





## Alabama Baptist.

E. T. WINKLER, EDITOR.  
J. S. HENDERSON, ASSOCIATE.  
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MARION, ALA.

Tuesday, July 27th, 1875.

## Our Convention.

We publish in our present number an elaborate report of the proceedings of our recent State Convention at Huntsville. The service of preparing the report was undertaken by our esteemed young brother, Rev. B. F. Wiley, to whom we render our grateful acknowledgments. On account of its importance, we permit it to crowd out of our columns an abundance of editorial matter, already in type.

Perhaps in all respects the Convention was the most important one held amongst us since the war. The delegates were from all quarters of the State. The subjects discussed were of the highest importance. And although there was some difference of opinion in regard to them, the spirit of kindness and fraternity prevailed among the delegates; and the most important measures proposed were adopted, not only with unanimity, but with enthusiasm. Special interest was manifested in the State Board of Sunday Schools in the Centennial movement, and in the Alabama Baptist.

The Sunday School Board will hereafter have charge of our State Missions. They have undertaken the work of evangelization by the authority of the Convention, during the past year. Our missionary, Bro. Bailey, has been attended by signal evidences of the divine favor. The providential indications are clear and numerous which encourage us to enlarge the sphere of the Board, and to send if practicable, new laborers into the field.

The ALABAMA BAPTIST has won favorable opinions from the denomination at large. Brethren from various quarters, expressed their determination to labor for it as never before. Among them were some who had been heretofore doubtful of its success, and of the policy of inaugurating it. They felt that a special Providence had blessed the paper, and had thus provided us with an instrumentality without which the Centennial work in Alabama would be impossible. For the present, the paper will be continued at Marion under the charge of the Directors. Dr. Jos. Shackelford will be one of the Associate Editors, and represent the interesting section of the State to which it belongs. The paper is the property of the Convention, and the delegates from the mountains to the Gulf cordially unite in its support.

To carry on the Centennial movement, a committee of one from each Association in the State was appointed. The Central Committee will be at Marion. The Associational Sub-committees will be grouped around the committeemen appointed for each Association. The object will be to have every church in the State worked up, and every Baptist visited, so that every one may have the facts presented to him, and may have an opportunity for contributing to this great cause. It is hoped that ministers will send out appointments, and make tours for the Centennial, and that the churches will give their pastors leave of absence as the occasion may require. Private members can also labor efficiently, both with tongue and pen. Meetings for mutual counsel may be held at various places to which a general gathering from neighboring churches should be invited. The work requires a multiplicity of laborers and a variety of appliances, in order that it may succeed. The report upon the subject was due to the facile and elegant pen of Dr. Samuel Henderson. This document will appear in our columns so soon as we can secure it from the Secretary of the Convention.

The names of the General Committee for the State will also be published at the earliest practicable opportunity. Alabama comes late into the field; but not too late to accomplish a result worthy of her power and renown. The effort to endow Howard College will potentially advance all the educational interests of the State, many of which had distinguished representatives at the Convention. Among those we noticed Brethren Nash, of North Alabama, Goodhue, of Oxford, Lannan and Williams, of Tuscaloosa, Sumner and Marlee, of Marion, Tishner, of Auburn, and Weatherly, of Bangor. The attendance was exceptionally good.

The church at Huntsville, under the pastoral charge of Bro. Bussey, is growing in members and influence.

The pastor is highly esteemed in the community, and has every prospect of larger success in the future. The members of the Convention were indebted to him and Bro. Gordon, for attentions manifold and persistent, and enjoyed greatly the hospitalities of Huntsville.

## The Centennial Year.

Alabama is pledged to the Centennial work. The year is before us with all its vast possibilities. We have at least 75,000 Baptists in the State—a number equal, it is thought, to that of all other professing Christians in the State. And the year for our work is one in which we have a good government, favorable harvests, and an encouraging outlook. Brethren, let us go to work. Let this year be the most memorable in all our history, for the services we render to education and religion, to the cause of our country, to the cause of our God!

