

Alabama Baptist.

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MARION, ALA.:

Tuesday, June 8th, 1875.

Philosophy and the Pulpit.

In exhibiting the relation subsisting between religion and the spirit of popular literature, we have already alluded to the Philosophy of the Age. But the present state of that science, which embraces the noblest themes of speculation—the Deity, the meanings of life, the nature and destiny of the soul—deserves to be carefully scrutinized.

The Philosophy of the age may be characterized by two words—it is critical, and, to use an old controversial term in a new and necessary sense, it is humanitarian. On the one hand, we behold a dialectical skill, a cruel anatomy, which no living thing can survive, applied to the ancient systems. A universal doubt oppresses the most earnest minds. Mephistopheles mocks at the fantastic shows of life, and Teufelsdröckh scowls at the terrors of Tophet. Arnold exclaims, "When I think of the Church, I could sit down and pine and die." Foster expires in a solitude of midnight, which not even a daughter's presence may disturb. Sterling sinks like a spent swimmer on the tossing sea. The last breath of Hegel uttered the complaint, that no one understands him. Even Sir William Hamilton despairs of his favorite science, surrenders its positive results, and insists on its value as a mere mental discipline. Such has criticism brought forth. On the other hand, the disposition to worship man appropriate to itself a variety of systems. The heroes of the past, like the stately specters of the Eneid, appear at the mighty invocation of Carlyle. Thor, with his resistless club—Machomet, with the scimitar that flashed in the van of battle—Burns, with his wild Eolian harp—all monarchs by right divine, appointed to guide the progress of these ages—appointed to teach the world, that there is no higher rule for man than that rare energy of thought and will which possesses gifted souls. And here come himself finds something worthy of worship. The Punic war he leads does not contemplate so utter an overthrow of theology and metaphysics—of truths, cementing household hearths, and upholding religious altars, that no place may be left, where man—a Marius at Carthage—may sit enthroned amid the ruins.

At such a period, we are constrained to remember that religion also has its philosophy—that its explanations relate to those identical subjects—the nature of God—the end of creation—the state of man, his innate nobility so obscured by ignorance, and weakness, and sorrow—the fall of man, and his restoration by Christ—the real evils of existence, and their effective cure—the glorious and awful secret of our destiny. We need to have this philosophy unfolded, not so much by sermons upon the scattered texts of Scripture, but rather by an adoption of the old method of preaching—by homilies, or connected expositions of the text. Suspicious of the various theories that now divide the world, the hearers of the Gospel, in instances more numerous than we think, indulge a careless latitudinarianism, or a scarcely concealed scepticism; and, in all, feel a need of knowing revelation not in fragments, but in masses. They need to follow the *trains* of inspired thought. The evidences are not obscure, which show that, in the revolutions of time, the age of Chrysostom has returned. This great man, whose genius and piety seem to blend the spirit of a Grecian bard and a Hebrew prophet—whose imagination and passion have kindled a fire of eloquence, that still burns brightly, though its ancient altar fell more than a thousand years ago—will, above all others, stand as the model of preachers at least in the coming generation. The pulpit will be expository, and his are the noblest examples of expository preaching. It is true, that the sixteenth century was a celebrated epoch of explication. The Bible was a palimpsest, written over with monkish legends; and must be deciphered, as it were, by phrases and words. But the minute division which the Reformers inherited from the Scholastics, would be intolerable now. The commentaries of Calvin, who, whether in learning, insight, or Ciceronian elegance of style, surpassed all his contemporaries, are not liable to this objection. Independently of the doctrinal views to which they are devoted, it would be uncandid to deny that they are among the

finest examples of homily. The pulpit must be scriptural, but not critical. It must construct, not destroy. The sceptical spirit of Voltaire, applied to biblical interpretation, will but empty of all spiritual meanings, the sublime records of our faith. And its positive results will not compare with the triumphs of the untutored kings of intelligence, who swayed the world three centuries ago. Distinctions of language and thought, often so minute as to be scarcely appreciable, are the dissections of death, not the displays of a living reality. Nothing is more shocking to taste, as well as to piety itself, than the disintegration of a great subject, whose grandeur is magnified by its mystery. It is the chemical analysis of Chamois's majestic vapors. The intellect may be gratified, but the pulse of feeling is lowered, and the sermon ceases to be what it always should be—an act of worship. The same remark applies to discussions of casuistry in the pulpit. Religion operates by great principles. It does not require that ten thousand fine threads, like the hairs of Gulliver, should bind the awakened spirit to its place, and keep it out of mischief. On the contrary, the human conscience is *perverted* by a familiar acquaintance with the varieties of vice, and with the precise bounds that separate vice from virtue. Tenderness of conscience—a profound sense of duty—is a better and a surer guide than all the scholastic debates of Dens and Liguori. In a word, though we live in a critical age, the pulpit must not be critical. We need a sublime indefiniteness of doctrine and morals—something which should remind the soul of that immeasurable sphere from which it issued, and in which it is yet to expiate—something analogous to the mysterious nature of the soul itself. A more potent virtue comes forth to heal infirmity, from the seamless texture of Christ's garment, than from all the labeled drugs and extracts of an ethical apothecary.

In the second particular, the pulpit must not oppose, but give direction to, the humanitarian spirit. The preacher should share in the hopes and fears of his people. The heart of a brother must not be chilled by the robes of his office. Nor must he hide his own individuality. If manhood should not have our worship, let manhood win our reverence in the sacred desk. Let the preacher express his own personal convictions. It is not abstract truth, or logical truth, which produces the effect contemplated by the pulpit, but truth united to human nature in given instances, and thus affecting human nature in all. So important is this last element, that even the books of inspiration bear the ineffaceable trace of the human hands by which they were recorded. Like Aaron's rod that budded, so the sweet lyre of David, and the broken chain of Paul, are shrouded in the ark of the covenant. By a sacred mystery, revelation everywhere typifies what it was given to produce—the union of man with God. And preaching, which is also a divine proclamation has value in just the measure of its harmony with this divine arrangement. There is a certain indescribable power of persuasion in truth, mediated and humanized. The water, when drawn from the sandy well, may not be so pure as when it falls in its freshness, pressed from the cloud fleeces of the sky; but how much sweeter, as it comes to our lips in the dripping bucket, touched with clay and draped with velvet mosses! It was a divine wisdom that committed this treasure to earthen vessels. Do we fail to recognize it when a minister is put, as it were, on his free agency before us? The community of life makes his religious feeling to affect our souls like a new revelation.

A Friendly Word.

Religion has practice as its end. It terminates and flows out into life. Nor do any of its doctrines or the conditions with which they are connected, leave any excuse for inaction. On the contrary, it is most certain that conversion must be sought for in prayer and the means of grace, that the whole life must be consecrated to God, that his word, and not our notions must be our guide to heaven, that no imperfections and no circumstances whatever, will excuse men from a great agony of endeavor to win salvation.

We would fain say a friendly word of exhortation to the unconverted reader. We would solemnly and lovingly ask him: What has God done to you that you treat him with such contempt, and refuse to walk in his ways? Has he deserved such treatment at your hands? Are you angry with him because he has provided for you from infancy, or is it the humiliation of his dear Son who has humbled himself to the cross for

your sakes that offends you. Infinite goodness, the mercy of a God, whom you repentance, and yet you will not repent. Why are you so indifferent to the salvation of your soul? You who are living for the body, can you think the body to be your nobler part? You who live for time, can you think time an interest more commanding than eternity? You who live for this world, have you no ambition that goes beyond it, no desire that seeks its home in a fairer scene than this, no holy covetousness that would have its portion in the paradise of God? O immortal, endagered creatures! awake to the dangers and duties of your state. Do not fancy that you shall have time enough at the close of a long life, or the last stage of a dangerous sickness. Your sun may set at noon. Your life may be cut off at any moment. Your body may be racked with pain or your mind wandering or darkened before you set forth on your everlasting journey. Or you may call upon the Being to whom you have so often said: Depart from me! only to hear him repeat the terrible cry, Depart. O sinner, by the mercy and majesty of God, seek his ways this very day. Retire to solitude; review your sins until the bitter sense of compunction for them awakens your breasts and fills your souls with anguish. And then look to him whom your sins have pierced; look to that bleeding, dying Savior who bore your stripes; look and pray until faith and love and rapture awake at that majestic display of the justice and compassion of your God.

The Centennial Movement.

It is of first importance that whatever is done in this direction shall not be complicated and embarrassed by a multitude of particulars. If every object that this or that brother may regard as worthy of denominational patronage be brought in, our interest in the measure will be weakened, and no large and permanent results will be achieved. The movement relates to education primarily. We can set before us no greater object than the endowment of our institutions of sacred and secular learning. We need to enlarge the number of our ministers, and to educate them to meet prevalent errors, and to take their place in the van of popular progress. And we need to extend to the numerous youths of our families and churches, many of whom are without means, the advantage of a thorough intellectual and moral training. As these needs are supplied, every other interest will be promoted—churches, Sunday Schools, missions and charitable institutions. This distinct object must be uplifted and urged forward during the coming year.

