, or science, or agriculture, or law, but as pre-eminently exercised for Christ, as that every other effort may be recognized as the production of a sanctified mind. A sad truth! how many whose mental capacities, if developed, would, like Mary's ointment, honor Christ, refuse to speak one word or devise one measure for his glorious cause! Sabbath Schools languish and die away because of so few of its members it can be said, "They have done what they could." "To him who knoweth to do good, and doeth it not to him it is a sin."

Now we will consider the *moral power*. This requires that every power of the soul be directed toward the honor of Christ. Position in society, place, circumstances, possibilities, can never excuse one for withholding his influence from anything which promotes the cause of Christ, if the fact be known. There is no such thing as neutrality in religious matters. "They that are not for me are against me." When the whole unbelieving world are opposed to Jesus, it is as little as he could demand, that his disciples should offer the small tribute of a moral influence for him through silent, or if they can speak, offer an audible testimonial of their regard and loyalty. "He that confesseth me before men, him will I confess before my Father and his angels." If a person refuse to discontinue vice, by attending balls, visiting bar-rooms, attending and supporting theatres and circuses, he cannot come up to the full measure of duty. Any church which tolerates, unrebuked, disorder or immorality in its members, is recreant to her trust, and falls far below the standard.

The next and last thing we notice is the *financial resources*. The extent of our resources in this particular must be decided by circumstances. If a man has mortgaged all he possesses, or will possess, for supplies for the bodies of his family, he will have very little from which to draw for the Saviour, unless his property is worth much more than his debt. We hold it to be a man's duty to keep his covenant with men though hastily and incautiously made. The Gibbonites by fraud obtained a league with the Israelites, and, though deceived, the princes of Israel would not slay them because of the league. A man has no right to mortgage everything he has or may have to a man for food without a reservation for God. If he does and fails to give anything to the cause of Christ, it will be said, "Ye have robbed me." One tenth was the requirement under the law, when unfettered. The Gospel can by no means diminish the amount, as it is a system of grace and favor.

This, however, is a limit ordinarily, when there is no extraordinary end or object to be accomplished. There have been occasions when, and circumstances under which, the followers of Christ had to measure their duty by their possessions. Things were common, and they brought all their possessions and cast into the treasury. Two, in attempting to deceive the Spirit in holding back part, were destroyed. This time may never come again, but God grant, if it does, we may have enough who will "leave all and follow Jesus" to sustain the cause. But, dear brethren, there is a demand upon us for a greater proportion of our financial resources than ever has been before. How shall we meet these demands? God never commanded to do a thing that could not be done. The only way we can settle Christian duty, with the whitening fields before us, the huge preparations of Rome to assault us in our own territory, the increase of sophistry, and the universal tendency to the adoption of some system, is by the *necessities of the age*. If it call for time, talent, influence, the one-fourth, or all of property, with body immolated upon the altar of Christ, let us, as faithful stewards, act so as that Christ may say of us all, "They have done what they could," and reward us as he did Mary.

There is much to be done in Alabama. Let us hold a Sunday School Mass Meeting beginning on Wednesday night before the Convention in July.

B. H. CURTIS.
Pine Apple, Ala., May 18, 1875.

Death Disarmed.

"Write, blessed are the dead which die in the Lord from henceforth." Rev. xiv-14.

The tenacity with which men, in all ages of the world and in every condition of society, cling to life—the reluctance, or the blind stoicism, with which even earth's wisest philosophers have met with death, as a fate not to be avoided, shows conclusively that it would not be a difficult task, by any means, to persuade men that it were a blessing to life. But it is "The glorious Gospel of the blessed God alone which sheds a halo of light around the tomb, points to an inheritance undimmed that fadeeth not away"—to a treasure where neither moth nor rust corrupts, and where thieves break not through to steal,—that presents, to the eye of faith, a crown which fadeeth not away," and reveals the glorious truth (too profound for philosophy, too scientific for science), that to him that dieth "in the Lord," the chief blessing lies in death. That in death he "rests from his labors and his works follow him,"—that, as the little thread-like stream which flows down the mountain side, by constant accessions, becomes the wide, deep, irresistible river carrying everything before it in its onward ocean-bound course, so the kind offices, the gentle reproofs, the Godly counsels of those "who die in the Lord," shall bring forth, through succeeding generations, their constantly increasing number of trophies of grace, to fill the cup of rejoicing which shall solace the faithful servant of God forever;

That points out a home to the vision of faith
Far brighter than Eden of old
A home which the righteous still hath in his death
Of a rest in that "city of gold."

We have been led to the foregoing train of reflections by the death of our dear brother, ENOS TRUSS, who departed this life on the morning of the 15th of May, 1875, in the 77th year of his age.

Brother Truss had been a member of the Baptist church for about 27 years, and throughout the whole of his eventful life, had been an uncompromising advocate of temperance. While perfection is not attained in this life, we feel that it is but just to say that this dispensation of an All-wise Providence has but written the truth that "the righteous hath hope in his death." Yet this is a stroke that will be long and keenly felt by the community—the Templars lodge and the Church of which he was a highly esteemed member—but, perhaps, still more keenly by his loved wife, children and grand children. May the Lord sanctify this dispensation to the good of those who survive.

R. M. P.

Ferryville, May 15, 1875.

The Rainbow.

Soft glowing in uncertain birth,
'Tis nature's smiles and tears,
The bow, O Lord, which thou hast bent,
Bright in the cloud appears.

The portal of thy dwelling place,
That pure arch seems to be;
And, as I bless thy mystic light,
My spirit turns to thee!

Thou, gleaming o'er a guilty world,
We hail the ray of love;
Thou dawns upon the contrite soul
The mercy from above.

And as thy faithful promise speaks
Repentant sin forgiven,
In humble hope, we bless the beam
That points the way to heaven.

The two American Revivalists, Messrs. Moody and Sankey, have commenced their second month in London, and in numbers and force the movement continues to gain ground. Meetings at Islington, at Row Road, in the East end, and at her Majesty's Opera House, Haymarket, are now held simultaneously, so that the respectable middle class of North London, the hard-handed toilers of the East-end, and the fashionable "upper ten thousand" in the aristocratic West, have this special evangel brought to their very doors. William Taylor, a "Californian street preacher," takes charge of the Agricultural Hall; Stevenson Blackwood leads at the Haymarket, and the two evangelists itinerate all round. As many as twenty thousand have attended some of the meetings, and many thousands have already been converted. In three great centres the mission is in full swing, and it is to be hoped the movement will proceed until the modern Babylon is converted.

—Oletha in Central Baptist.

David Hume.

Dr. McCosh gives the following account of the skeptic Hume:

He had no settled faith in any religion, yet he went to church, at least at times; he wished his servants to go to church, and he mingled in the councils of the Church of Scotland. He never committed himself to deism or atheism. He wrapped up his thoughts on these subjects in his bosom, perhaps with some feeble hope that he might get light; but the cloud seems only to have settled more deeply upon him. When the pert Mrs. Mallet met him one night at the assembly, and boldly accosted him, "Mr. Hume, give me leave to introduce myself to you; we deists ought to know each other." "Madame," replied he, "I am no deist; I do not style myself so, neither do I desire to be known by that appellation." He did not avow himself an atheist in Paris. Sir Samuel Romilly has detailed a characteristic anecdote told of him by Diderot. He dined with a large company at the house of Baron D'Holbach. "As for atheists," said Hume, "I do not believe one exists; I have never seen one." "You have been a little unfortunate," said the Baron; "here you are with seventeen of them at the table for the first time." We may suppose there was some sincerity in the statement he made: "I have surely endeavored to refute the skeptic with all the force of which I am master, and my refutation must be allowed to be sincere because drawn from the capital principles of my system," only he was not prepared to review his system. In writing to Elliot, he says he wishes to make Cleanthes, the deist, the hero of the dialogue. Adam Ferguson told his son, who reports the incident, that one clear and beautiful night, when they were walking home together, Hume suddenly stopped, looked up to the starry sky, and said, "O Adam, can any one contemplate the wonders of that firmament and not believe there is a God?" Dr. Carlyle tells us that when his mother died he was found in deepest affliction and a flood of tears, upon which Mr. Boyle said to him that his uncommon grief arose from his having thrown off the principles of religion; to which he replied: "Though I throw out my speculations to entertain the learned and metaphysical world, yet in other things I do not think so differently from the rest of the world as you imagine." In whatever way we may account for it, there was a religious consistency in the character of Hume which made him respected by his worldly friends, who thought a man might be good, though he had no godliness.