## Centennial Notes.

On June 24th Dr. Curry gave an address on the Baptists and soul liberty, after which \$8,000 were subscribed.—Dr. Burrows and Broadus recently visited Paducah, in behalf of the centennial movement. Here as elsewhere in the State, their efforts have been crowned with great success. The Kentucky Baptists will celebrate a double centennial next year. In May, 1876, it will be a hundred years since the first Gospel sermon was preached in the State. One hundred years ago there were not fifty Baptists in the State; there are now fifty Associations, and one hundred and thirty-five thousand Baptists.—We must multiply our agencies and unite our energies. The centennial problem can not be solved by subtraction and division.—Next to preaching, education is the most efficient means we can employ for the welfare of our children and for the spread of our distinctive principles.—The young must be educated. Who shall attend to this work of training,—professors selected at haphazard, or the disciples of a pure Christianity?—There is room in the centennial work for every one—the church, the Sunday school, the preacher, the deacon, the private member, the matron, the maiden. Let all contribute to the blessed work.—From a plan proposed by Rev. Dr. Talbird, of Mo., for the centennial work, we select the following as the most important suggestions. Let each Association devote at least the half of one day to the discussion of the subject, at its annual meeting, which occurs this year. Let each Association appoint one, two, three, or even four meetings, within its bounds, at which addresses shall be made on the subject of education, by speakers appointed beforehand. Let pastors talk, and pray, and preach frequently, on the subject, to their respective churches and congregations. Let the sisters of each church be organized into "Centennial circles" to assist in the good work of soliciting contributions, on the plan herein suggested. The two methods of raising the Centennial fund should be applied not only to the Church and Sunday School, but to the Congregation. Not a few who are not professors of religion, will willingly enlist on the Dollar Roll, and some will take stock in the Donation Record by giving more than a dollar, for this great and good cause.

Public Education has its enemies. On the one hand the Catholics would destroy the system which they find too dangerous for their absurd pretensions. On the other hand the advocates of civil rights (so called) would destroy it by the attempt to introduce into our schools a horrible, miscegenated, or education. As a denomination, we must have schools that we can control against the demagogue, the abolitionist and the infidel. Prof. A. J. Emerson, in a communication to the *Central Baptist*, says:—Baptists ought to strengthen their educational position. We ought to be ready to step forward in the front rank of those prepared to educate the people if the public schools should go down. We ought to have our colleges well endowed, and thoroughly equipped that we may invite the young men of America to throng our halls of learning, with the certainty of gaining the highest culture. Our colleges and universities should stand in every state second to none. Baptists have ever been the friends of education, of soul liberty, and soul culture, but never in the history of the world have they had the opportunity to give proof of this, such as is extended to them in America and now. The hundred years just passed have witnessed our peculiar doctrines taking hold upon the world as never before. Shall not the next hundred years witness yet greater conquests for truth? It depends

greatly on us who now stand at the beginning of this epoch. If we are prepared to make sacrifices and take the burden of the coming age in some sort on our hearts, we will now strengthen the positions already obtained and press on to greater things. Are we ready and willing to make a centennial offering, which shall look back a hundred years and forward another hundred? "Or are we at ease in Zion" at this crisis? If we are ready let us join hands and make an offering to the Lord.

## Minutes of the Southern Baptist Convention.

This important document has been received. It is admirably printed and does credit to the Franklin Press of Atlanta. Unfortunately, however, the names of the Vice-Presidents, of whom we happen to be one, are all wrong. The names given are J. L. Burrows, of Virginia; W. C. Crane, of Texas; J. H. DeVille, of Georgia; and T. G. Jones, of Tennessee. They ought to have been, (as shown by the proceedings of the Convention, page 12,) F. H. Mell, of Georgia; J. L. M. Curry, of Virginia; E. T. Winkler, of Alabama, and R. Fuller, of Maryland. It is a pity that the mistake was not corrected before the minutes left the office. Bro. McCall, one of the Secretaries of the Convention, has been kind enough to send us the following apologetic note upon the subject:

HAWKINSVILLE, GA., July 16, 1875.  
Rev. E. T. Winkler, D. D.