There ought to be a mass-meeting in connection with each Association of the State, where the subject may be thoroughly discussed, and an opportunity be afforded to the brethren to contribute as the Lord has prospered them. It would be well also to have circulars struck off, and sent to every minister, Sunday School superintendent and teacher who can be reached, soliciting their active agency in the work. The Educational Centennial can succeed only by the co-operation of diligent and enthusiastic numbers. Brethren who realize the importance of this majestic undertaking, can accomplish great good by communicating with the membership of the Baptist churches of Alabama through our columns. Articles short, pithy and frequent will tell. We hope to do our part, and we earnestly invite our brethren throughout the State, to co-operate with us. A committee will doubtless be appointed by the State Convention, and will be empowered to appoint church, district and associational committees to push forward the educational and centennial work. But in the meantime the minds of our people should be awakened to the importance of this object. Nothing worthy of us can be effected without general, persistent and zealous labor. And with this we can create an epoch in our history. Great resolutions and thrilling speeches will help the movement only so far as they induce us to give it "a long pull and a strong pull, and a pull all together."

The Index and the Home Mission Board.

The Index in quoting our announcement that Dr. Manly declines to accept the Corresponding Secretaryship of the Home Mission Board, says:

"The very nature of the case will require some action by the Board. The Convention intimated that Bro. Sumner would discharge the duties of the office until the vacancy was filled. Will not the Board be authorized to do this?"

Our memory is usually pretty good; but we really do not remember that our Board was put under the charge of our brethren at Atlanta—at least

not yet. Nor can we see how the Convention could "intimate" what Dr. Sumner would do—that brother having solicited no favors, and made no pledges, in connection with his declination. The vacancy not being filled, as was expected, by Dr. Manly's assumption of the office, the Board are bound by the "instructions" of the Convention, and these require them "to secure, if possible, the services of Dr. Sumner, as Corresponding Secretary." We beg "Jas. P. Harrison & Co." to be patient.

In an editorial of the same issue, the Index says of the Home Mission Board "it seems now that the unpaid balances of the two years past are to be carried over and added to the expenses of the incoming current year." This statement is incorrect. The Board has carried on its current work, reduced its old debt by one third, and secured assets whose face value more than covers the whole indebtedness. We submit that the Board has enough to do, to carry on its legitimate work, without being haggard by these odious misrepresentations. The Index will not help its own balances by a crusade against the Home Mission Board. We plead in the name of our struggling missionaries that this unhallowed opposition may be terminated.

The Kentucky Baptist State Convention and the Home Mission Board.

We group together under this head a variety of items from the full reports of the Recorder:

The report on Southern and Indian missions was read by Rev. J. B. Tharp. The report stated, "The world is the field." The Home Mission work covers a part of this vast field, embracing the destitution of the South, Southwest and the Indian Territory. Baptists are the only people who can give the pure and full gospel to the people of this vast territory. We have pledged our sympathies and support to our dear Brother Buckner, who has spent nearly thirty years of the prime of his life among the Indians of the Creek Nation. Behold how great things God has accomplished by his hands! This dear brother now stretches out his hands imploringly to us for the means of procuring food and raiment. Shall we turn a deaf ear to his pleadings for the necessities of life? Let us now determine that we will make a Centennial offering of \$10,000 for Home and Indian missions. Last year Kentucky Baptists contributed to these objects \$2,454.23. It cost \$329.85 to collect this amount, leaving \$2,124.38 received by the board. The board paid Brother Buckner out of this amount \$1,373.87 on salary, and \$232.26 traveling expenses. Total paid Brother Buckner \$1,606.13.—There is yet due Brother Buckner on his whole time about \$550.

By invitation, Dr. M. T. Sumner, Corresponding Secretary of the Southern and Indian Mission Board, addressed the Association at length on the work of his board.

[We are particularly pleased to learn, as we do from private sources, how cordial was the greeting which this beloved and self-sacrificing brother received from the Baptists of Kentucky.]

At a subsequent stage of the meeting, Dr. Basil Manly, President of the Georgetown College, thus referred to his having been appointed by the Southern Baptist Convention to the secretaryship of the Home Mission Board of that Convention.

"That appointment was made without his knowledge. He had not entertained the proposition for a moment. Had telegraphed to the Board at Marion that he could not accept. The speaker then went on to state his feelings when he entered upon the ministry, his desire to be useful in the pastorate, and his disappointment by failing health. He had now the hope of doing something in preaching the gospel through the young men who are being trained in Georgetown College."

There seems to have been a strange fatuity in the whole matter. A secretary of unsurpassed energy and ample experience was allowed to resign. And a brother whose condition of health and whose plans in life forbade the acceptance of the office, was elected in his place. Was it intended that the work should cease?

A Box of Books.

In our recent visit to Nashville, we had occasion to call at the book store of Mr. W. T. Berry, in search of Congressional reports for the last decade. It is difficult to procure these books of reference at the South on account of the obstructions presented by the war and the temper of the administration toward our people since the cessation of the struggle. Mr. Berry was kind enough to interest himself in our inquiry, and to take special pains to secure for us all the volumes accessible in Nashville. The large box of books which we have just received from his establishment, demands our grateful acknowledgments. Here are eight ponderous volumes of the *Congressional Globe*, embracing the years 1866 to 1869; ten volumes of the *Patent Office Reports*; five volumes relating to the Department of Agriculture; eleven volumes of Pres-

idential Messages with the accompanying documents and nine interesting volumes relating to Education, Commerce and Finances.

The characteristic attention and liberality of Mr. Berry in this instance, affords us the opportunity of saying that our readers will find it very pleasant should they visit Nashville, to drop in at his well known establishment, opposite the Maxwell House. It is ample and airy, with conveniences for those who desire to linger, and a various stock for those who desire to buy. And it will be pleasant at times to turn from the books, to interview the genial and accomplished bookseller.

Christian and Secular Education.

At the late Educational Convention in Camden, N. J., Dr. Weston, of Crozer, exhibited in a strong contrast the idea of education, as held in secular and in religious schools. The popular secular idea contemplates temporal gain, regards man as a machine, and aims at the highest utilization of his forces. The intelligent Christian idea contemplates the glory of God, regards man as a person, and aims at his perfect development. When in the light of this contrast it was seen that the public school, of whatever grade, did not even aim at education in its highest and truest sense, the necessity of the Christian academy was felt by every intelligent mind.

Our Babe in Glory.

We take pleasure in giving a place in our columns to a tender poem written by Brother Curry of Mobile, upon the above subject, and set to music by Charles Mischka. There are many whose sympathies will be awakened by the loving and pious lament. The music can be obtained from the Publishers, Bromberg Brothers, 138 Dauphin street, Mobile.

Field Notes.

Dr. Helm of Kentucky is confident that Southern Missions have lost none of their interest in the hearts of the brethren of Kentucky.—Dr. Boyce expects to complete the Seminary Endowment by September 1876.—There are 500 churches in Kentucky without Sunday-Schools. There are ten regularly organized Sunday-School Conventions in the State.—We regret to see the death of Dr. Henry J. Ripley reported. He was professor of Biblical Literature and Pastoral duties, in Newton Theological Institution for thirty-four years. He was a teacher as wonderful for his critical acumen, as for his tender heart. He was the author of various judicious and scholarly commentaries, of a work on Sacred Rhetoric, and of a treatise on Church Polity.—A ship, the largest ever built in South Carolina, was recently launched at Bucksville, Horry County. The builders were mechanics from Maine, who came down South to get near the best lumber. This is a good plan, and deserves to be tried in other States and upon other products.—A lawyer of our State says he likes the Roman Church, "because it gives a through ticket to Heaven." But unfortunately, that ticket will not pass. It does not bear the signature of the Superintendent of the road.—Texas with 60,000 Baptists sustains three papers, and in one of these the Index is advertising for subscribers.—Col. Pollard has resigned the Presidency of the Western R. R. We trust that now at length, the customary facilities will be extended to Baptists at their annual gatherings.—A traveller who has seen "the baptismal font at Ephesus" declares it to be a huge nether mill stone worn into a trough by much use.—An immense stir was created by the arrival at New York, of a red cap sent by the Pope to Cardinal McCloskey. The pageant was imposing, the crowd immense, the prayers and praises multitudinous. We fear that the presence of a copy of the Word of God would not have awakened half the enthusiasm.—A curious illustration of the relations of church and State is given in Italy, where the Pope appoints Bishops and the King removes them, because they have not received the royal approval. Those who are paid by the State are controlled by the State.—Bishop Howe, (Episcopal) of South Carolina could accept immersion; but his difficulty as to union with the Baptists would be that "he would not deny to children the right to inheritance to heaven by baptism!" But if our Lord had intended to save children in that way, he would have been apt to have mentioned it at some time. "Baptize your children and confirm them and they shall be saved."—Where did the Bishop and that text in the New Testament?—The Central Baptist welcomes Bro. Tharp, District Secretary of the Home Mission Board, to Missouri, which is a part of his field. Bro. Tharp was at the last accounts,

on his way to the Jefferson Convention, where he proposed to confer with the Missouri brethren in regard to the work and wants of the Board in Missouri.

The State Convention.

In six or eight weeks the Convention will meet at Huntsville. What sort of a meeting shall we have? This depends largely on the interest taken in it beforehand, by the ministers in the State. If they will exert themselves an interest can be stimulated in the churches, and non-preaching brethren may be induced to attend. Our Conventions are too ministerial. We have chided other denominations for their extremely clerical gatherings, and yet we have the most clerical body of them all; not that our lay brethren have no right to membership in the Convention, for any of them may be members of that body; but they do not avail themselves of this privilege; they enjoy their "Baptist liberty" by staying at home; and it has seemed to us that this fact is more generally to be lamented in Alabama, than in any other State. We have the brethren among us. We can easily mention one hundred non-preaching brethren in our State, any twenty-five of whom would make that Convention a powerful body.—Can they be influenced to go Huntsville? Will not these brethren devote one week in July to the claims of our State Convention?