Baptist Centennial Movement.

The great work for American Baptists the coming year, is the putting of all of our educational institutions upon a strong working basis, and enlisting our entire people in the cause of higher education. In this work—and in this work alone—Baptists of all sections, North, South, East and West, can fully unite. This, well done up, will be a centennial monument to the memory of our fathers which we shall not be ashamed to have our sons of the latest generation gaze on. Some of the sectional committees have already matured their plans. Our plans for New England are nearly ripe for effort. We trust that every Baptist man, woman and child will have the opportunity of contributing something toward the grand result. We may here add that we have in the United States nine theological seminaries, thirty-four colleges, and fifty academies. Of these one alone (Brown University) comes down to us from a precious century. All the rest of our educational work has been done since 1819, when Hamilton Theological Seminary was founded. We have now 38 theological professors and 460 students for the ministry; 278 college professors, teaching 4,850 students of whom 592 are preparing for the ministry; 512 academic instructors, teaching 4,795 students, 330 of whom are looking forward to the ministry—it being a total of 628 teachers, and 8,596 students, 1,352 of the latter having the ministry in view. The total property and endowments amount to over thirteen millions of dollars. Let us thank God and take courage for the good beginning, and gird ourselves anew for a good ending—at least for putting every institution in good working order.—Reflector.

A Christian Convention.

LONDON, May 5.—The Christian Convention met to-day in the Haymarket Theatre. Mr. Moody, the revivalist, was chosen Chairman. Canon Battersby, of the See of Carlisle; Canon Freemantle, Chaplain to the Archbishop of Canterbury; Lord Cholmondeley, the Rev. Mr. Aitken and many hundreds of other clerical delegates, representing the principal towns in the kingdom, were present. The Rev. Mr. Kelman, of Edinburgh, in an address, stated that the results of the work of Messrs. Moody and Sankey in that city were truly miraculous. Three thousand persons had been converted, and the number of drunkards and theatre goers who have been reclaimed was remarkable. The Rev. Mr. Van Meter, a delegate from Rome, gave an interesting account of revivalism there. Addresses were also delivered by delegates from other points on the Continent.

CONVERT CULTURE.—With some, it is feared, the measure of pastoral success is according to the number of conversions, or of baptisms—and this a token of that success by no means to be held unimportant; but we conceive of the mission of a church, as of that of a family, to mean something beside "having children"—a mission of nursing, watching, developing, training, even to largeness and fullness of growth—a mission that often puts the seal of a most blessed success upon a pastoral life which makes no large footing-up of converted souls.

We have for some time observed that ministers, as well as churches, oftentimes manifest greater intensity of desire in multiplying converts and in reporting baptisms, than they do in feeding the lambs; in developing deep religious conviction; in establishing and rooting the young in soundness of doctrine, in beauty and activity of the Christian life. It weakens the power of the Church of Christ, by just so much as its membership becomes numerical, instead of living and thriving for God; Better by far have a half dozen converts a year, truly converted and well trained, than a half hundred of merely nominal additions.

Persons interested in the history of this country before the landing of Columbus are to hold an international conference at Naney, France, from the 19th to the 22nd of next July. They will devote themselves especially to the relations of the Old World with America before the time of Columbus, to the interpretation of native inscriptions, and to the ethnology of the old Indian population.

Persecution in Abyssinia.

In an interesting letter from Abyssinia, which recently appeared in the *Cologne Gazette*, the probability that that country will soon fall into the hands of Egypt is noticed. Besides being now surrounded by the possessions of Egypt, the fact is stated that about one-half of its inhabitants are Mohammedans, and would therefore be favorable to the invader. The Christian population of Abyssinia firmly believe that in the time to come they will conquer Mecca and Medina, and over throw Mohammedanism. The monks and priests have an immense influence over the people. They are violently opposed to foreign missionaries, and some time ago incited an outbreak against them, which the Government is too weak to punish. Col. Kirkham gave part of a piece of land called Ghanda on the borders of Hamasia and Egypt, which the King had presented to him, to the Swiss and Swedish missionaries at Massowah. The missionaries built some houses on the land, and sent a native missionary to live there. The peasants around, however, urged on by the priests, claimed Ghanda as their own, and threatened to kill the missionaries, and to flee to Eilat. The death of Theodore, who managed to keep the political factions and the priests in check, is greatly regretted by the people.

Religious News from Prussia.

The news from Germany is as follows: Bishop Martin of Paderborn is not to be released from the fortress of Weel until he acknowledges the authority of the Ecclesiastical Court appointed by the State. All religious orders, the chief house of which is in a foreign country, have been banished from Alsace. The National Liberal party in the Prussian Diet have approved of the Government bill abrogating those clauses of the constitution which relate to the independent administration of ecclesiastical affairs, to the free intercourse between religious associations, and their superiors, and the clause which removed clerical appointments from the control of the Government. Another bill, it is stated, will soon be laid before the Diet. This suppresses all religious orders in Prussia except those engaged exclusively in nursing the sick. The orders devoted to education are given two years of grace. Penious will be laid to the members of the proscribed orders from the proceeds of their houses and property. The measure was originally designed for the whole of Germany, but its operations for the present are confined to Prussia.

Alabama Baptist.

E. T. WINKLER, EDITOR. J. B. TRAGUE, ASSOCIATE. J. J. D. RENFROE, MANAGER.

MARION, ALA.

Tuesday, June 1st, 1875.

Notices.

Brother John A. Wiley will act as agent for our paper in those parts of the State which he may visit. We commend him to the favorable regard of our brethren.

The Home Mission Board and its Corresponding Secretary.

The Home Mission Board has been instructed to secure, if possible, the services of Dr. M. T. Sumner, as Corresponding Secretary, while the vacancy created by his resignation remained unfilled. And the declaration of Dr. Basil Manly, the Secretary Elect, leaves the vacancy unfilled until the close of the conventional year. Thus by that wondrous Providence that "maketh the wrath of man to praise him," the services of our former and most efficient officer, may, we trust, be secured in behalf of our Southern Missions until the next session of the convention.

It is due to Dr. Sumner to say that, if he had not forestalled the action of his friends, by positively withdrawing his name from the Convention, he would have been triumphantly re-elected. It was with difficulty that some States, in the person of their leading representatives, were prevented from pressing his election notwithstanding his refusal to be nominated.

The attachment of the Board to its devoted secretary was well expressed by Dr. McIntosh, in a speech of dignified and pathetic eloquence. He said:

"I should do violence to my own feelings, brethren of the Convention, if I permitted that report to be adopted by this Convention without one word of regret, at least on my part of the contemplated severance in his official relations of the Corresponding Secretary of this Board. I have been associated with him for more than thirteen years of seventeen years of his important office, and it is but justice to him that I should at least state to this body my own high appreciation of the services rendered by him in connection with this Board. In the course of a ministry now verging towards forty years, and under circumstances in which it has been my lot to be brought in close relation with many of my brothers, I believe I have acquired as high an appreciation of the labors of the consecrated spirit of our ministry as any body on this floor; and I rise, this day to say among all the honored names in this Convention, among the noble dead who have passed away, and the living who remain, I have not met the man who, in my opinion, has brought a more earnest spirit, a more consecrated spirit, or more undeviating devotion to the work than M. T. Sumner has brought to the work of this Domestic Mission Board. I had daily intercourse with him, witnessing his zeal, his energy, and his unremitting devotion to the interests of this Board, and I can only say that I trust, whoever his successor may be, that he shall have the grace, the ability and the energy to meet the obligations of his office with the same self-denial and undeviating fidelity that has marked the course of our retiring corresponding Secretary.

There is not a member of the Home Mission Board, who does not know that this high tribute to Dr. Sumner's services is absolutely true; and who does not share in those sentiments of confidence and esteem, avowed by their former President. There is no man at the South who could have done more for the cause under its charge than Dr. Sumner has done. Amid difficulties that might well have broken his hope and heart, against local jealousies and "national" ambitions, against the complications created by dexterous rivals and hollow friends, he has pressed right on. And to him more than to any other man, is due the fact that the Southern Baptist Convention has not reached its Apoptomat. In the minds of some we fear that his work has been done only too well.