DEAR BRO: I did not design to rob you of your just honors, but have done so. On page 12 of the minutes of the Southern Baptist Convention your name is properly reported as one of the Vice Presidents of that body, while upon page 2, it does not appear. I do not know how it occurred unless the printer followed the last year's minutes inadvertently, instead of my copy. You will please make the correction, and regard it as one of those type-freaks which will sometimes occur.

Yours fraternally in Christ,  
G. R. McCall, Sec.

## Field Notes.

Rev. T. H. Pope, formerly agent of State Missions in South Carolina, died on the 8th inst. A good man, whom we knew well and loved.—Bro. Mendenhall, District Secretary of the Home Mission Board, has been preaching with great power and acceptance in a revival meeting at Walhalla.—Mr. Robt. H. Ives, a munificent patron of Brown-university, is dead. He was the nephew of Nicholas Brown, one of its early benefactors.—The professor of Logic and Metaphysics in South Carolina University is a negro. Dr. Peabody of Harvard thinks this a happy circumstance. But those, whose fathers established the institution, and whose purses are taxed for its support, are of a different opinion.—There are thirteen different kinds of Baptists in Great Britain—Baptists, Baptized Believers, Calvinistic Baptists, General Baptists, General Baptist New Connexion, New Connexion General Baptists, Old Baptists, Presbyterian Baptists, Scotch Baptists, Seventh Day Baptists, Strict Baptists, Union Baptists, Unitarian Baptists. Such is the fruit of the "liberalism" which Robert Hall preached in England. We are on the way to disintegration and ruin when we give up any distinctive principle of New Testament polity.—The Centennial speeches at the Mississippi Baptist Convention occupied four hours. Although many stood, the congregation listened with unflagging interest. Dr. Boyce and Prof. Johnson made admirable speeches.—A Baptist paper will soon be started at Meridian.—Mississippi has contributed less than \$1300.00 to Foreign Missions during the past year.—The State Mission Board of Mississippi will appoint a Missionary to the colored people, who will be sustained by the Northern Society, and who will hold institutes among the colored ministers of the State.—A prominent brother in North Carolina writes to us: "I hope the Southern Baptists will have self-respect enough to carry on *Kind Words* and not sell it out to the North.—Rev. W. F. Davis, who for eleven years has been a local Methodist preacher near Decatur, Ala., has joined the Baptist church at Pleasant Hill, in the bounds of the Chickasaw Association. For two years he had been dissatisfied with infant baptism, and had felt that he had never been baptized. He says now: "I feel happy, knowing that I have complied with the requisitions of God's word."—C. J. Howard of Mississippi, and R. B. Comins of Tennessee have been deposed from the ministry.—Wesley says: "In all ages the outward baptism was the means of the inward. By water, then, as a means, we are torn again." Paul says: "We are his (God's) workman"

ship created in Christ Jesus unto good works." Eph. 2:10. Both the modern Methodist and the ancient Baptist recognize the fact of regeneration: they differ as to the means. The one says that the water effects the change; the other that it is wrought by the mighty power of God, through the Gospel. Reader, are you "born again by that incorruptible seed," 1 Pet. 1:23, or do you rely upon a mere empty form to fit you for heaven?—Bro. Eaton says of the South Western University: "Whether we will have a thousand students in Jackson, five years hence, will depend on whether the Baptists of Tennessee and other Southwestern States do their duty." We do not quite understand our brother. What duty do the other Southwestern States owe to this Tennessee University? In Alabama we are not only content, but very thankful for the college we have. As an institution of intellectual and moral training it is unsurpassed by any college or university in the republic.—The *Baptist* says of Bro. Renfro's doctorate:—"If D. D. were only a proper title for a Baptist minister to wear, we would congratulate our Brother Renfro, for no man is more deserving of it. If we had a doubtful case in divinity, we would as soon trust it in his hands as any doctor's we know." For our part we can better understand how a Baptist minister can receive the title of "Teacher of Divinity in a scientific form," D. D.; than the title of "Teacher of Law in a scientific form," LL. D. But possibly the accomplished editor of the *Baptist*, who wears the latter title, is a lawyer as well as a divine.—Bro. Rafferty of Missouri proposes that a Centennial roll of honor be started in the Sunday schools. He thinks that by this method Missouri can endow the Theological school in its college by the 4th of next July.—The *Central Baptist* had rather be a Baptist than an angel, and a Missourian than a Roman. Perhaps it is well that our brother is not a native of Alabama. He would be too proud.