There are some good and useful members of our churches who are accustomed, of late, to travel to any point in the State to attend the State meetings of Masonic lodges, Good Templar lodges and Young Men's Christian Association Conventions, &c., but who do not attend our Baptist State meetings. These brethren would be offended if any one should intimate to them, that they feel and show more interest in these institutions than they do in their own denomination. But it will always be true that actions speak louder than words. Our Convention and the interests fostered by it greatly need the counsel and zeal of these brethren.

No Associations will meet before the July Convention. This was foreseen and provided for in that the Convention which met last November adjourned to Huntsville—it will be an adjourned meeting. Any brethren who were appointed by Associations last fall will be entitled to seats—although they may not have attended the Convention at Marion. Besides this, the churches can appoint messengers. Brethren in those parts of the State that have been accustomed to attend the Convention, must go to Huntsville, or our brethren up there will be disappointed and mortified; and North Alabama brethren must attend, or there will be disappointment and mortification on the other hand.

There are three changes that must be guarded. 1. The Convention meets in North Alabama, where it has not usually met. 2. It meets in mid-summer instead of November. 3. It meets on Thursday, having met heretofore on Friday.

Sometime since, in writing to an able minister, we incidentally mentioned the importance of uniting our brethren throughout the State in our Convention; and he said to us in reply, "unity in the Convention is an impossibility, until that body becomes more evangelical in its work." Very well, then let the brethren attend and have the thing as they want it. Every brother will cheerfully submit to the will of the majority when fairly expressed. At all events let us earnestly prepare to have a good Convention at Huntsville. R.

The Convention and the Basis of Representation in it.

Rev. T. M. Bailey, State Evangelist, suggests that the brethren in some portions of the State do not fully understand the character of the proposed meeting of the Convention at Huntsville, on Thursday before the 3d Sunday in July, 1875.

This is not an adjourned meeting, properly speaking, but a regular meeting, the time having been changed at the last Convention at Marion, from November to July. In one respect only it partakes of the nature of an adjourned meeting—the delegates appointed by the Associations to attend the last meeting, will be entitled to seats at the next meeting, that is in July, as the Associations do not meet again until fall.

We append the articles of the Constitution explaining the basis of representation: "I. This body shall be known by the name of 'The Baptist State Convention of Alabama'; and shall be composed of delegates from Baptist Associations and churches, and from Missionary or other Benevolent Societies; provided, that such delegates shall be members of Baptist churches, in good standing." XIV. "Any church, Association, or

Society, as prescribed in the 1st article, contributing any sum, through the Convention, to one or more of the objects specified in the eighth article (Foreign, Domestic and Indian Missions, Bible Translation and Distribution of Religious Books, Tracts and Periodicals, Sunday Schools, Education of the youth of the country and especially that of ministers of the gospel), may be represented in this body as follows: Each Association may have ten delegates, and each church or Benevolent Society, five. "Any sum," is the basis, from fifty cents upward. This is the most explicit statement we can make. All, we trust, will understand. However, the Board of Directors will perhaps publish a statement in due time.

E. B. T.

Mrs. Nancy Henderson.

The decease of this venerable mother in Israel, demands special notice at the hands of our State paper. She was the helpmeet, for many years, of one of the most valuable men, resident in Alabama. Her greatest treasure is the family she raised. Of her four sons whom we have known, all men of high Christian character and superior intelligence, two, at least, are eminent—Dr. S. Henderson, of Alpine, and Judge John Henderson, of Talladega, now as formerly on the Circuit Bench. Of three surviving daughters, one is the wife of the Rev. H. E. Taliaferro, so well known in this State for many years as a minister and editor of the *Southeastern Baptist*, now of London, East Tennessee; the other two are maiden ladies, distinguished in their sphere, one as a teacher, the other devoted to the raising of the families of her brothers, and doing good to every body. Many useful ladies we have not known. It is scarcely necessary to add that all are devoted Christian women. Great is the reward in heaven of a mother who has trained such a family. The members of the family will excuse personal reference, as the most direct way of rendering honor to whom it is due. E. B. T.

Summer and Protracted Meetings.

It is unfortunate on some accounts, that the extra labors of our ministers in Alabama, are almost all performed in the hottest and most relaxing season of the year. The difficulty in the upper portion of the State is not so serious, but in the Southern portion, where the nights are often sultry as the day, so as to interfere with sound sleep and rest, it is very great. Our best brethren are often worn out by incessant preaching.

Would it not be well where only one or two ministers are present, to have but one preaching service in the day, and a second service of prayer, praise, and exhortation, conducted by the membership of the church at large? Such services are eminently scriptural, and tend to develop the talent and gifts of the church. In this way therefore two ends might be accomplished—ministerial strength husbanded, and lay efficiency promoted. E. B. T.

Communications.

Items from South Alabama.

The oat crop is suffering from rust in some parts of Wilcox.

The fruit crop in South Alabama is promising.

Dr. Wm. Borroughs is mentioned as a delegate to the Constitutional Convention from Monroe county.

The crops are uniformly fine in Monroe, Butler, Lowndes and Wilcox.

Quite a number of negroes have been sentenced to the penitentiary from Wilcox—none for life.

Nearly every church (Baptist) in the Pine Bluff Association, has a Sabbath School.

The Baptist church at Evergreen, Conecuh county, was consumed by fire a few days since.

A new mail route is soon to be established from Monroeville to Pine Apple, crossing the railroad and river route at Pineville.

Pineville Sunday School had a grand picnic on the 1st of May. Rev. W. G. Curry was the prevailing genius of the occasion.

Maj. Chas. Scott delivered the annual oration on the day of the decoration of the soldiers' graves at Camden, a few days since.

On the plantation of Mr. Mat. Albritton, in Wilcox county, is to be seen an extensive mound, supposed to have been the burial spot of the Indians. The upturned soil displays fragments of human skulls, arrow heads and pieces of pot.

Thomas Bragg, nephew of Gen. Braxton Bragg, has just been appointed Sheriff of Wilcox county, by Gov. Houston. More anon. B. F. RILEY.

Alabama Baptist.

S. S. Department.

D. W. BROWN, EDITOR.

MARION, ALA.

Tuesday, June 8th, 1875.

Our Message.

Put the young people to work.—Dr. Hall, of New York, has in his church an efficient "Young Men's Social and Benevolent Society," which sustained in 1874, three missions and mission Sunday Schools numbering about 1,300 scholars and teachers, at an expense of about \$10,000, of which upward of \$2,000 came from those connected with the missions and the balance from the church. The active workers are oftentimes the largest contributors, and (thanks to God!) the most benefited. "It is more blessed to give than to receive."—Will the time ever come when we shall have Bible studying with the young in the week as well as on the Sabbath?—We rejoice more than ever before, that the Bible is the recognized textbook of our Sabbath Schools.

Second Quarter Lesson XI, June 13th, 1875.

A KING DESIRED.

1 Sam. viii. 4-9.

Leading Text.—IT IS BETTER TO TRUST IN THE LORD THAN TO PUT CONFIDENCE IN PRINCES.—Ps. 118:9.

ANALYSIS.
THE PERPLEXITY.
ERMISSION.
ROTEST.

Samuel ruled wisely and well. But his mantle did not fall on his sons whom he desired to succeed him. "They walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment."—No wonder the people lost faith in such an administration.—we know this was natural. The course and influence of neighboring nations prompted their demand for a monarchy. Consider—

I. The Petition.—(Vs. 4, 5).—"The Elders of Israel," a council of the people established as early as the time of Moses (Nu. 11:16, 17), "gathered themselves together," a concerted, deliberate conference, "and came to Samuel unto Ramah." Ramah, as recorded in the last chapter, v. 17, was the home and judgment-seat of Samuel, where also "he built an altar unto the Lord;" it was about five miles north of Jerusalem. The elders prefaced their petition with a complaint—a sample of human nature—against their divinely appointed ruler and against his sons. He was old, yet this was ground for cherishing his life-long friendship, fidelity and self-sacrifice; but ingratitude, intemperance and selfishness cast off devotion, sobriety and experience. His sons were wicked; but so were Eli's, and theirs, both might be punished as Eli's were. They petitioned for a King. "Now make us a King to judge us like all the nations." Hitherto "they had no King but God;" but now, they wished to have, like other nations, a King who should be their judge, general and hero in peace and in war (v. 20). They were incited to this through vanity, ignorance, ungodliness and fear of the invading Ammonites (ch. 12:12).

II. The Perplexity.—(V. 6).—"The thing displeased Samuel." Grieved to find the people ungrateful for what he had done, and for what the Lord had done, to find them willing to thrust him out of office in his old age and to cast off his yoke of submission to God who had so long been their beneficent, all-conquering King, overwhelmingly grieved he made no immediate reply; but as was his wont "Samuel prayed unto the Lord." This prayer of prudence, wisdom and faith, demonstrate his continued fitness and competency to rule over Israel. His perplexity was not only natural but reasonable; it is easy to interpret it, hard to endure it.