And now the feeling of the Southwest finds expression in the significant and many utterances of Dr. J. B. Link, Editor of the Texas Baptist Herald. Brother Link says, in his issue of the 26th of May:

The most absorbing and important matter before the Convention, was the change in the Corresponding Secretaryship of the Home Mission Board. Some fault has been found with the former Secretary, but it has been thought by some, who have seen from the beginning that the Board itself—its very existence, was the objective inspiration of the movement, and breathed from beyond our lines. Remove the skilled commander, and take away the strong defenses of the city, and it becomes as one prey to its enemies. Dr. Sumner declined to be re-appointed to the position of Corresponding Secretary. He had been officially connected with the Convention for thirty years, and for

so many years with this Board, that he seemed a vital part of it. His services have been efficient and so generally satisfactory, he has labored so long, sometimes imperiling his life for its interests, that a separation looked like a long step toward annihilation. How well he hopes that would see this Board destroyed from among our Southern agencies for the promotion of the gospel, and the fears of those who would perpetuate it, have been founded, will not require many years of test. We shall soon see how bravely those will come to the front who have stood back and excused themselves and found fault. But if we read our people aright, it may as well be understood once for all, that the Home Mission Board of the Southern Baptist Convention will still be a necessity for long years to come, and its home is in the Southwest. It doubtless, under existing facts, should assume precisely the same relation to the home work that the Foreign Board does to the foreign work. Let State and district organizations do what work they can. This Board has a special work to do that they cannot accomplish.

To the friends of our Southern Baptist Convention, it will be a happy relief to learn that the services of Dr. Sumner are, at least for the present, available to the cause of Home Missions amongst us. His magnanimity in withdrawing from any personal contest by which this sacred interest might possibly be endangered, will win universal approval. His willingness to labor still in the work is characteristic of the spirit of his whole life. And now let all the friends of the Convention and of the cause of Christ at the South, bring a kindred sympathy and consecration to the enterprise to which this beloved brother has been summoned anew, and that by the unanimous voice of the Convention.

Errors in Reference to the Character of the Christian Life.

Conversion is the narrow gate which affords us entrance into God's ways; it is the beginning of the spiritual life. It is a signal divine work whereby we are born into a new world and become members of the family of God. Hence many think it to be a certain spasmodic and convulsion of the soul. They conclude: We will wait until God has mercy upon us, we will show all due respect to religion; we will attend when the gates of Zion are opened for the solemn congregation of worshippers; we will contribute to the expenses of the people of God; and when it pleases him to convert us, then we will engage in his service. But to be satisfied with going so far and no farther, is a great mistake. It is true that conversion is the work of God—a mighty work like the creation of a universe or the raising of the dead. Yet it demands that you should work also; you must seek for this blessing with earnest perpetual desire, using the means of grace, confessing your sins, looking to the cross on which the great Sin Offering expired. Every hour in which this work is delayed sets a sharper edge to the sword of eternal justice. Do not persuade yourself that God must treat you with compassion, while you neglect him. At this very moment you are the mark of an unerring archer; he has ordained that the shafts of Death shall pierce the impenitent with everlasting anguish, and O, it may be that for you the arrow is already fitted to the string, Turn ye, turn ye, why will ye die.

Finances of the Home Mission Board.

The statement made in one of our exchanges that "the financial condition of our Home Board is unfavorable," is based upon the loose language of the conventional Committee on Finance, who give a less hopeful view of the value of some of the assets, than their face value required. The committee apprehended that the assets of the Board, which are larger than its indebtedness, will not realize more than between \$5,000 or \$6,000. This is all that was intended by their report. But the fact remains, notwithstanding this, that the Board has carried on its work through the year, has actually paid one-third of the old indebtedness, and has assets which are larger than the debt. If only half those assets prove available, they will extinguish a second third of the debt, —leaving a burden which can be easily lifted during the present summer and fall. So far is this from being an unfavorable condition of things, that it rather calls upon us to thank God and take courage. It is important that our brethren everywhere should know the actual state of affairs. They have been agitated by vague and unfriendly and unfounded rumors upon the subject long enough.

Why and Wherefore. Dr. Samson gives the following causes for the scanty Missionary contributions of Southern Baptists during the past year: 1st, That the planters and factors who had been accustomed to give, had become impoverished, and that the masses have not been trained to give anything. 2nd, That the people generally have been embarrassed, and make collections irregularly and at public gatherings mainly. 3rd, That the disorganizing tendencies of the late war have retarded co-operation between the associated States. 4th, That appeals to sectional feeling have "burnt over the ground." We think the last cause would have been better represented by entailing it a corrupt and inimical administration. This has been the cause of Southern impoverishment and agitation. But now a new era has begun through the blessing of God, and we hope for better results this year.

Western Opinion.

We publish in another column a vigorous article from the pen of Dr. Graves, in reference to the last Convention. We have taken the liberty of omitting certain of his local references. In some particulars we may not agree with our contemporary; but, in the main point he makes, we do. The Home Mission cause is the chief interest which attaches the West and South to the Convention. We urge no charges and utter no threats; but we feel it to be important to avow the conviction, just now, that whoever and whatever cripples our Southern Home Missions, threatens the integrity of the Convention itself. It is not every one who has grace to work at once with the sword and the shield. And the Baptists of the South and West prefer to rebuild the walls of Jerusalem in a more peaceful way. May God put it into the hearts of all his people to study the things that make for peace, and whereby one may edify another! Let those who have contented themselves with finding fault with us, try the plan of extending the helpful hand. And let those, who aspire to lead the councils of the Denomination, take heed that they do not arm the hostility of whole sections against the interests they have in charge. The work of the Southern Baptist Home Mission Board must go on;—in the present way, if practicable; but if not, then in some other way.

Judson Institute.

We have received from Professor Rawlings, a printed order of exercises in relation to the approaching commencement at the Judson Institute. We shall be happy to attend, and feel assured that the occasion will be of an animated interest. Notwithstanding the depression of the times the Institute has flourished, having had an excellent faculty and a goodly number of pupils.

The Howard College.

The advertisement of the exercises of the Howard College at the approaching commencement appears in another column. The occasion will be one of special interest and we hope we shall have the attendance of many friends and patrons of this excellent institution from abroad.

Literary Notices.

The Domestic Monthly, N. Y. for June, is out, with its customary well selected contributions to fashion, current literature and the fine arts. \$1.50 a year.

Field Notes.

Dr. Burlingame of St. Louis says that "Rev. J. J. D. Renfro, D. D. of Alabama, made a good, solid and well-digested speech" at the Mass Meeting for the Home Mission Board. The compliment was well deserved—and so is the title.—Of another of our representative Alabamians, who spoke at the Foreign Mission Mass Meeting, Dr. Burlingame says, "Dr. Tichenor of Alabama made a straight forward, sensible, strong speech, as he always does."—We may add that an Ex-Alabamian, Dr. McIntosh, now of Macon, made one of the most eloquent speeches, in his tribute to Dr. Sumner, that we heard during the session of the Convention.—The Central Baptist very justly commends the work of the Home Mission Society in planting churches in new States, and in providing for the education of the colored ministry, and commends that Society as worthy of our sympathy. But it fails to add that we have a Board at the South, which undertakes the same work, and will carry it on just so far as the brethren at the South will furnish the means. There is no hostility between us and the Northern Board;—but we have our own work to do, and our own agencies, and we cannot hand it over to others without a loss of self-respect and moral power.—The correspondent of the Ohio Journal and Messenger, represents the Home Mission Board as "coming before the Convention under a gloomy cloud" and as having done very little except to pay the agents and some of the debts. To this notorious misrepresentation of facts, he adds the prophecy that the Convention next year will probably appoint a new Board at Atlanta, with a new Secretary. If he had added that some Northern agent there might then be induced to serve as Secretary, and the American Baptist Publication Society might consent to adopt our Home Mission Board as one of its branches, the picture would have been complete. But how if the colors will not mix,—if the Southwest refuses to be bought and sold? Perhaps it will be found in this case, as in so many others, that

Why and Wherefore.

The best laid schemes of mice and men Gang aft' agley; And leave us naught but grief and pain For promised joys."