## Proceedings of the Alabama Baptist Convention.

## FIRST DAY.

HUNTSVILLE, ALA., July 15, 1875.  
The Alabama Baptist State Convention met in the Huntsville Baptist church this morning at 10:30 o'clock. The President, Bro. Haralson, called the meeting to order and invited Dr. Henderson to conduct the devotional exercises of the Convention. After reading the 145 Psalm, singing and prayer, the body was declared ready to proceed to business. The question sprung up as to whether this was an adjourned meeting or not of the Marion Convention.

On motion of Dr. Winkler, it was agreed that the representatives present, of the various constituent bodies tributary to this Convention, whether represented at the last session or not be recognized as members of this Convention.

Then followed the enrollment of delegates from the different churches and Associations.

On motion of Bro. B. H. Crumpton, the President was enrolled as a life member.

On motion of Bro. Gwin, all present who belong to the churches in this section, and who have hitherto been connected with other bodies than the State Convention, were received and enrolled as delegates.

The Convention entered upon an election of officers, resulting in the re-election of Bro. Haralson for President. Bro. B. B. Davis was elected Secretary, and Bro. J. W. Hudson was requested to act as assistant Secretary.

Upon the announcement of the result, Bro. Haralson arose and spoke, substantially as follows:—

I thank you, brethren, as cordially as I know how, for this renewed expression of your confidence and Christian esteem.

We have met under new and auspicious surroundings. This is the first time, since its organization—fifty-two years ago, that this body has met in North Alabama. The two regions of the State, the Northern and Southern, or Middle, have been widely separated, until, within a few years past, railroads have been projected and completed, by means of which they have been brought to each other's doors. During this period of separation, there was but little communication between us, and in a social, religious and commercial point of view, we had little or nothing to do with each other. It is matter of congratulation, then, with us all, when we remember, that to-day, the Baptists of Alabama, so long kept apart, have come together in fraternal, Christian union, for the furtherance of the great objects for which this Convention has been organized. These objects may, in substance, be stated to be the publication and distribution of the Word of God; the publication and distribution of books, tracts, and other religious literature; the education of the youth of the country, and particularly of the young men who desire to devote themselves to the ministry; and the giving of the Gospel to the lost and perishing of our own and other lands. If objects of greater importance, and purposes of higher and nobler range can engage the minds and hearts of men, we are unable to mention them. As we stand here to-day, then, in the Queen City of this region—and may I not say of the

State,—whither we have come at your bidding, brethren of North Alabama, we extend you our hand, and invite you to fall and unlimited participation with us in all our Convention enterprises. We are one in the faith of the Gospel. In the future let us be one in our united and unchanging purpose, to further the interests of our denomination in the State, and the cause of the Redeemer in the earth.