III. The Permission.—(Vs. 7, 8).—"The Lord directed Samuel to grant their request, comforting him with the declaration, "They have not rejected thee, but they have rejected me, that I should not reign over them." Though the Lord had brought them up out of Egypt (and how often this expression is used. The ten commandments are prefaced by it) they had often rebelled and forsaken Him for idols. This act was akin to their idol-worship, a species of hero-worship which gave rise to idolatry. If God be rejected it matters but little what object shall take His place—that object whether within or

without the heart is an idol. To slight God's ambassador is to slight God; to reject Christ is to reject God; to hate Christ is to hate His disciple. (Matt. 10:24, 25.) Theocracy is better than a monarchy; to have for the head of the church the Lord Jesus Christ is better than to have Pope Pius IX.—infinitely better! The Lord twice told Samuel to hearken unto their voices, "to assure Samuel that his prayer for guidance was definitely answered. The Israelites demand God grants in anger and for their punishment. (Hos. 13:11, Numb. 22:12-20, Deut. 1:22, Ps. 87:20.) No government however perfect, could bring a blessing when their hearts were hostile to God and filled with wilfulness and wickedness. Wo worth the soul or the people given over by God to believe a lie!

IV. The Protest.—(V. 9).—"Howbeit yet protest solemnly unto them"—warn them of their folly, delusion and sin; they may desire, you may persuade them;—this was his office as prophet and judge. Besides: "Show the manner of the king that shall reign over them," that is their way or practice as contrary to God's commands and administration of them (vs. 11-18). A King who rules arbitrarily would seize upon their children, their lands and crops servants and stock;—"and ye shall cry out in that day because of your king which ye shall have chosen you, and the Lord will not hear you in that day." (v. 18.) Samuel made this solemn, sacred, divine protest, but it availed nothing; the people said, "nay, we will have a king over us!" The monarchy thus madly chosen continued for about 500 years.—Moses anticipated this change and gave laws for the king. (Deut. 17:15,) and hence it was not a sin *per se* for them to desire one. The wrong lay in the motives, grounds and occasion of their demand. Israel did not remain long united under a monarchy, but experienced countless disasters till Christ the King of Kings appeared, and then the secrete "departed."

TEACHINGS.

1. The leading text: this truth Israel comprehended when it was too late.
 2. God sometimes punishes by granting men what they desire. A proper thing may be asked in the wrong spirit.
 3. If anything distress us "pray unto the Lord." So long as the world abides, ingratitude from our beneficiaries will be keenly felt—take the case to Jesus.
 4. Christ is our King. Do we confess him? Do we reject him? The judgment will be retributive. [Matt. 10:32, 33.]
- A Pastor on his way to church, one rainy morning, overtaking a little girl belonging to one of these regular classes, said to her:
- "A pretty stormy morning for little girls to be out."
- "Oh, sir, I don't mind it," said the little girl; "besides, I not would like to disappoint my teacher."
- "You don't expect your teacher will venture out so far in such a storm as this, do you?"
- "Oh, yes, sir; she lives nearly a mile away, but I know she will be at the Sunday-school, unless she is sick."
- "What makes you think so, my little girl?"
- "Because, sir, she is always there."
- "Always! She is away from home over Sunday sometimes, isn't she?"
- "Not very often, sir. She goes away a good many times, but most all ways comes home to be with us on Sunday."
- "What do you do when she is sick, or so far away that she cannot return?"
- "Oh, she always sends some one to take her place, and so we are never without a teacher."

Our Babe up in Glory.

BY REV. J. H. CERRY.

The last struggle's o'er, he'll feel never more,
An earth pang, or sorrow, or care,
He's gone to his rest, the home of the blest,
The rest for God's children up there:
No longer we'll grieve, we firmly believe,
We'll meet our dear babe up in Glory.
Chorus.—"Twill not be so long, we'll join
The new song, no angels, in Glory,
At home, by his side, with bright tearless eye,
We'll meet our dear babe up in Glory,
God said as our child, then on us he laid,
To try us, to train us, to prove
The faith we profess'd that morn we were blest,
Yes, blest with the child of our love;
That faith we now have beyond the dark grave,
We'll meet our dear babe up in Glory.
Chorus.

Ah! shall we then yearn, for Willie's return
Midst sorrow, and no Frings, and sin!
Ah! no, we will wait till hearing the gate,
We will meet him to welcome us in;
Then wipe away tears, the hope star appears,
That guides to our babe up in Glory,
Chorus.

A babe there forever, all power can never
Forbid us the hope that liveth
In God's blessed word, sweetest news ever
Heard.

Of seeing our child up in heaven's
An angel's tale, not for then we'll know
Our soul's united child up in Glory.
Chorus.

Then, wing'd by our love to Heaven above,
The Jesus-made mansions of light;
Our babe's gone before, but there evermore
We'll wait with our Willie in white;
Then hush'd be our sighs, we'll dry our wet eyes,
For soon we shall see him in Glory.
Chorus.

Married.

By Rev. H. Clay Taul, at the residence of the bride's mother, in the city of Prattville on the 20th of May, Dr. B. F. Davis to Miss FANNIE D. HOLT, all of Autauga county.

THE Annual Meeting of the Board of Trustees of Howard College will be held in the President's Room, at the college, on Tuesday, the 15th inst., at 8 o'clock A. M. A full attendance of members living at a distance is earnestly desired.

Wm. W. WILKINSON, Pres.

Communications.

District Meeting.

Brother Editor: By request of the brethren of the Tuskegee Association, we send you for publication the following programme, which will be observed at our district meeting, held at the La Place Baptist church, commencing on Friday before the 3rd Sabbath in June.

FRIDAY 11 A. M.

Introductory sermon—By W. S. Rogers.
Evening session—What is the influence of Sunday Schools on morals—G. D. Benton, John A. Richardson; What is the relation existing between the Sunday School and church—Z. D. Roby, R. R. Varner; What constitutes an efficient Sunday School Superintendent—I. T. Tichnor, D. D., J. J. Cloud.

S. P. M., Sermon—By W. W. Sanders.

SATURDAY 9 A. M.

What books should be used in our Sunday Schools—Waddy Thompson, J. Falkner; How should infant classes be taught—W. H. Carroll, R. Smith.
11 A. M., Sermon—By W. E. Lloyd, D. D.

Evening session—Should our peculiar doctrines be taught—J. S. Paulin, W. S. Rogers; What qualifications are requisite to constitute an efficient superintendent—W. David, F. Britton.

S. P. M., Sermon—By J. S. Paulin.

SUNDAY.

9 A. M., Sabbath School addresses—By Revs. Paulin, Sanders, Bailey, and Gwin.

11 A. M., Sermon—By I. T. Tichnor, D. D.

Evening session—What is the chief object of the Sunday School—W. P. Gray, Charlton Thompson.

S. P. M., Sermon—By Dr. Gwin.

Respectfully submitted,
S. C. CLOCH,
REID SMITH, Com.
WILLIE HADEN.

Home Mission Board Southern Baptist Convention.

AMOUNT OF RECEIPTS FROM ALABAMA FROM APRIL 13, TO JUNE 1, 1875.

Mrs. Nancy Hudgins, per W. G. R. \$2; Siloam Baptist Sunday School, Marion, \$20.25; Ezra C. Plumb, \$5; Rev. J. C. Foster, collected \$3.25; Sister Sinnerfield, per J. A. B. B., \$50; Estate John Borders, \$200; Ladies' Missionary Society, Snow Hill, per W. C. C., \$8.50; Carlowville church, per W. C. C., \$3; Pleasant Hill church, per W. C. C., \$3.55; Oxford church, per E. T. S., \$21; Rev. J. F. Potter, per E. T. S., \$5; Baptist church Union Springs, C. H. F., \$39; A. H. Hatch, \$1; Rev. J. O. B. Lowery, (subscription 1875,) \$25. Total \$337.05.

M. T. SUMMER,
Cor. Sec'y.

Appointments of Rev. T. M. Bailey, State Sunday School Evangelist.

Brother Bailey will preach or lecture in the Cherokee Association at the following times and places:

Gadsden, 12th and 13th of June; Shady Grove, 14th; Yellow Creek, 15th; Round Mountain Iron Works, night of the 15th; Collinsville, 16th; Providence, 17th; Union 18th; Fair View, 19th.

These appointments will be at 11 o'clock each day, except the one at Round Mountain Iron Works, on the night of the 15th. We sincerely hope that brethren who see this notice will take special pains to make the appointments as public as possible, as it will be the only opportunity that Brother Bailey will have to visit them.

J. J. Cloud.

Editors Alabama Baptist: In response to an article I wrote and published in your paper, I acknowledge the following books: One package, by mail from Sister Lucy J. Anderson, Uniontown, Ala., and one box by express from Sisters Ferrell and Fanning, from LaGrange, Ga. I hereby tender these sisters my heartfelt thanks for their Christian benevolence, and take the liberty to publish their example with the assurance that they shall ever be the objects of my prayers.

Our District meeting convenes Friday—particulars next week.
G. W. WILCOX.

The Centennial in Kentucky.

Our brethren of the Empire Baptist State had a good time at their Educational Mass meeting. Governor Leslie occupied the chair. The speeches are thus sketched by the Recorder:

DR. MANLY'S SPEECH.