—A distinguished Southern scholar recommends, Prudenx' Connections of Sacred and Profane History, to young theologians. Something less antiquated in scholarship would surely be better, say "The Gentile and Jew in the Courts of the Temple of Christ,"—London 1862.—The entertainment given to the Convention even exceeded the expectations founded upon the historic courtesy and liberality of that noble city of Charleston. On their way from the Convention the delegates awarded the Baptists there, and indeed the entire community, unbounded praise. The writer need not say how every such expression went to his own heart. There are no better people anywhere in this world!—The colored Baptists of Virginia at their annual Convention, have urged their constituency not to send their children to Pedobaptist schools.—Our old friend, Judge John Kerr, of N. C. delivers the annual address before the Clowen Female Institute.—Dr. Richard Farman, our Baptist Scholar and Poet will probably deliver his fine lecture on Gen. Lee, in various places, during the ensuing autumn. Let us persuade Dr. Farman to visit Alabama.—The Vanderbilt is filling up its professorships, its trustees having elected as Professors, Dr. J. M. Saffold, Dr. Alex. Winchell, for the chair of Geology, Mineralogy and Botany; Prof. Harrison for that of Modern Languages; Dr. Lipscomb for that of English Literature; Dr. Granbery for that of Homiletics; and Prof. McIntosh for that of vocal music.—The Herald says that Dr. Manly must accept the place of Corresponding Secretary. Our contemporary seems to command the situation.—One of the Missionaries employed by our Home Mission Board is a grandson of Osecola.

Bereavement.

One of the trials of a pastor is that of being absent from home and charge, when some valued and beloved member of his church dies and is buried before his return. He can think of so many reasons why he would have preferred to be at his post in the hour of such a bereavement. He might have said something that needed to be said to the dying. He might have learned new lessons for usefulness hereafter. He might have been some help to the bereaved family. He might have said something at the funeral which no one else knew; and with this train of reflection he is perplexed no little. Such has been our reflection since we returned from the Charleston Convention, two highly esteemed members of our pastoral charge having passed away during our absence. The first was

MRS. NANCY HENDERSON, of Talladega, relict of the late Deacon John E. Henderson, and mother of the Rev. S. Henderson, D. D., of Alpine. Mrs. Henderson was something over seventy-eight years old. "With long life God satisfied her." She was an unpretending, modest Christian woman, highly endowed with an extraordinary degree of sound sense and safe judgement. As a mother she was highly honored. She lived to see a large family of children pass beyond the days of their youth without a blemish on their integrity and uprightness, and honored by the people;—one of them having long filled, as a minister of the gospel, an elevated place among his brethren; another honorably wearing the ermine of Circuit Judge; two other sons engaged in the practice of the law; one daughter the wife of a distinguished minister, and the others usefully employed in the activities of life;—while all are worthy members of Baptist churches. She died the 12th of May.

The second is

Mrs. W. S. MALLORY, of our Shelby county church, who died 16th May. Brother Mallory has been a severe sufferer for months, with what was supposed to be disease of the heart; and his much suffering was borne with as much of patience and fortitude as we ever see in one who is subjected to such excruciating pain.

He was one of the most useful members of the Big Spring church; wise in counsel and liberal with his money; affectionately tender of the wants of his pastor and generous to the poor; and therefore highly esteemed by his neighbors and brethren. He was one of those men whose departure leaves a void which must be felt. He leaves no children, but an excellent and most faithful and patient wife with whom he had lived nearly forty years. Her house has been a house of great suffering for the greater part of a year, having lost a charming niece in March after four months of most painful affliction, one whom they raised.

Brother Mallory was, we suppose, about sixty-five years of age. We feel deeply bereaved when we reflect that we shall on earth no more meet

his warm greeting, his hearty welcome, his pleasant, cheering smile, his delightful hospitality, and his intelligent conversation. "Even so, Father, for so it seemed good in thy sight." R.

Correction.

We are not accustomed to complain at the printers, for they have a hard time with our bad writing, but there is one mistake in our last article on Baptist peculiarities—"No. xii." on first page of the issue of the 18th ult., for which we are not willing to be held responsible, because it makes us commit a great mistake in relation to another denomination. It makes us say that the church membership of the Methodist ministry is with the "Presbytery."—It should have read as follows, "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 Annual Conference.' And the Presbyterian minister would answer, 'My membership is with 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." R.

Communications.

"Blessed are the Dead Which Die in the Lord." Within two weeks Bethesda church at Snow Hill, has been called to bury three of its members. All of them exemplary Christian women. They lived consistently, and died in the hope of the righteous.

Mrs. Margaret Watson, (wife of Brother Floyd Watson) died April 27, 1875. For more than thirty years she was a zealous, efficient Christian. A good husband, a lovely daughter and six affectionate sons mourn because a faithful wife and devoted mother has left them. In her death the community, the church, the family, suffer a sad bereavement, a serious loss. In all the relationships of life she was efficient, faithful, devoted, and will live a long time in the memory and hearts of those who knew her.

Mrs. M. J. Purfoy (wife of Brother Wm. Purfoy) died May 1st, 1875, in the twenty-fourth year of her age. Six years ago she connected herself with the church of Christ, and since then, by a godly life, she has made it manifest that she was in deed and in truth a disciple of her Master. A devoted husband mourns over the grave of an affectionate wife.

Mrs. N. Purfoy, in the eighty-fourth year of her age, died May 9, 1875. She was born March 23, 1792. During a long term of years she lived as an humble devout servant of God, and died respected and loved by all who knew her. She was the mother of a large family. * More than one hundred and sixty of her descendants are now living.

Last Sabbath morning, while the choir and congregation sang that sweet little chorus "In the sweet by and bye, we shall meet on that beautiful shore," many eyes were moistened with tears, and many voices quivered with emotion. We confidently hope to meet our sisters on that beautiful shore in the sweet by and bye.

With his heart full of affectionate sympathy, the pastor begs the blessing of God upon his bereaved people.

W. C. C. Carlenville, May 16, 1875.

Items from Conecuh.

We make the following interesting extract from a private letter: Dear Brother Winkler: Not being able to go to the Convention I have read with great interest the proceedings as published in the last number of the ALABAMA BAPTIST. While I am well pleased generally, there is one item that I rejoiced to see. It is the expression of Bro. J. L. M. Curry in his speech on the subject of American Baptist Educational Commission, when he took occasion to say: "There are two points which I will take the opportunity of expressing. The one is that I deny that the Romish domination is a church, and secondly I deny that I am a Protestant." That sort of speaking by Baptists, and by our most influential ones, can't fail to tell wonderfully for and against. For the Baptists in that, that they are the off-shoot of no Mother-church against the acts of which they protested and set up an independent organization. Against Romanism in that, that it is stripped by that charge (and which is truth) of all that makes it a rival before the world.

We are all working hard down this way on short rations; and wonderful to be told, the fact seems to be verified that the shorter the rations the

better the work. It is a matter of general remark that the crops are in better order—labor more reliable than any previous year since emancipation. And I think undeniable that the country has not hardly half rations compared with previous years. Certainly the crop to a much larger extent than of other years will belong to the maker at the end of the year. Probably for the simple reason that it could not be so spent. Great caution has been evinced by such as could advance, and the number largely reduced who have hitherto done an advancing business.

What do the Index brethren mean? Yours in Christ, Andrew Jay, Jay Villa, Conecuh Co. Ala., May 23, 1875.

Moonlight Picnic at Fayetteville.

It was a good thing, and resulted in a good collection for the Baptist Sunday School. The night, (May 14th), was beautiful indeed. The arrangements of seats, and tables, a stand to speak on, lamps, and scaffolding fires, under the large spreading oaks in the church yard, showed good taste.

Our boys from Sylacauga, with their brass-band, came tooting and blowing and banging, like nice young men generally do with those crooked horns, and big old drums, affording us some nice music. We had a speech to begin with, after an animating piece on the band. We were told of the Sunday School fifty years ago; the Sunday School now; the Sunday School fifty years to come.

Fifty years ago, there were very few Sunday Schools in the United States; very few Sunday School papers; very few Sunday School advocates and lecturers. And going back a hundred years, no Sunday School in the world. Robert Baikes of Gloucester, an Episcopalian, in 1784, was meditating upon the scheme, and William Fox, a Baptist deacon in London, consummated in 1785, similar meditations in the formation of a Sunday School Society.