I am happy, too, brethren, to congratulate you upon the plenty with which Providence seems to be blessing our State. For the past three years, owing to the failure of the crops, financial depression and prostration has been the common lot of all of us. Poverty has come an unbidden and unwelcome guest to our doors. Many of us have cried out in bitterness of spirit, Oh, Lord, how long! We mourned not only over our own ruin, but the desolation that seemed to be overtaking our cherished benevolent and denominational enterprises. The morning of this long dreary night seems to be coming. Already, the gray streaks of day are shooting up and making splendid to our view the Eastern sky. As I came from the interior of the State to this point, I noticed all along the way, the promise of a bounteous harvest. In the region known as the "Black Belt," where I live, and everywhere below that, so far as I have been informed, there has not been since the war, a better prospect of an abundant crop. In these hopeful indications of Divine blessing, ought not we, and all Christians, to take fresh courage, and put forth new and better efforts for the promotion of Christ's kingdom on earth.

## THIS AGAIN, IS A CENTENNIAL PERIOD.

A hundred years ago occurred those great events which culminated in American freedom. Here and there, wherever they occurred, at the North and South, our people are celebrating in feasting and song and oratory, their hundredth birthday. No sentiment merely sectional, distracts their rejoicings on such occasions. The bitterness which has so long alienated our sections in these Centennial movements, seems to give place to a kinder and nobler feeling. The much talked of chasm, deep and wide and bloody, is contracting in width. Only a few days ago, men from the South and North shook hands across it, right under the shadow of Bunker Hill Monument. In 1876, all civilized peoples are invited to meet with us in the city of "Brotherly Love," to celebrate the Declaration of Independence; and may we not indulge the hope that, when we shall have come together there, it may be to rejoice as the citizens of a common Union, restored not in name only, but in everything which shall make it dear, as it once was, to all our hearts?

To us, as a denomination, this Centennial is an occasion of special interest. We claim, in no spirit of arrogance or boasting, but because the facts and history bear us out in the assertion, that we have, in all ages, been the foremost advocates of religious liberty; and that it may be mainly traced to our Baptist forefathers, who brought this principle to these shores, and to their descendants, that it was incorporated into our Federal and State Constitutions.

While we rejoice at the establishment of our civil liberties, and erect monuments to the memory of our ancestors who bequeathed them to us, does it not become us, as Baptists, to celebrate, in some suitable way, the memory of our fathers, who first proclaimed, and by their unswerving advocacy of the right, established our religious freedom? Let us erect some monument to their memory which shall serve to perpetuate their deeds, and keep them fresh, in our own minds and in the minds of our children and children's children, to the remotest generation. What more suitable thing can we do for such purpose, than to endow our own denominational College? If we may but catch the inspiration of this Centennial more, and from the abundance which God is promising to us this year, each lay aside a small offering, we may place the Howard where it deserves to rank, amongst the leading colleges of the day. I would have an institution of learning, if connected in any way with the memories to which I have referred, with an endowment no ample as to be enabled to make tuition free to all, and maintenance and education possible to such as are indigent and desirous of being prepared to preach the Gospel.

This movement then, as connected with the endowment of our college, addresses itself to your earnest and early consideration at this session.

Auxiliary to this movement, the claims of our paper, the ALABAMA BAPTIST, are to be considered. Started in the very midst of our financial and agricultural disasters,—the offspring of a few resolute and dauntless spirits, about whose birth the evil predictions of the doubting and less resolute hung, it is here to-day, and stretching out its hands, claims your sympathy and support. The oracles through which it has safely passed and the good work it has done, and is yet to do, entitle it to your special consideration. It is hoped that you will devise some means by which its greater usefulness may be secured.

Still another work addresses itself to your early and thoughtful attention: *Our Missionary and Evangelical work in this State*. It has been undertaken but needs perfecting and enlarging. A Sabbath school, well organized and officered, ought to be established in every church and neighborhood, a religious paper introduced into every family able or willing to take and read it, and Missionaries enough put in the field, as we are able to employ them, to meet the entire demands. Your Evangelist, Bro. Bailey, is here, having left his labor

but yesterday, to attend your sittings. His operations during the Centennial year will be the subject of report to your body, from which favorable and encouraging views may be taken in regard to this branch of our benevolent operations.