Dr. Manly was the first speaker. He would make a brief statement in reference to the object and plans of the Centennial celebration. The affection with which we cherish the memory of the departed is very strong and lasting. In considering a memorial of the past we look also to the future. The fourth of July, 1776, stirs the hearts of our people. We should as a denomination unite in a recognition of those memorable events which stirred the souls of men. We desire to rear a memorial that shall be lasting. We shall erect such rearing institutions of learning. The National Educational Commission of Baptists has undertaken to stimulate the interest in education in all the country. One hundred years ago our fathers laid foundations on which we have been building. The people of this country will be an educated people fifty or one hundred years hence. It remains for us to determine whether this cultivation shall be healthful or injurious.

We are assembled to consider whether it is practicable and desirable for us to give our institutions of learning such support as shall put them upon permanent and enduring foundations.

DR. S. HARKER'S SPEECH.

Dr. Harker said: The Baptists have a peculiar interest in religious liberty. God has never given his ministers or the officers of his church authority over the conscience. He alone is Lord of the conscience. There is as much religion in England as in this country. There is there toleration but not religious liberty. The English Government claims the right to control the religion of its subjects. The Prime Minister of England has a thousand livings at his disposal, to use for electioneering purposes. There are certain livings that are for sale, which are often sold to the highest bidder. There were three classes who were denied the burial service: the one was unbaptized children; another, persons executed for crime; the third, professed atheists. Up to the time that the speaker left England, a man could not be married except by an Episcopal minister. If a man held office in England he had to take the sacrament at least once a year in the Episcopal church. It was not uncommon for a Baptist to be elected to office contrary to his wishes and compelled to take the sacrament with the Church of England or to be fined for refusing to accept an office to which the people had elected him. The time was when the people were compelled to profess the religion of the Government. The great principle of Baptists is that of a voluntary confession of faith. Baptists, then, can never be in favor of the union of church and State. The first man that was put to death in England for conscience sake was a Baptist, the last man that was put to death there was a Baptist. The union of church and State has done much mischief in this country also.

DR. BOYCE'S SPEECH.

Dr. Boyce said he felt committed heart and soul to this Centennial enterprise, and because he saw the finger of God in the matter. The American Colonies gained their independence. As God prepared the Colonists for the enjoyment of liberty and led them on to the achievement of independence, so he prepared and led forth the faithful few to whom he had committed his truth. Fifteen thousand Baptists a hundred years ago have increased without many additions by immigration, to the number of 1,700,000. And that is not all: Baptist principles, like heaven, are modifying and controlling the principles of others. Baptists believe in the divorce of church and State, in a personal profession of religion, in liberty of conscience. Why were the Baptists kept pressed down for so many ages? In order that God might prepare for them a country in which they might do his work. The Bible work, the mission work, the Sunday-school work of these latter days originated with Baptists. This gathering together of the Baptists in all the land is because God has brought us over the Red Sea to march forward to possess the land. This movement ought to stir the heart of every one. I rejoice, that I live in this day. It would have been glorious to have lived in other days, but oh, what a joy to live in this day when God is about to give us the victory.

DR. BURROWS'S SPEECH.

Dr. Burrows was the next speaker. He asked the Governor why he was not this day, the 20th of May, 1875, in Mecklenburg, N. C. This was a grand day in Mecklenburg, and all the Governors of all the States have been invited to be there tonight. Why? Because the people there are celebrating a Centennial. And we are providing for a Centennial. One of the most interesting works that could be written at this day would be the history of religious liberty. The first imprisonment of a Baptist minister in Kentucky was on the 4th of June, 1768. Kentucky being then one of the counties of Virginia.

In 1771 the Baptist association was held at Craig's school-house, in Spottsylvania county, Virginia, and the question discussed was, whether ministers should accept a license from the State. It was decided that they should not. Virginia was then Episcopal ground. No dissenter had the right to put his foot on an inch of ground. But the Baptists lived and prospered despite the fines and stripes

and imprisonments. Often their persecutors were pierced through their hearts by the truth from the lips of men sent through the gates of prisons. Baptists have made the greatest of all contributions to the civilization of the world—that of religious freedom, and it is time that we had a memorial! This world is indebted for the doctrine of religious liberty—the divorce of church and State—to the Baptists alone. And for two hundred years they stood alone in its defense.

The addresses were spirited and brilliant, and awakened a lively enthusiasm. One of the delegates observed that he felt six inches taller and six feet prouder of being a Baptist than he ever did before in his life.

General Items.

—Snakes are plentiful in Gainesville, and the *Dispatch* wants a polar expedition inaugurated immediately.

—"It is eminently proper," says a witty exchange, "that at a celebration in honor of the first rebellion the managers of the occasion should be required to swear that they had nothing to do with the second."

—The Chicago *Times* publishes, in its issue of Sunday last, encouraging reports of the condition of the spring wheat from all portions of the Northwest where it is a staple product. It looks as if there has been an effort to get up a corner in wheat and flour, and that it is likely to fail.

—The University of North Carolina is to be revived during this year—an interesting proof of the recovery of the South from the effects and disasters of the war.

—One of the "fair" boasts that her lover in the Sophomore class is telegraphic. She can "draw him out," she can change him, and then shut him up."—*Exchange*.

—The University of the South, at Suwanee, Tenn., has at present about 200 students. The University has received lately the gift of a sum sufficient to erect a handsome library building, for which native stone will be used.

—Since Gen. Sherman's book has been published the Radical papers have discovered that he is the most "abominable copperhead," "slavery advocate" and rebel proclivity man on the continent.

—A reviewer in the New York *Tribune* defines a real poet as "a singer whose verses haunt your twilight." This definition is undeniably a good one and, if accepted at once, places the manuscript in the front rank.

—A decision that deserves general notice has just been rendered by the Supreme Court of Louisiana. It has affirmed a judgment of \$25,000 damages against a druggist whose clerk had made a mistake causing the loss of human life.

—We may get a Southern road to the Pacific before we expect it. Our Southwestern roads through Texas already reach within fifty miles of San Antonio, which is only eighty miles from Laredo, on the Mexican border. The Mexican Government is said to be committed to the plan of subsidizing a road across that country from Laredo, through Durango, to Mazatlan, and as the distance is only five hundred miles, it wouldn't be a great undertaking for Mexico.

—The Boston *Advertiser* thinks that the prospect now is that "long before the nation gets through celebrating the anniversary of the Revolution, there will be such a revival of patriotic sentiment in every section of the country that the animosities of the civil war will be practically blotted out."

—Dallas (Texas) *Herald*: From a gentleman recently arrived from Onion Valley, we learn that not a spear of grass or anything green is to be seen within a radius of twenty miles, the grasshoppers having destroyed every vestige of vegetation.

—Mr. Wilson, while waiting at a railway station for a train in Little Rock, Ark., the other day, was startled by the following conundrum: "Boss, is Mr. Grant wise to run for President next time?" "Well, I can't tell you, my friend," was the reply; "he has not yet informed his friends and the country what his intentions are." "Well, Boss," returned the incoercible darkey, "if he don't run, will you?" The Vice-President hadn't time to answer, for the train summoned him away.—*Boston Globe*.

The Cotton States Congress will be assembled at Raleigh, North Carolina, on the 13th of next July. Questions relating to the production and transportation of cotton and other Southern products will be discussed by some of the ablest men in the Southern States. Hon. D. E. Butler, of Georgia, is the President of the Congress. All agricultural societies and State or co-operative Granges are invited to send delegates. Messengers and correspondents from every part of the country will be present.

—The hard times has demonstrated conclusively that the South is, ere long destined to become a busy manufacturing centre. While the cotton spinners of Old and New England have been suffering in consequence of the low price of goods, the cotton factories of the South have been making money even at these low figures. The reasons are obvious: food, clothing, raw material and the expense of living are much less in the South than in New England, hence cotton manufacturers can successfully defy the competition of the world.—*Chicago Industrial Age*.

—Ex-Governor R. C. Powers, of Mississippi, was recently foreman of the Grand Jury of Natchez county, and found an unusual number of true bills for larceny. After the Grand Jury, composed largely of negroes, adjourned, the ex-Governor found that one of his brother jurors had relieved him of his pocketbook containing \$75.

—Lone Horn, the big Injun, didn't overawe the President in the least. U. S. G. never yet quailed before a lone horn, or a social one.

—We think the Southern cotton crop is valuable, but it is far behind the wine crop of France in money results. The value of the wine made in France last year is reported to be \$650,000,000. The crop of 1874 was less than that of 1860 or 1865, but it is far ahead of any crop of this century in value. The quantity of wine produced in France in 1874 was 1,938,514,780 gallons. In 1874, 1,000,000 gallons of wine consumed in France alone! No wonder France is rich. The money received for wine from other countries is larger in amount than the whole income of the Government of the Emperor William. The entire German indemnity could be paid in two years from the wine crop alone.—*Savannah News*.

—Senator Edmunds, of Vermont, throws Spencer overboard in a very epigrammatic manner. When asked what he thought of the developments connected with the investigation, he made him to say: "Spencer goes or I go. I might endure a fool, but I won't stand a thief." And Edmunds belongs, or did belong, to the iron-clad remnant of loyalists in the Senate.

Chicago, May 16.—Schuyler Colfax delivered an address at the anniversary of the Young Men's Christian Association, held in this city to-day.

The members of the Young Men's Christian Association at Chicago are evidently not squeamish about the character of those whom they select to address them. Here they invite a man whom a Congressional investigation has shown to be guilty of bribe-taking, lying, and perjury, and who has never publicly professed any repentance. What kind of a moral or religious influence does the Young Men's Christian Association of Chicago expect to exercise?—*N. Y. Sun*.