Now, Sunday Schools are numbered by the thousands; Sunday School papers by scores; Sunday School lecturers by hundreds; public sentiment is freighted and burdened with the great idea; sentiment is widening into practice, throughout the Christian world; the moral forces of this sentiment are irresistible. Hence, fifty years to come, may reasonably be expected to bring about great things indeed—ah, things wonderful! We will not see these results—we'll be dead. Some eyes here may behold them, and the eyes of generations yet unborn. A Sunday School will be in every church; boys and girls will know more of historic theology, than titled clergymen now; the membership of the churches—if converted—and the whole machinery of church movements, will be more elastic and effective, as a sanctified knowledge of the Bible is increased.

Finally—you stand in a glorious line of worthy workers; set a proper estimate on your work; set your hearts on it; we want better Sunday Schools. Wild fun, and levity, and laughter, are insults to the gravity and dignity of such an enterprise; weight, not wind, is what the public mind needs; tears are better than huzzas. Pleasuries are admissible sometimes. You are doing well in your school here. Go on.

W. WILKES. Georgia News. Bro. Baptist: Some of us in Georgia are beginning to cry "dry weather—need rain." Oats and gardens are suffering some, but wheat is doing better it may be, on account of the dry weather.

There is religious interest in the 1st and 2nd churches of Atlanta sufficient to keep up daily services. Bro. Paekler, is working with earnestness at the 2nd church, and sometimes in the streets.

Should any of your churches in Alabama (or in Georgia, Tennessee, or Mississippi) want a sound, good preacher, with small family, they can find such a man in the person of Rev. N. A. Bailey, who can be now reached by letter at Santa Rosa, California.

Gainsville Georgia is now a place of some three to four thousand inhabitants, and is quite a summer resort, on the Air Line R. R. Elder W. T. Thornton resides here, and preaches every Sunday. A neat brick house of worship is approaching completion.

Yours, &c., W. N. CHAUDRON, Dist. Sec. A Deacon Ordained. On the 4th Sabbath in April at the request of the Bellville Church Bro. A. Jay and the writer ordained C. C. Gulley, a worthy brother to the office of Deacon. Bro. Jay preached two very impressive sermons, and the cordial greeting extended to him by his old charge was truly gratifying.

Fraternally, W. G. CRRY.

Alabama Baptist.

Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, June 1st, 1875.

Our Message.

Nothing can approach the word of God as the instrumentality for awakening interest in young minds. Study it; get illustrations from it; paraphrase it; catch its spirit, revert, dutiful, docile, benevolent, sanctifying, and you can then teach it effectually. Gather to give: give to gather. A successful teacher was asked the secret of his success, and modestly replied, "The teaching spirit." After a pause he explained: "Perhaps I do not know just what I mean by that, but," and the tears stood in his eyes, "It is the spirit that does not teach."

Second Quarter. Lesson X. June 6th, 1875.

SAMUEL THE JUDGE.

1 Sam. vii. 5-12.

Leading Text.--By the blessing of the Upright the City is exalted. Prov. xi. 11.

ANALYSIS: S-A-M-U-E-L.

Seven months after the death of Eli the ark was brought twenty-five miles from Ashdod to Kirjath-jearim about six or eight miles northwest of Jerusalem, where it remained for twenty years. At Samuel's command the Israelites who had fallen into idolatry put away the strange gods, Baalim and Ashtaroth, and served the Lord only. Vs. 4. But the Philistines held them in subjection. Samuel now formally enters upon his duties as judge, and a better day dawns upon the land. Consider--

I. Submission. (Vs. 5, 6).--Samuel very wisely summoned "all Israel" to meet him at Mizpah, a city of Benjamin, (Josh. 18:26) where the Israelites were accustomed to assemble (Judges 20:1; 1 Sam. 10:17), "the seat of the tabernacle for a long time under the monarchy." He promised to pray for them, according with the custom of good men in all ages. As a faithful worshipper of God, his prayer would be more effectual than theirs and would also incite them to fervent penitence and prayer. The people gathered in one grand convocation at Mizpah; and by drawing water and pouring it out before the Lord, and by fasting on that day, and by cries confessing, "We have sinned against the Lord," testified their repentance and desire for forgiving mercy. Now Mizpah, with Bethel and Gilgal,--a seat of government (1 Sam. 7:16), and Samuel who hitherto was only a prophet becomes their judge. Many were the reforms to be instituted, many the laws of God to be reaffirmed, many the crimes to be punished and eradicated.

II. Alarm. (V. 7).--When their oppressors, the Philistines, heard of this gathering, they marched up a great army against the Israelites, to disperse them and prevented any arising to cast off their yoke. For the unarmed and untrained Israelites to be filled with alarm was natural. Subjugation cowers and paralyzes the strength and hopes of a nation. So long without a governor, or any dauntless spirit, like Jephthah who in that very place Mizpah had been made captain of Israel's host, they were fearful and faint-hearted. But a greater than Jephthah was near, even Samuel; ay, a greater than Samuel, even the Lord of Sabaoth!

III. Meditation. (Vs. 8, 9).--The people had just chosen Samuel as their judge (and prophet) and they in their extremity implore him to intercede with God to save them out of the hand of the Philistines, Jephthah had done this, (Jn. 11:11) and perhaps this course as well as their late vow of allegiance to God. Men must have a mediator with God, the Israelites of the wilderness chose Moses. So use. Everything around us may be used, if we only have the skill and wisdom to employ it aright.

Lord, "Our God" implies their confidence. Samuel accedes to their request, but there must be atonement before intercession. The burnt-offering (the law for which is recorded in Lev. 6:8-13), procured acceptance with God. The fire of the altar shall always be burning in the burnt offering; all night unto the morning. The camp of Israel rested securely all night under the shelter of the evening lamp upon the altar; it was a fearless rest, for there was a sweet savor on their behalf ever ascending to God, for the burnt offering is defined to be the "ascending offering," by the Hebrew word in Lev. 6th. No enemy could prevail; no power of darkness could harm them if God should accept that offering; and will He not, since He has ordained it? Now on the basis of the blood, Samuel cries for Israel!

IV. Umpire. (V. 9, 10).--What took place when Samuel made his offering? Two things: "The Lord heard him," and "the Philistines drew near to battle against Israel." Conflict follows acceptance; but the foes against the blood-accepted people came too late "to enslave them, however near they are yet too far to succeed, too far to touch even a hair of their heads. God is their umpire. God arbitrates for His believing ones. Graciously and great Judge and Conqueror for the saints. "In the world ye shall have tribulation [It is God's decree]; but be of good cheer [Christ our Burnt-offering] have overcome the world."

V. Expulsion. (Vs. 10, 11).--"The Lord thundered with a great thunder on that day upon the Philistines"--and in this way a panic drove them away in greater alarm than that they inspired in the Israelites. Then were they an easy prey to the pursuing Israelites, who smote them doubtless with their own cast off weapons:--a fearful retribution. They were smitten until they came under Bethbar, probably a hill on the borders of the Philistine country. This expulsion was so overwhelming that "the Philistines came no more into the coast of Israel; and the hand of the Lord was against the Philistines all the days of Samuel."

V. Laudatory. (V. 12).--Samuel wishes not to memorialize himself, but his God, in this expression of his praise. Like David and Paul he could say: "Praise the Lord all ye Gentiles, and laud him in all ye people." (Rom. 15:11.) He took an unpolished stone, because unforbidden by Lev. 26:1, and set it up in or near the very place where the Israelites had been defeated and the ark taken (ch. 4:11), calling it Ebenezer--"the stone of help"--saying, "Hitherto hath the Lord helped us." This was an expression of gratitude designed to evoke also their watchfulness and fidelity in all future service of God.

TEACHINGS.

- 1. Concerning God: He pardons the penitent believing soul; He answers the earnest prayer of faith, resting on the blood of Christ.
2. Concerning believers: they should be holy, united, trustful, active memorialists of Christ. Christ always causes them to triumph, never forsakes them. When they govern the land rejoices; they are the salt of the earth.
3. Concerning unbelievers: they are proud, presumptuous, but weak and wretched, and shall be discomfited either on earth or "in the day of Christ."

A Little Story.