But, brethren, I had myself extending my remarks too long. The matters to which I have referred, and others, connected with the purposes of our organization, will come before you during this session. In all things, with a humble reliance upon Divine guidance, let us attempt a faithful discharge of duty, and all things will go well with us.

Visiting brethren were invited to sit with us. Bro. Van House representing the newly-formed Convention in Tennessee, and Rev. Dr. Boyce of the Southern Baptist Theological Seminary, were invited to seats in the Convention.

On motion of Bro. Lannan, Dr. Boyce was invited to address the Convention this afternoon at 4 o'clock.

On motion of Bro. Bussey the time of meeting and adjournment was fixed.

On motion of Bro. Henderson a committee of three was appointed to draft a programme of business for the hour of ten to-morrow, at which time the Centennial question is to be discussed.

A communication was received from Prof. Connerly inviting the Convention to attend a literary exhibition at the Opera House to-morrow night.

On motion of Bro. Bussey the Convention adjourned to meet at 3:30 P. M.

## AFTERNOON SESSION.

After prayer by Bro. Lowry the Chair called for the reports of the different committees:

Bro. Waldrop, chairman of Committee on Nomination of remaining officers of the Convention, submitted his report. Bro. Gwin, chairman of Committee on Foreign Missions, made his report. Bro. Shackelford, chairman of Committee on Education, submitted his report.

On motion of Dr. Henderson, the report was laid on the table.

Dr. Winkler, chairman of Committee on the Board of Directors of Howard College, submitted his report. Dr. Gwin rendered in his report on the Board of Education.

The Secretary read the report of the Board of Trustees of the Judson Female Institute.

The hour of 4 o'clock having arrived, Dr. Boyce was invited to address the Convention. He said that

## THE SEMINARY

had been very much blessed during the past year. In the very face of the financial crash which burst upon the country, the Seminary was enabled to tide over all difficulties. As an evidence, he called for \$75,000 last year to defray the current expenses of the Seminary, and received \$94,300. He was aided by others than the Southern people, however. He comes to Alabama carrying her centennial year. "This is time when the Baptists of Alabama are fully aroused on the great question which thrills and heaves every patriotic breast.—Though representing other claims he did not come to Alabama to interfere in the grand movement. He was moving on successfully in his work in Kentucky. Had already collected \$200,000 of the \$300,000 which Kentucky was to pay. The people of Kentucky were fully alive to the grand work of the centennial. It was blazing all over that State. They are going to appropriate a portion of the centennial collections to the Seminary. A proposition had been made to the people of Louisville, to pay \$50,000 for the purchase of a library for the Seminary. He thought it would succeed. Methodists and Presbyterians were aiding largely in the work. Dr. Boyce proposed to raise the \$200,000 from the South on the centennial plan. He spoke quite hopefully in regard to his success in the undertaking. He thought theological training was needed by others besides preachers. We need piously educated merchants, farmers and lawyers. Greenville offers peculiar facilities for the education of others besides ministers. 'Tis a mistaken idea that the ministry should be educated to the exclusion of an educated laity. He dwelt with peculiar fervor upon the history of the Baptists, running back through the far past. Wherever history spoke of the characteristics of a people, it distinguished among all others those who stood up for religious liberty. And history records their persecutions as well. Sincerely maintaining an existence and the struggles and revolutions of past ages, running down to one hundred years ago, they began then to broaden their limits and extend their influence, aided by the printing press and other advancements, until they have grown to be a great people. He showed that during the past century the population of America had increased to ten times its original number; while the increase of the Baptists had been seventy to one. And when it is remembered that America has all along been indebted to foreign immigration for its rapid increase, the Baptists can point to no such cause of their rapid growth. They have grown because their principles have caught the attention of the people, and as lovers of religious liberty they have embraced them. God means something in raising up this peculiar people at this peculiar time. There never was in all the history of the world such an auspicious period for extending the principles of religious liberty—principles dear to us as people—principles dear to us as Baptists. He closed by making an urgent appeal to Baptists to carry the centennial work on. The work must go on. After Dr. Boyce sat down, Dr. Renfro offered the following resolution:—

Resolved, That we have listened with great satisfaction to the address of the Rev. Dr. Boyce, of Kentucky, in the interests of the Southern Baptist

theological Seminary, and that he is hereby invited to occupy our State during the centennial year, with such agencies as he may think proper to further the endowment of the Seminary.