The *Sun* forgets, perhaps, that Schuyler holds a certificate of character from Ulysses.

—The Rev. Dr. Palmer, of New Orleans, has just completed the memoirs of the late Rev. Dr. Thorne, of South Carolina, and proposes to publish the work by subscription. The character and life of the subject of the memoirs is full of interest, and the able author has bestowed much time and care upon the collection of interesting data.

Alabama News.

—HORACE R. HOOD, Associate editor of the *Selma Echo*, and Miss SUSIE BRAME, were married in Montgomery on the 27th May, 1875.

—Thomas Scaggs, for whom a reward of \$300 was offered by the Governor, for the alleged murder of a colored woman at Eutaw, some time since, has been arrested near Cookeville, Miss., and brought to Eutaw and placed in jail.

—Col. Jos. W. Taylor, late editor of the *Tuscaloosa Times*, has been lecturing in Birmingham, Tuscaloosa, and other places, to crowded houses—Subject: "The Temple we Live In."

—Eutaw *Whig*: Our "West Green" correspondent furnishes us the following local items:

Prospects for crop of corn better than usual.

Rain needed badly; stands of late planting of cotton bad.

Health good. Hands working better than at any time since the shudder.

Out crop (fall planting) excellent—no rust; spring sowing inferior—no rust, and would be much improved by rain.

Wheat crop generally good; but little rust, only on blade. It is being cut this week.

Bigbee low; boats will soon stop running.

Larger proportion of corn planted than usual.

People in fine spirits, and indulge a hope of gathering large crops of both corn and cotton.

Harvesting of the wheat and out crops in this county has commenced. We are told that the wheat crop and fall oats are very fine, but that the present protracted drought has injured the spring crops very materially.

—CROPS.—A business letter received in Mobile, dated Marietta, Miss., 25th inst., says: "For fifty miles around the prospect for a big crop is the best since the war."

—A negro, testifying before a Justice's Court in Sumter, the other day, swore that he had seen many a gate hung in the air without a post to support it.

—The police of Mobile have lately made a raid upon the cotton thieves, and have succeeded in arresting several of them and are after others. It is to be hoped that that thieving ring will be broken up.

—We see that J. R. Satterfield Esq., has been presiding as Judge, in the Alabama Circuit Court—called to the bench by Judge Craig.

—John M. Gee, a colored route agent, on Montgomery and Eufaula Railroad, has been detected in robbing the mails.

—At the recent term of Marengo Circuit Court, two Radical negroes from Black Bluff, in Sumter Co., were sent to the penitentiary for two years each, for voting illegally. They had voted in Marengo.

—A Marengo farmer who employs no negroes, was in Demopolis the other day to sell 200 bushels of corn for which he had no use. His 40 acres of oats were pushing the corn out of the way.

—A Mr. Lewis, Conductor on the Alabama & Chattanooga Railroad, was fatally shot at Tuscaloosa, last Saturday, by a Mr. Graham, express agent.

—A deaf and dumb negro was arrested in Eufaula last week for stealing money.

—Mrs. Eliza S. Phillips has been appointed postmistress at Union Springs, Ala.

—The church building of the colored Baptists of Marion has been painted and now presents quite a handsome appearance.

—Mr. John Sanders, an old and enterprising farmer near Marion, has sent to this office several heads of wheat as specimens of his crop of ten acres. There are two kinds, one ripe and harvested last week, the other, we judge, about a week or ten days later; all are well filled with grain of good quality, and the yield will be fair.—*Marion Commonwealth*.

—Mr. M. T. Sumner, Jr., County Surveyor, is now engaged in surveying and laying off the county of Perry into election precincts, in accordance with an act of the last General Assembly of the State. The energetic working capacity of the Surveyor will soon accomplish this task.

—Mr. Wm. M. Catlin, having received an official appointment at Washington, left Marion Wednesday morning to enter upon the duties of his office.

—The Commencement season promises to be of more than usual interest. The Howard examinations take place this week, and the Commencement exercises are expected. Distinguished speakers from abroad will add interest to the occasion; and the Howard Alumni will celebrate their anniversary by the Oration of Rev. Dr. Wm. Howard, of Galveston, Texas, and by a Banquet.

—The hearts of the farmers are made glad by the flattering prospect of abundant yields of their crops. The reports from all sections of Alabama concur in pronouncing them better than for several years; and should the seasons continue propitious, there will be no necessity for drawing on the West for corn, though the meat supply will, to a considerable extent, have to be procured from that quarter. Cotton is now growing finely, but it is subject to so many blighting influences that no certain calculation can be made, as to the extent of the crop at this time.

—The Public Schools closed in Montgomery, for the season, on the 5th ult. The *Advertiser* says the examinations showed a degree of progress in every respect highly creditable to all connected with them.

—Over four hundred white children are being educated in the public schools of Montgomery, at a cost of about one dollar and a quarter for each pupil, per month.

—The Irishmen of Montgomery are preparing to celebrate the 100th anniversary of the birth of Daniel O'Connell.

—The pig iron used in making the rails for the Cincinnati Southern Railroad is the product of the Woodstock furnace, which is situated on the Selma, Rome and Dalton Railroad.

—The Union Springs *Herald* gives the following as a preventive of rust in wheat. The editor, who is a planter of experience, says that he has tried it for thirteen years, and knows it to be effective:

Select a high, dry piece of ground, put on your manure, break it up deep, and after it is cross-plowed or harrowed, sow your wheat—then sow broadcast, as early as possible, not less than two new manure four bushels of common salt; harrow or brush in wheat and salt together.

—Burglars entered the store house of Mrs. Bogie, in East Selma, last week, and stole about \$300 worth of groceries.

—Capt. W. K. McConnell has been appointed, by Gov. Houston, tax collector of Dallas county. He is said to be honest and competent, especially the former, which have not pertained to the incumbent of the office of tax collector of that county for several years.

—The Birmingham *Independent</*

Alabama Baptist.

MARION, ALA.

Tuesday, June 8th, 1875.

Home and Farm.

Restoration of Prosperity.

If the estimate placed on Bermuda grass be correct, what does it mean? It means that wronged, oppressed, and impoverished people, at an expense so trifling as to be within the reach of the poorest person, have it in their power to make their now idle and worthless lands yield them a moneyed return superior to any which they have previously at any time known.

If the subject were not too serious for jest, it might be matter of merriment to listen to the doleful wail of those who, because they cannot make money by rice or cotton, conclude that it is to be made from the land in no other way. Will they look on the map, and see in how large a portion of Christendom neither rice or cotton are made? Take Great Britain for instance, where two-thirds of her huge capital are invested in the soil and in its cultivation, yet neither rice, cotton, nor even corn (maize) are grown there.

It is said that the failure to make rice or cotton profitably is owing to the unreliability of the negro. Then why, in the name of common sense, not put the land in some crop, in which the land can do its own work with little help from either the negro or the mule? China can raise and manipulate tea at five cents per day for labor. India can raise cotton and rice at the same rate of labor; but we at the South cannot raise these, or similar products, at less than ten times the cost of oriental labor. We must, therefore, either intensify these products on small areas of land or abandon them altogether.

It was the intention of the writer to consider, in this article, the value of Bermuda grass in connection with the vetch blue grass and white clover, as a grazing grass, but this article is already sufficiently extended. It is closed with the suggestion that any person doubting the capacity of the soil of the Southern coast for producing blue grass at the season when it is most needed, may have his doubts settled by looking at the graveyard of the Hugenot Church in Charleston, or at the same grass on the farm of the Stone Company, on Ashley river, where it is growing spontaneously.—C. W. Howard in So. Cult.

Spring Clothing.

There is no part of the year when greater care and wisdom in the adjustment of one's clothing to the weather than in spring. We are so glad to lay aside thick winter garments and array ourselves in fresh, cheery, light attire, that frequently our inclinations lead us to overstep the bounds of prudence. Not until the end of May, hardly before the middle of June, will it be safe to lay aside flannels next the person. Indeed, children, aged people, and invalids should wear thin flannel undergarments during even the heated season, and even those in the most robust health will find it to their advantage often during the summer to put on flannel during parts of the day or on cold and rainy days. Especially those living near the sea shore and in malarious districts need to keep careful guard over themselves and adjust their clothing to the rise and fall of the mercury in the thermometer, and to the changes in the direction of the wind. The secret of good health does not lie as some think in total disregard to the demands of the body, in getting toughened to cold, hunger, and roughness, but in prompt, uniform, implicit obedience to the laws of hygiene, especially in relation to diet, exercise, sleep and clothing. So we will not be in a hurry to part with our warm wraps and comfortable overcoats, but taking hints from nature, gradually enrobe ourselves in garments growing thinner and lighter, or as the leaves of the trees deepen from the first tender green of the opening leaf-bud to the rich, full luxuriance of mid-June, and the summer splendor of July and August.

Our stoves and grates we will not be in a hurry to put away. Many a cool morning and evening it will be pleasant to watch the fire-light and bask in the genial warmth of the glowing coals, or the fascinating flames of spicy birch faggots, honest oak, and sturdy hickory. Indeed there should be one room in every household where, during the summer, a quick fire may be kindled for warmth and cheer and health.

By thus taking pains to keep away dampness from our houses and chilliness from our persons, we shall stop many a secret drain on health, save doctors' bills, and prevent hours of weariness and pain.