Once upon a time, a very many many years ago, there lived a man whose name was Mahomet. He was a false prophet, and during his life time he had many enemies. Once, while he and his servant were taking a quiet walk, the sound of horses' hoofs reached their ears. Mahomet immediately knew that it was his enemies pursuing him. So he quickened his pace, until he reached a cave; there he stopped. Well, it happened that a spider had woven his net across the mouth of the cave, and the servant drawing near would have broken the net, but Mahomet prevented him, saying: "No, no; pass under it." So they crawled under the web without breaking a single thread. Presently the horsemen came riding along. Two or three alighted and walked up to the cave, but on seeing the unbroken web, they mounted and rode away. "No one has been in there for years," they said. So Mahomet was saved by an insignificant little spider. Hereafter we must not say that spiders are of no use. Everything around us may be used, if we only have the skill and wisdom to employ it aright.

HELEN B. B.

Broken Threads.

As the shuttle swiftly flies Back and forth before our eyes, Blending with its fingers light Warp and wool till they unite In a fabric good and strong, Let us hear the weaver's song: Weaving ever day by day, As the shuttle briskly play, Broken threads now oft annoy And our precious time employ; Warning us, by sharp reproof, We must watch the warp and wool.

Weaving in life's busy loom-- Mingling sunshine with the gloom-- Warp and wool of deeds we blend Till life's fabric has an end; Broken threads now oft annoy And our precious time employ; Warning us, by sharp reproof, We must watch the warp and wool.

Broken threads in life abound. In each station they are found; May faith's kind and friendly hand Help us to adjust the strand. That, when life's last tide shall ebb, There shall be a perfect web.

The Southern Baptist Convention.

The number of delegates in attendance was unusually large, about three hundred, mostly from Georgia, the Carolinas and Virginia--the Western States were but lightly represented, and exerted but little influence in the body.

SPIRIT OF THE CONVENTION.

The sessions were harmonious, though excessively protracted--from nine till three o'clock. The entertainment was ample and right royal. The usual business was attended to, but, we thought, with less than the usual interest or enthusiasm. There were fewer speeches, and those of an inferior order, than in other years. The resolution of Bro. Lofton, of Memphis, commending the proposed establishment of a "Quarterly Review," by the Southern Baptist Publication Society developed the position and animus of Richmond and the East in the opposition of Eld. Dickinson--he opposed every obstacle his fertile fancy could suggest to a favorable vote; but in vain. Why Richmond and the East should oppose everything Western is strange, and is calculated to work an alienation of the West. They will know one day "There is a West."

HOME MISSION BOARD.

The Home Mission Board at Marion is still embarrassed by debt. Its exact status will be learned from the reports in this paper. The Committee on Nominations accepted the resignation of Bro. Sumner, who has served the Board so long and so faithfully, and nominated Dr. Basil Mandy, President of Georgetown College, Ky. If he will accept, he will make a most excellent officer. The many and most kind expressions Bro. Sumner received from his brethren on the floor of the Convention, as well as in the report of the Nominating Board, must have been truly gratifying to Bro. S., as they were to his many friends. It seems that this change was contemplated from the first of the session, and it was feared that it might lead to unpleasant results, and the fear brooded like a dark and storm charged cloud over the Convention from the first. It was believed by some and feared by others that this change of officers was but the initial step to the execution of the pet scheme of shelving the Home Mission Board altogether, or turning it over, as the Sunday-School Board was, into the hands of a receiver and leaving the field open to the Northern Board. The Sunday-School Board was effectually demolished by this influence. We have it direct, that in one of the meetings of the committee Dr. Williams, of Baltimore, proposed to merge the Home Mission into the Foreign Mission Board at Richmond, and under one Secretary, and that this was also urged in a letter addressed to the Convention by Fuller Crane, of Baltimore. If it is the design to betray the South into the hands of the Northern Board and Societies, Southern Baptists should be warned of it in time. Judging from the report on union presented by J. Wm. Jones, and the vote taken upon it, we do not think that Southern Baptists are ready to be transferred, unless Bro. S. is retained. Let a new Secretary be immediately appointed, and the Home Mission Board and the Southern Baptist Convention be saved; for if the Board is killed, as the Sunday-School Board was, there will be no use for a Convention. The Foreign Mission Board could be merged into the Boston Board without producing a ripple. Our Associations and State Conventions would support their own missionaries in the foreign fields, and send men who, when upon the field, would be better qualified to decide what should be done than any Secretary or Board in Richmond or Fenton could be. The next Convention will meet in Richmond, and the fate of the Home Mission Board will be definitely decided then and there. The Sunday-School Board is no more, the paper is still owned by the Home Mission Board, and is to be run by Bro. Boykin without expense to the Board. It was proposed by Bro. Brantly, of Baltimore, so impatient was he that kind words should be issued under the fostering care of the Convention, that the paper be put up and knocked off to the highest bidder! We understood the Philadelphia Society had an agent there instructed to bid the requisite thousands to secure it. We suppose there is no doubt of this, or that a moneyed proposition had already been made by that Society to the Board for the paper. We cannot regard those who are laboring to bring this result about as the true friends to the best interests of Southern Baptists. We have not space to give our reasons here, but we will in a future issue. It is not because we are an enemy to the best interests of that Society; it is not because we oppose anything that is good in that Society; but it is because we are a friend to the best interests of the cause of Christ--the

truth in Jesus, and Southern Baptists as the witnesses for Jesus.

OUTLOOK AND NEEDS.

The grand movement for the coming year will be the Centennial effort for the endowment of our colleges--the promotion of Christian education. This is likely to overweigh every other effort, because so thoroughly organized and directed by the most powerful minds on the continent. It has our most hearty approval; but the question with us, are there not other interests that should share in the benefactions of a grateful denomination. There is a power without which University piles and College walls and chairs of instruction, and moneyed endowments, are as nothing. It is the Press, the mighty Press; and especially the Religious Press, upon which the existence and prosperity of all these depend. And shall the Religious Press of the South be altogether forgotten when Baptists give public expression of their recognition of the influence to which they owe so much, if not the most, of their present felicity? We do not propose a moneyed endowment of our papers, but that the number of subscribers in each State shall be quadrupled or sextupled--at least that the number of readers in each State shall equal the number of families belonging to the churches in each State. Let but this effort be made this fall, and be consummated early in the year 1876, and tenfold power will be given to the great object of the American Education Commission. What say the friends of the education of our people, the masses of our churches, in Christian duty as well as in literary and theological education. It seems to us this is the right place to begin. Put the religious paper, through which the Commission must speak, into every family, and with this mighty lever move the whole denomination.--Baptist.

With a Comment or Two.

The resignation of Dr. Sumner, one of the Secretaries of the Southern Baptist Convention, was made the occasion of sundry comments, and among them these: Dr. Jeter said if the angel Gabriel were incarnate, and made corresponding secretary or general agent of one of our Boards, he would be complained of by some brethren. Rev. J. W. D. Creath spoke in the same strain, and suggested the following prayer to be constantly offered: "Lord, make our agents and secretaries as meek as Moses, as patient as Job, with the faith of Abraham, the gentleness of John and the zeal of Paul." Several members suggested that there be added to the prayer, "the strength of Samson and the wisdom of Solomon."

Now we suggest, with all deference to everybody, that it is about time to cease making martyrs of the men who become Secretaries. Of course they must expect to meet fault finders, but we verily believe they have no more of it than falls to the lot of every class of men occupying conspicuous positions of trust, responsibility and honor. The people who are as thorns in the side of a competent and faithful Secretary are only about as one to a thousand of his friends; and we have no idea that a Secretary, Editor, or Pastor, made out of the seven old worthies named at Charleston, would go through life with nobody to stick a pin in him.--Examiner & Chronicle.

Brown University.

Brown University is making a vigorous effort to interest its alumni in the welfare of the college. For the first time in its history, the graduates will, at the next commencement, vote for members of the Board of Trustees. The charter provides that there shall be 36 Trustees, 22 of whom shall be Baptists, 5 Episcopalians, 5 Quakers, and 4 Congregationalists. There are three vacancies to be filled this year, a Baptist in place of the late Dr. Benedict, a Quaker in place of the late Judge Greene, and a Baptist in place of the Rev. Dr. Hovey, who has been transferred to the Board of Fellows. Graduates can vote for nominations by sending their ballots to the Secretary of the Alumni Association, Mr. Renben A. Guild, who is also librarian of the college, or by giving them to another graduate to deposit, in case they cannot go in person. Mr. Guild will send blanks to all the alumni of the college, with all the necessary instructions about their use.