Dr. Winkler made some remarks relative to the amount of Dr. Boyce in carrying forward the work entrusted to him, as agent of the Southern Baptist Theological Seminary. He had not yielded to difficulties, however trying they had shown themselves. Years ago he undertook this work of educating young ministers, and overcoming as it was in its magnitude, he has moved on towards its successful accomplishment. New obstacles only served to inaugurate broader plans, and more gratifying results.

Dr. Winkler then offered the following resolution:—

Resolved, That we recognize, with devout gratitude to God, the great success which has attended the labors of our beloved brother Boyce and his co-adjutors for the endowment of the Southern Baptist Theological Seminary, and those indications of its enlarging prosperity which attend the centennial year.

Bro. Williams read the report of the Board of Trustees of the Alabama Central Female College.

Dr. Henderson moved that the report on Education be now taken from the table, and recommended to the Committee on Education, so as to embrace all the items in the different reports referred to it.

Brethren Shackelford, Hamilton, Chambliss and Bussey were designated as

## CORRESPONDING MEMBERS

to attend the next meeting of the Tennessee Convention. Brethren B. H. Crumpton and Coleman, were appointed to attend the next meeting of the Mississippi Convention.

Brethren Winkler and Heck were appointed to attend the General Association of Kentucky.

The Chair stated that miscellaneous business was now in order.

Dr. Henderson moved that a committee be appointed to nominate a place for the meeting of the next Convention.

A committee of six was appointed, consisting of Brethren Henderson, Cloud, Cleveland, Smith, Williams and Burns.

After prayer by Bro. B. H. Crumpton, the Convention adjourned.

## SECOND DAY.

At 8:30 A. M. the Convention met, and after spending a half hour in devotional exercises, conducted by Dr. Cleveland, business was resumed.

On motion of Dr. Cleveland, the report on

## FOREIGN MISSIONS

was reconsidered. The discussion upon the merits of the question was largely participated in. Bro. B. H. Crumpton thought that as "the prayer meeting is the pulse of the church," so the spirit of liberty is in the life-breath and blood of the church. The church or man who gives most receives most. Any church which does not give naturally dies—cannot possibly live. The interests of the church and spirit of the times, demand outspoken liberty. Young ministers are to be educated and equipped—our institutions must be sustained—Zion must be built up. He was glad that the grace of giving was improving. The blame rested more with the pastors than the people.

Bro. Coleman thought that there was greater encouragement than ever before for the advancement of Foreign Missions. Foreign nations are more disposed to receive the gospel. As a State we are more encouraged. The two sections are no longer separated, but are now blended into one. The ALABAMA BAPTIST is a bond of union and is doing a good work everywhere.

Bro. Bailey felt mortified that the report should have received so little regard yesterday. He felt that Alabama Baptists are not doing their duty, nor have they done it for a long time. The masses are not educated on this point. Preachers don't preach about it enough. People don't talk about it nor write about it as they ought. This was not true among the Moravians—the people with whom he was reared. They drilled their children from childhood. He was glad to see such a spirit of missions among the sisters. There was more in some sections among them than among the brethren. He wanted more missionary intelligence given through the columns of the paper, which was making its way into every Baptist home.

Bro. Foster thought the subject fraught with vital interest to every one. Next in importance to our personal salvation.

If we are filled with love to God it will flow out to others. The work must begin in our own hearts.

Bro. Renfro had received two letters from S. C. relative to raising funds to build a house for Bro. Williams, who of late years has gone to China from Alabama.