How to Put Nervous Babies to Sleep.

A baby is a very tender thing, people say, but most of them are very far from knowing how tender. Imagine how nervous you are in certain states—when recovering from illness, say, when the fall of a book or the slam of a door makes you quiver and feel faint, as if some one gave you a blow. That is the way a young baby feels at best. A puff of wind will set it gasping, its little breath blown quite away. A noise makes it quiver, a change of summer air makes it turn deathly cold. A baby is the most nervous of beings, and the texture it suffers in going to sleep and being awakened by careless sounds when just "dropping off," are only comparable

to the same experience of an older person during an acute nervous headache. Young babies ought to pass the first month of their lives in the country, for its stillness no less than its fresh air. But where the climate is not to be commended, baby may be soothed by folding a soft napkin, wet in warmish water, lightly over the top of its head, its eyes and its ears. Is the best way to put nervous babies to sleep. A fine towel should be wet and laid over its head, the end twisted a little till it makes a sort of skull-cap, and though baby sometimes fights against being blindfolded in this way, five minutes usually will send him off into blissful slumber. The compress soothes the little feverish brain, deadens sound in its ears, and shuts out everything that takes his attention, so that sleep takes him unawares. Teething babies find this very comfortable, for their heads are always hot, and there is a fevered beating in the arteries each side.

Sure Remedy for Bots.

The Department of Agriculture publishes the following experiments which a gentleman from Georgia tried and found effective in dispelling that serious trouble-insects. About thirty years ago a friend lost by bots a very fine horse. He took from the stomach of the dead-horse about a gill of bots, and brought them to my office to experiment upon. He made preparations of every remedy he had heard of, and put some of them into each. Most had no effect, a few affected them slightly, but sage tea more than anything else; that killed them in fifteen hours. He concluded he would kill them by putting them in nitric acid, but it had no more effect on them than water; the third day they were as lively as when put in. A bunch of tansy was growing by my office. He took a handful of that, bruised it, added a little water, squeezed out the juice, and put some in; they were dead in one minute. Since then I have had it given to every horse I have seen affected with bots, and have never known it to fail in giving entire relief. My friend had another horse affected with bots several years later. He gave him the tansy in the morning and a dose of salts in the evening; the next morning he took up from the excretions three half-pints of bots.

The Care of Winter Clothing.

In a few days the moth, so destructive to furs and all woolen goods, will make its appearance. So soon as furs and heavy woollens are laid aside for the season they should be carefully brushed, sunned, and then put where the moth cannot get at them. Cedar chests and closets are used by many people, but those who do not possess these can use bags of brown paper. The garments are to be laid nicely in these, and then the bags are sealed up with paste. Moths cannot get through paper. If sewed up carefully in linen they are also secure. It is said by those who have tried it that the very best way of securing woollens from moths is to put them in a barrel from which alcohol has just been emptied and head the barrel up tightly. Should a moth egg have been deposited in any fold of the garments thus put away, the infant larva would be smothered in the first moments of its existence by the fumes of the alcohol. Careful sewing up of woollens in linen bags or pasting them up in paper bags will give greater security from the moth than camphor, cayenne pepper, or tobacco.

Housekeepers need to be careful during this month to remove all old woollens from the premises, either to work them up into rugs and carpets, to sell them, or to bury them in the earth for manure, and thus leave no breeding places for moths.

ONIONS IN WARM CLIMATE.—(N. G.) Onions will not grow in hot, dry weather. That is the reason why attempts to raise them are rarely successful at the South. During moist weather it is usually too cold, and during warm weather too dry. With you, no doubt, a rather moist, sandy loam would be best, enriched with at least 20 tons of manure to the acre. The seed ("black seed") should be in as early as possible, sowed in rows or drills 12 to 14 inches apart, and kept clean of weeds. Onion sets, that is, little onions, not over half inch in diameter, are largely used in the Southern States, as these can be planted early, and just get established and ready to swell right out as soon as the warm weather of spring begins.—Would it not be profitable for you to raise the sets? It would be, if you could keep them, in any way, until the planting season. Where there is continuous cold weather this is easily done.

THE "CHEAPEST" PAINT.—(A. B.) What is worth doing at all is worth doing well, is a good rule generally, and for any house where a durable paint is desired, pure white lead and pure linseed oil form the best pigment one can use, but one may wish to make an old house look decent at a less outlay. One way is by a good whitewash; another by painting with yellow ochre, if a light color is wanted add a little white oxide of zinc.—Linseed oil is the costly part of any paint, and for some common fences, or such like work, it may be mixed with menhaden or cotton seed or petroleum oils, but in no nice work should these be used. Probably the cheapest good pigment you can use is Vermont ochre mixed in linseed oil and lightened in color with white oxide of zinc. Any paint store has all these articles.

—Above all, let me mind my own personal work; to keep myself pure and zealous and believing; laboring to do God's will, yet not anxious that it should be done by me rather than by others. If God disapprove of my doing it.—Thomas Arnold.

Fireside Reading.

Tiny Things.

The murmur of a waterfall
A mile away.
The rustle when a robin lights
Upon a spray.
The lapping of a lowland stream
On dipping boughs.
The sound of grasses from a herd
Of gentle cows.
The echo from a wooded hill
Of cuckoo's call.
The quiver through the meadow-grass
At evening fall.
Too subtle are these harmonies
For pen and rule.
Such music is not understood
By any school.
And when the brain is overwrought
It hath a spell
Beyond all human skill and power
To make it well.

The memory of a kindly word
Far long gone by.
The fragrance of a fading flower
Scent lovingly.
The gleaming of a sudden smile,
Or sudden tear.
The warmer pressure of the hand,
The tone of cheer.
The hush that means "I cannot speak,
But I have heard."
The note that only bears a verse
From God's own Word.
Such tiny things we hardly count
As trifles;
The gifts deemed small, they have shown
Scent sympathy.
But when the heart is overwrought,
Oh, who can tell
The power of such tiny things
To make it well?

Dare.

There is a world of meaning in this Saxon word of four letters. Infinitely more potent is it than the magic phrase which opened the famous cave of the Forty Thieves. That gave to the possession of him who uttered it only sordid material treasure, but this little syllable, rightly spoken, opens the avenues to wealth, to honor, to fame, to happiness, to learning, to a lasting and honorable remembrance among men. But for courage to speak it, many a life languishes in darkness and creeps along the shallow shore of circumstance, instead of pushing boldly out upon the tide that "taken at its flood leads on to fortune."

Among the elements which this word represents is that of madness or infatuation, and, in fact, those in every age who have greatly dared have seemed to their contemporaries to be beside themselves, but that there was method in the madness has appeared in the achievements they wrought. How to command this method, the word itself, in one of its transpositions, teaches us; placing its letters differently, we have "read," in the imperative, as though one should say "read—and then—dare."

In every department of human industry there have been before us tireless and successful workers, whose example we may have for our encouragement and whose methods we may in part or in whole make our own. One of the noblest uses of biography is in its teachings how and why men have succeeded, Alexander, the conqueror of the world, slept with a copy of the Iliad under his pillow, that at night and in the morning he might have before his imagination his hero Achilles. Themistocles—name of unsurpassed lustre among the Greeks—declared that the trophies of Miltiades would not let him sleep. Pinchard's Lives have been for ages a fountain of inspiration to the young and to the old. But we need not go back to antiquity for noble examples of how to do and how to dare. Let him that would make conquests in the world of literature study the lives of Burke, of Milton, of Sir Philip Sydney, of Sir William Hamilton; would he explore the realms of science, let him follow in the footsteps of Cuvier, Faraday, and Agassiz; would he enshrine his name in the hearts of a grateful country, let him study the lives of Washington, of Franklin, of Greeley, of Lincoln.

An acute writer has said, "A sense of impossibility paralyzes the will," so what we greatly desire and long for must seem to us possible or we cannot dare to win it. In the lives of great men we can see wherein the elements of possibility lay and how they were made to accomplish the grand result. The fortunes of such men as Astor, Vanderbilt, Stewart, were not built up by chance moves, neither are the attainments and reputation of Longfellow, Bryant, McCosh, Emerson, Cushman, fairy gifts that came for the asking. The secret of success in all these lives was the grasping of the possibilities that they saw and the steady working out of their programme in the face of every obstacle and in spite of every hindrance. Before such persistent daring, what mountain of impediment will not sooner or later give way!

Instead of standing shivering upon the brink of duty, let us boldly plunge in and buffet the waves with lusty sinews, throwing aside the roaring torrent and stemming it with hearts of controversy. Better by far go down in mid-ocean, bravely fighting wind and waves, than lie stranded on a bleak and barren shore.

Crossing the Jordan.

Tommy Wilson was eight years old. He lived in the little red house just by the road, as you turn to go into the woods, about half a mile from the village of Rockton.

His mother was a widow, and he lived there alone with her. People called her poor, but she thought herself rich; for she expected at any time to be called away from the bare cottage to paradise itself! And there were "promises enough in the big leather-bound Bible to leave Tommy rich for life."

Every morning, after their plain breakfast of bread and milk, she would take down the Book and read to him. One morning in March Mrs.

Wilson awoke feeling quite ill. The wind had been blowing hard, and the snow had begun to fall. "But I won't give up, Tommy," she said; "we will have our breakfast and prayers, just as ever, and I shall be better by-and-by." The chapter this morning was about crossing the Jordan. "And, my boy," she said, "whatever you ought to do, do it. The dear Lord can make a path for you, even through a river."