THE HIGHEST MOUNTAIN IN THE WORLD.--For many years past Mount Everest, in that portion of the great Himalaya range which occupies the western part of the strange kingdom of Nepal, immediately north of India, has been regarded as the highest mountain in the world. It is known to the Nepalese as Gaurisankar, but the English named it Everest, in honor of a distinguished officer of the British Indian topographical survey. Its snowcapped summit is 29,002 feet, or nearly five miles and a half, above the level of the sea. Of course no one has ever ascended it to this height, but its altitude, like that of the other lofty peaks of the Himalaya, was ascertained by triangulation; and until the present time it has not been supposed that any higher land existed on the earth.

PICKING UP THE MINUTES.--A Sabbath school scholar earned a new suit of clothes, shoes and all, by digging dandelions and selling them to the dealers in herbs. "When did you find time, Johnny?" I asked, for besides being a very punctual and constant scholar at the day-school, he did errands for Mrs. Davis. "When did you find time?" "There is almost always time for what we are bent upon," said Johnny. "You see, pick up the minutes, and they are excellent picking."

Fading.

The past is fading, fading, Never to come back again; The present is shading, Half of the sunny plain. Unchanged, I was, in each well known scene, Not a branch shows new in the hedgerows green. Just as the lark from the meadow springs, When life and I alike were young; Just so the primrose peeped to light, When I and April bailed the night. Yet Nature's self-perading, In the sense of something gone, The past is fading, fading, And the wheel of time rolls on. The past is fading, fading, And gathered in its hold, Its mighty pinions leading, Its mark we prize of old; The grass grows rank o'er many a grave, Many a well loved voice is hushed, Many a golden hope is crushed, Many a happy dream is over, With smile of kindred, friend and lover. The past is fading, fading, The blood runs cold and slow; Harsh winter is degrading The crocus of long ago. The past is fading, fading, We cling and pray in vain Where the cypress tree is shading The tombs of all the slain. Slain by the years and, put aside, The darlings of love, the idols of pride, One by one the frail links part, Hand drops from hand, and heart from heart; One by one the sweet things given To brighten earth go back to heaven, To love and life pervading, Sigh the sense of something gone, And the past is fading, fading, And the wheel of time rolls on. --London World.

Kossuth at Turin.--There are stories of his living in abject poverty and utter discouragement and despair. I knew that this was not true, but it was delightful to find the reverse. I found him in a pretty villa, with a garden full of roses; a small conservatory was connected with the house, and around the front door were pots of beautiful plants. He met me most cordially in his study, to which I was conducted. Changed he certainly was, from the dark haired man just passed the middle of life to the old man of seventy, with snow-white hair and beard, but he was as beautiful in age as in youth, changed as one would wish, firm and vigorous still; fresher than in that old period of struggle, serene, peaceful; with a certain divine philosophy reviewing the events of his life, his country and the world. He is much interested in America, and knows every step in our politics. A sad look sometimes came over his face as he alluded to himself as still an exile, but again a radiant smile succeeded it, as he quoted Shakespeare, and I heard the old tones in his voice so musical. He has lost his wife and only daughter, but he has two fine sons in good positions.

EDUCATION in housekeeping, to be of value, should begin as early as A B C is begun. When this course is followed, nobody is afraid of the cook, and the cook is afraid of nobody. Of the motive of "prudence" in housekeeping, we have reserved the best illustration to conclude with. A recent letter from the newly appointed head of a public institution mentions that on entering her position she found the bill for "roast day" fifty pounds of beef. She cut down the estimate to thirty. The inmates were just as well served, and are perfectly content. They have enough--"but," the writer quaintly remarks, "we have not so much cold meat for our neighbors." As fifty to thirty in a big establishment, so is ten to--in a small family. We leave housekeepers to work out the problem.--Phil. Ledger.

A PILGRIM LETTER.--Here are some of the devious ways and wanderings of a love letter: A Boston lady, while in Paris two years ago, sent a letter to her sweetheart, a ship captain, addressing it to St. Helena. It missed the wanderer and followed him about the world, finally returning to Paris, where the captain's banker forwarded it to Boston. It reached him one evening as he was bouncing a six-weeks old baby on his knee, he having married the writer of the letter a year ago. That letter could not have followed him more persistently if it had been a dun.

RAFFLING IN ENGLAND.--Raffling at religious fairs seems to be carried to further extremes in England than in this country. The Bishop of Manchester, in a recent sermon, said that he had been informed that recently eight young men agreed to subscribe a sovereign apiece, and raffle for a 25 note, the remainder to go toward a charity fund. The result was that the charity gained £3, and the young man who won gained £1. This he was told was one of the latest devices for raising money for a charity, but he was afraid we were acting upon a principle in connection with our charities which was spoken of by Horace, who said, "Make money, honestly if you can, but make money anyway."

Brevities.

- Heaven alone means crowned, not vanquished, when it says forgiven.--Proctor.
The man who loves truth with all his heart, likewise loves those who suffer for the sake of truth.
We ought never to retire at night without having more wisdom than when we arose in the morning.
Never be sorry for any generous thing that you ever did, even if it was betrayed. You cannot afford to keep on the safe side by being mean.
The forgiveness of his sins is the most urgent of all needs to the really honorable man, inasmuch as it is the true condition of his becoming free from sin.
Never set your feet in a dirty and crooked path for the love of money. It is a work that will bring bad interest if you wish to suck honey of thistles.

General Items.