Then kneeling with his hand in hers, she prayed that he might be led in all things by his Father in heaven, and that he might make the hard paths easy. And even when she came to cross the river of death, that he would sustain her, and care for the one left behind.

Tom Wilson was like many other boys. During this earnest prayer, he was planning in his mind whether he should finish his wood-chopping and have time to make a snow man when the sun came out. Just as he was planning what the eyes should be, "Amen" came, and startled him. But he had not forgotten the wonderful story which she had told him how Joshua crossed the Jordan with the Israelites, even at the time of its overflowing, and how she had told him to trust in the same God that helped Joshua.

The storm continued to increase toward night, and the wind howled, and the snow drifted up by the door. Mrs. Wilson had become really ill. She had been obliged to "give up," and that for her meant a great deal. "But I shall be well soon, Tommy, dear; light the candle, and make me a pinch of tea; that always sets me up."

"Mother I'm afraid you are going to be sick. Let me go for the doctor."

"No, Tommy, I shall be better soon, and the snow is deep."

"Can't I do something more for you?" he said, as she drank the tea feverishly.

"If you could make me a mustard poultice," she said; "I have such a hard pain in my side."

So Tommy climbed to the upper shelf, and took down the mustard-box; but alas, it was empty. "Never mind, Tom; a little hot water will do. O dear, dear, such a pain."

So the frightened child went for water, and for this and that which his mother suggested, and the storm raged, and the wind blew, and the little candle flickered, and the sick woman grew no better—only worse.

Now she did not know what she was saying, but tossed from side to side, and Tommy could only stand and look, while the tears rolled down his cheeks. "O, if I could only get the doctor! But the snow is so deep, and the wind blows so, and it is dark as pitch; oh dear, I'm afraid."

Then wonderfully at that minute came back to him his mother's words in the morning, "Whatever you ought to do, do it. The dear Lord could make a path for you, even through a river." "I say, I think this is about as bad as the Jordan," said Tommy aloud. "I wonder if I had better do it. I can't help mother, and she'll die. Oh dear, I wonder if the Lord can help me. I mean to ask him"—and amidst the ragging of the storm, the cry of the sick woman, the sobbing prayer of the child, came a still small voice, "Go on, Tommy; I will help you."

So Tom put on his shoes, his coat and little cap, and tied his worsted comforter around his head and neck. Then he put on some mittens, and drew some large old stockings on over his knees. Then he looked out of the window; oh, it seemed terrible! But he went bravely to the door and opened it. The snow blew in his face, and a great drift fell in at his feet. He could see nothing when he stood out in the storm; no houses, no lights, no trees; only snow, snow, everywhere—beneath, above, around, and the wind almost took his breath away. He tried to go on, but the snow was up to his waist. How tired he made him! Only a few steps, and he stopped. "O Lord, help me. I can't go on. I must give up. I did think somehow you'd help me."

Ring, ling-a-ling-ling! Siegh bells sure as the world, and the doctor himself! Shout, Tommy! O, he won't hear your weak, fearful voice. Run! You can't. O dear, but the doctor has looked around, and sees you!

Bless your dear little heart, your first Jordan is crossed! Good medicine, and the tender care of a volunteer nurse, made Tommy's mother well; but Tommy has not forgotten the hand of the Lord which brought him through the deep waters of his first great trial.—Congregationalist.

A WRITER on the success of teachers says: "No matter how incompetent or mercenary he may be, he can not rid himself of his responsibility, though he may share it with his superiors. Whether he wishes, admits, or denies it, his responsibility reaches far beyond his direct instruction, includes his most careless conversation and his simplest habits, takes cognizance of even his business character and transactions, and makes inquisitorial demands as to his private motives and most secret thoughts. Who more than he should hesitate before undertaking the herculean task? For, by so far as the individual teacher lacks the capacity of the ideal teacher, will the result of his work be incomplete, unsatisfactory, or vicious; and by so far as the average of the teaching capacity of the community is below this standard, will the community suffer for the deficiency."

—I can say, by some little experience, more now than before of Christ to you. I am still upon this, that if you seek, there is a hoard, a hidden treasure, and a gold mine in Christ you never yet saw.—Motherford.

Juno.

—We are not sure but it is better to leave Mr. Punch to answer Prof. Tyndall. This is how he disposes of him:

These "architectural atoms." Of 'tis fine to see humanity so self-divided. Let Michael Angelo and Wren resign; Atoms can build cathedrals, so says Tyndall.

Architect Atoms raises a metropolis, And never lets the shrewd contractor divide; He thus erected Athens' Acropolis Amid the violent ether, so says Tyndall.

Has Nature any being, anything, That can a higher kind of fancy kindle? Chance makes the roses bloom, the thrushes sing, The pretty girls grow prettier. So says Tyndall.

Shallow Professor! the eternal Fates Sit silently and turn the fearful spindle; And that great wheel of doom the morient waits To crush the sceptic silliness of Tyndall.

It must be unpleasant for a stuttermen in Berlin to hail a street-car, because there they call a street-car a perdestrasseisenbahn-wagen, for short.

This conundrum is respectfully submitted to the best spellers: If s-i-o-u-x spells su, and e-y-e spells, and s-i-g-h-e-d spells sigh, why doesn't s-i-o-u-x-e-y-e-s-i-g-h-e-d spell suicide?

A girl in Ashland recently posted this notice on the "front gate" of her father's residence: "Don't call on me for three days. I'm going to eat some onions this week, if I never have another bean."

A SHARP REPROOF.—"I would advise you to put your head into a dyetub, it's rather red," said a joker to a sandy-haired girl. "I would advise you to put yours into an oven, it is rather soft," said Nancy.

Talleyrand once complained that the English had thirty-nine religions and only one sauce, which evoked the retort from a witty Englishman, "And the French have thirty-nine sauces and no religion."

"Where a woman," says Mrs. Partington, "has been married with a congenial heart, and one that beats desponding to her own, she will never want to enter the maritime state again."

When Dr. Cox was settled in Brooklyn he kept a dog, which was kenneled at the rear of the house. The dog being somewhat given to biting, the doctor placed in large capitals over the kennel the admonition, "Teeth inserted here."

"Is your husband in his conversation and carriage a consistent Christian?" asked a clergyman of a young lady who was soon to be married. "In his conversation he is very pious; indeed, but I never saw him in his carriage," was the innocent reply.

A rustic youngster being asked out to take tea with a friend, was admonished to praise the eatables. Presently the butter was passed to him, when he remarked: "Very nice butter—what there is of it," and observing a smile, he added, "and plenty of it—such as it is."

A friend lately calling upon the historian Ranke, in Berlin, observed: "Well, Professor, I suppose you work as hard as ever in your old age?" "Yes," replied the veteran, tenderly; "my wife is dead now, you see, and I have less annoyance and can accomplish more."

A hardware merchant yesterday observed a boy looking sharply at some garden tools, and he asked: "But, if I should present you with a hoe, would you go home and make a garden?" "No, sir," promptly replied the boy. "I'd sell it to the man living next door and buy some circus tickets."

No man can tell another's feelings. A stalwart Irish laborer was one day begging from a gentleman, who requested a medical man present to examine the said laborer. The laborer had enforced his plea with, "Yer hanner, I can't work." "I can find nothing the matter with you to prevent your working, my man," said the doctor. "Ah, that's thrue for ye," replied Pat; "but then yer hanner can't tell how lazy I feel."

"A SHOT FROM A STERN-CHASER."—Miss—"Did you 'make it up' with Mrs. Tarragon (this was the cook, who had been very unpopular down stairs, and had left to be married to a flourishing green-grocer in the neighborhood) before you went, June?" Lady's maid—"O yes, 'm, we parted quite friendly, 'm, but I says to her, I says, just as she was getting in the cab, 'calth and 'appines, I wish yer, Mrs. Tarragon, I says, 'but I should a thought as Mr. Brockley might a chose a younger and a better lookin' woman,' I says."

A Fulton young man who was visiting abroad came home Saturday, and in the morning at breakfast, remarked, as he reached his plate over: "Father, a little of the mixture in the brown dish, if you please, and a piece of the prepared meat." The old gentleman, who is a plain matter-of-fact man, replied, as he loaded up the outstretched plate, "We like to have you come 'visitin' us, John, but just remember that, while you're eatin' here, if you want hash say so; and if you want sausage, call for sausage, and not go to 'spreadin' on any Brooklyn misery at my table."

A railroad engineer at Harrisburg, having been discharged, applied to be reinstated. "You were dismissed," said the superintendent, "for letting your train come twice into collision." "The very reason," said the other party, interrupting him, "why I ask to be restored." "How so?" "Why, sir, if I had any doubt before as to whether two trains can pass each other on the same track, I am now entirely satisfied; I have tried it twice, sir, and it can't be done, and I am not likely to try it again." He regained his situation.

—Either enthusiasm, or either mechanical coldness, is necessary to reconcile men to the cares and mortifications of life. You must feel nothing, or you must feel others. Unite yourself to a great object; see its goal distinctly; cling to its course courageously; hope for its triumph sanguinely; and on its majestic progress you sail as in a ship, agitated, indeed, by the storms, but unheeding the breeze and the surge that would appal the individual effort. The larger public objects make us glide smoothly over our minor private griefs.

A bright boy recently told his teacher there were three sects: the male sect, the female sect, and insects.

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