Gen. John M. Harlan for Governor, the Hon. Robert Boyd for Lieutenant-Governor, and Hon. Wm. C. Goodloe for Attorney General, have been nominated by the Kentucky Republican Convention.
The ladies of Texas are raising funds to build a house for the Hon. Jefferson Davis in that State. All honor to the fair ladies of the Lone Star State!
Ireland has sent more emigrants to the United States than Germany has, in the aggregate, but in the last twenty years she has been falling behind, and now both Germany and England stand before her on the immigration lists. During the last forty years three millions of Irishmen landed on our shores. This tremendous drain has reduced her own population. The population of England and Germany, however, has increased, notwithstanding the large emigration.
Mr. Wheeler's letter to the New York Times, denying that the adjustment of the Louisiana question has been violated by the Democrats of the Louisiana Legislature, and proving that they acted in perfect good faith, is a terrible announcement to the carpet-bag organs, the more so because Mr. Wheeler is one of the most ultra and through-going men of his party in the House of Representatives, as well as one of the ablest and most influential.
In the case of Caldwell, of Kansas, Senator Morton laid down the rule that a man whose election was due to bribery, and who even consented to the negotiation, without meddling in it himself, should be expelled from the Senate. If that rule is applied in Spencer's case, the "little suttler" will not hold his seat in the Senate long enough to warm his chair.
In the hymn book of the United Presbyterian Church in Great Britain, in Montgomery's "Hail to the Lord's Anointed," the phrase, "the mountain dew," was changed to the heavenly dew, "mountain dew" in Scotland signifying a glass of whiskey.
The efforts of the press are appreciated in Charleston. The citizens of that town are raising a fund with which to pay the expenses incurred by the defendant in the libel suit of C. C. Bowen vs. the News and Courier.
It was Tom Moore who compared love to a potato, for the reason that it "shoots from the eye."--Exchange.
And it was Byron who likewise compared love to a potato, because "it grows less by pairing."--Albany Argus.
While riding in a stage coach from Kinderhook to Albany, N. Y., many years since, John Van Buren, who was smoking, asked a stranger in the stage if smoking was agreeable to him. The stranger answered, "Yes, it is agreeable. Smoke away. I have often thought if ever I was rich enough I would hire some loafer to smoke in my face." Mr. Van Buren threw his cigar out of the window.
Sartoris, Gen. Grant's son-in-law, is going into the banking firm of Grant & Sherman as a partner. With Papa Ulysses' funds on deposit, the young man will have a fair start.
The reports in certain newspapers of a change in the policy of the Government in respect to Cuban affairs are certainly unfounded. There is the highest authority for stating that no change is now contemplated, and that the Government has no purpose of recognizing the Cubans as belligerents.
Germany has already added two and a half millions of emigrants to our population, and she is likely to send us a great many more. The recent diplomatic correspondence with Belgium and the rumors of war that grew out of it have given a tremendous impulse to emigration, and every ocean steamship that comes into port brings a great company of robust young Germans in the steerage.
Gov. Tilden, in his message on municipal taxation, says: "In 1833, when the population of the United States numbered 25,000,000, the whole cost of its Government was under \$55,000,000. It will be seen that less than 2,500,000 of inhabitants of the cities of New York pay nearly as much taxation as was imposed on 25,000,000 about twenty years ago for the cost of the army, navy, Indian treaties, and all other expenses of the General Government."
We find the following in a late copy of the Free West, an Anglo-American paper published in London:
The Hon. and Rev. James Wentworth Leigh, brother of Lord Leigh, of Stonleigh Abbey, Warwickshire, who for some years held the family living of Stonleigh, where he was universally respected, has bid adieu to Albion's ungrateful shores, and arrived in New York recently by the White Star steamer Celtic, en route for Georgia, where he will make his home in future. The estate which he goes to cultivate is the property of Mrs. Leigh, an American lady, whom the Hon. and Rev. gentleman wooed and won whilst on a tour in the country some three years ago.
Alabama News.
A poor unfortunate white woman attempted to drown herself at the foot of Conti Street, Mobile, on the night of the 17th inst. She told her rescuer that this earth was a living death to her; that she had not eaten anything in four days, and that she wanted to die.
Geo. L. Putnam, formerly school superintendent and postmaster at Mobile--a Spencerite carpet-bagger--has been arrested on suspicion of being a co-conspirator with W. I. Squires in attempting to defraud the city of Mobile.
The incendiary, S. H. Pairo, who was pardoned out of the penitentiary by Gov. Lewis just before vacating the gubernatorial chair, has eloped with another man's wife and children.
The members of Abernethy Grange, in Bullock county, Ala., report that they have laid their plans considerably more land in corn than in cotton, also much land in oats, rice, sweet potatoes, sugar cane, ground peas, &c.
The Grand Jury of the United States District Court, lately in session at Montgomery, found about one hundred indictments, mostly for violations of the Revenue Law.
The Evergreen Star is informed that the crops in Monroe are more promising than at any time since the war.
The editor of the Birmingham Independent was assaulted, the other day, by Col. Jas. R. Powell, with a bludgeon.
A young man named Bullard was drowned in Lowndes county on the 9th inst.
In the Barbour county Circuit Court the other day, the jury returned a verdict of five thousand dollars damages against E. M. Kells, late Judge of the Escalante City Court, for false imprisonment of Sam. Driggers.
The Federal cavalry have left Opelika. Their leave taking of the militia is said to have been very quiet.
Sickness in Pickens county, is not so great a misfortune as it is in some other places. When a man there, by reason of sickness, is unable to plow and plant his crop, his neighbors combine and do it for him.
Mr. A. Etkan, the head of the house of Mr. Meyer & Co., left Selma, a week or two ago, for a prolonged visit to the northern cities and Europe.
Rev. Dr. Andrews, of Montgomery, will preach the Commencement Sermon for the Tusculoo Female College, on Sunday, June 20th.
Gen. John T. Morgan, of Selma, has accepted the invitation, and will deliver the Anniversary Oration before the Literary Societies of the State University, at the commencement in June.
Why do our country friends, (note the Tusculoo Times), keep their spring chickens and March lambs out of market?
The reason is, perhaps, the same that it is in some other places--they haven't got time to send.
The political disabilities of Hon. Jas. L. Pugh, of Barbour, have been removed.
The Hon. John A. Cuthbert, of Mobile is one of the oldest Congressmen living. He is 87 years old, and is a regular practitioner at the Mobile Bar.
Mr. Joseph Well, of Greensboro, it is ascertained, was a passenger on the ill-fated steamer Schiller, and was lost.
The wheat, and other crops, throughout Alabama, are represented to be, at this time, very promising.
The Messenger learns that over \$1,500 worth of wool was sold in Troy week before last.
A little daughter of Col. Saffold, of Selma, was lately scalded in the face and breast, on Tuesday last, by the upsetting of a bucket of hot water.
The proceeds of a strawberry festival, at Union Springs, amounting to \$175, has been turned over to the Orphans' Home, Tuskegee.
The Advertiser learns that grasshoppers, by the million, are making their appearance in Montgomery county.
We have heard of large numbers in a portion of this (Perry) county.
Willie Watts, son of ex-Gov. Watts, aged about 14 years, was drowned in the Alabama river, while bathing in company with several other boys, near Montgomery, on the 24th inst.
Hon. J. P. Bradley, Associate Justice of the United States Supreme Court, will attend during the concluding days of the District Court, at Montgomery.
The municipal election in Selma, on the 24th, resulted in the election of N. Woodruff as Mayor, by a majority of 107 votes over Col. B. M. Woolley, the regularly nominated Democratic candidate. The Council is composed largely of Democrats.
Washington I. Squires, the counterfeiter of Mobile city change bills, was before the City Court of Mobile, a few days ago, on a writ of habeas corpus, and after investigation, the prisoner was discharged on the ground of want of jurisdiction, the offence having been committed in Missouri.
Twelve new members were added to the M. E. Church last Sunday. The Presbyterians received ten candidates. Both churches will probably receive other accessions next Sunday. --Athens News, 21st.
A ledge of the Knights of Pythias has been instituted at Opelika.
Miss Belle Boyd has been lecturing at Opelika--subject not stated.
We regret that Mr. Heidt is still confined to his bed by protracted illness.
Mr. Hector McLane, an old citizen of Marion, left here on Monday last, for his native North Carolina, where he expects to spend the balance of his life.
Rev. E. T. Winkler, D. D., will deliver the Baccalaureate Address to the Granting Class of Howard College on Commencement Day, Wednesday, June 10th.
A boy, in New York, has been sentenced to one year's imprisonment for stealing two cents. That boy may be a Radical officer, some day.
Died.--At Warhaleok, Miss, May 14th, 1875, Mrs. EMILY WHITNEY, wife of Howell Whitsett, and daughter of the late W. M. Pleasant, formerly of this place, in the 40th year of her age.
Thos. J. Rutledge, Esq., the accomplished Clerk of the Supreme Court of Alabama, has been spending a few days with his relatives and friends in Marion. He is one of the rising young men of the State, and we predict for him a brilliant future.
WONDERFUL ESCAPE.--Last Wednesday, in Walton county, Fla., a hunting party from Troy, Ala., took refuge from a storm under a tree. A bolt of lightning struck the tree, glanced off to the gun of Pete Scarborough, and thence to the ground. Mr. Scarborough's hat was badly torn and burnt, and the left side of his head scorched. He was shocked to insensibility for half an hour, and was at first supposed to be dead, but finally recovered, and is now able to be about. His escape from death seems wonderful. Two brothers named Cartwright, on the opposite side of the tree, were knocked insensible for about fifteen minutes, but were not seriously injured. --Columbus Enquirer.
The last meeting of Dallas County Council, held in this city, was well attended, ten granges of this county being represented, and delegates being in attendance from several granges of the neighboring counties. The following resolution, among others, was unanimously adopted:
Resolved, That the editor of the Argus be requested to publish a call, as coming from the Dallas County Council, urging the importance to all Patrons who ship their cotton to Selma, of meeting with us by representatives from their respective granges, on the first Thursday in June; and, also, that the Greensboro Bacon, the Monroe Co. Coopers, the Autauga Citizen, the Shelby Guide, the Demopolis News-Journal, the Wilcox Vindicator, the Wilcox News, and the Etowah Whip, be requested to extend the call through their columns. --Argus.
Examination and Commencement Exercises of Howard College.--Examination week, June 7th to 11th. Commencement Week, June 13th to 16th.
Sunday.--Baccalaureate Sermon by Rev. W. C. Cleveland.
Monday.--Prize Declamations by Sophomore Class, 9 a. m. Oration before Literary Societies by Col. Taul Bradford, 8 p. m.
Tuesday.--Junior Exhibition, 8 p. m.
Wednesday.--Commencement Exercises, 10 a. m. Oration by Graduating Class; Baccalaureate Address by Rev. E. T. Winkler, D. D.