The good women of S. C. were going forward with this work, and he wanted the noble sisters of Alabama to emulate the example of their Carolina sisters.

Dr. Sumner wanted the spirit of woman working for woman to be unbounded in its impulse. His peculiar sphere had never prevented his interest in Foreign Missions.

Dr. Renfro had two thoughts to which he wanted to give utterance: One was, there was a decided will and sympathy on the part of woman here to aid woman in foreign lands. The other is that the foreign element with which our Missionaries came in contact was more accessible to woman than to man. She could do the work more successfully.

Bro. Cloud had some funds from his church for Bro. Williams' house. Secretary read a communication



from the Ladies Benevolent Society of Town Creek Baptist Church of Dallas county. It was draped in a pure white muslin. They have a systematic plan of benevolence and work for worthy objects as they are suggested.

Dr. Coleman thought that women ought to be interested in the exercise of benevolence as well as men. They have just as much to do as men, and their benevolence should receive encouragement.

The hour of 10 having arrived which had been made the hour for special order of business, the Convention entered upon the consideration of the

**CENTENNIAL QUESTION.**  
Dr. Henderson, Chairman of the Centennial committee read his report.

This was followed by quite a comprehensive and eloquent address by Dr. Winkler, showing every possible reason why the Centennial movement should engage the attention and commendation of the Baptists of the land. He argued that religious liberty is our birthright and should be maintained. It is given to us not by national enactment or earthly power, but by God himself. God has made us independent. Every man sets for himself—is responsible for himself. Outside pressure may be brought to bear upon us which will constrain us to act mechanically, but there is an independent principle of intelligence and will within the palladium of the heart.

We are free because we are immortal and subject to the law of God only. No Government can control our conscience. God alone can do this. All Revelation, emphatically declares man to be a freeman. Its address is not to man in the mass, in the bulk, in bodies, but to man as a personally responsible creature.

We want freedom to discharge the work assigned us. Without it we are powerless. As Christians and men we must have it. Scientists want freedom to do all other men.

Galileo, though imprisoned, gave utterance to the muffled murmur that "the world moves for all that." So with the occupant of Bedford jail, the fastened down in his loathsome dungeon he gave his thoughts to the world. Whatever our sphere may be we need freedom. Religion needs no substitute or supplements to aid in its performance. Only give conscience breathing space. The distinguishing principle of American statesmanship was the doctrine of soul liberty—the rights of the individual conscience. And Baptists have always held this doctrine. It is woven into their creed of life. It is from the Baptists that those self-same principles have flowed out and given color to the statesmanship of the world. And to-day, liberty is on the march. It is taking hold upon the nationalities of the earth. It is lifting higher than nations which have already advanced and it is arresting the steps of those which are lagging behind.

Look at Italy to-day—seeing Paul's doctrine preached anew where Paul preached it. This doctrine of religious liberty has been asserted there, and well may its opponents tremble for it is breaking the spell of their protracted power.

Religious liberty has been established here. And I am rejoiced to know that never since its introduction has it held such sway as it does to-day. When our fathers endeavored to establish it upon our American shores the world was against them. But confronting all these odds they boldly struggled and built it up a perpetual monument in this land. The spirit which gave life to the struggle for American independence was the spirit of the Baptist. Standing opposed to them were the proud ecclesiastical establishments. But when the tide of liberty rolled through the colonies those establishments toppled—they fell. This, brethren, should not be a centennial of martial pomp or scientific advancement, but emphatically a centennial of Religious Liberty. We wish to rear high before the eyes of the world a lasting monument and inscribe upon it "Ebenzer." One grand object with us is to elevate a high style of character among our people. The tendency among democracies is to hero-worship. The tendency of conscience-liberty is to make a man appreciate himself. We want our people imbued with just this principle of religious liberty; we want our sons trained up breathing that vital air. Our country has the triumph of a victory so commensurate, that it is almost impossible to commemorate the scenes of bloody fields, stained banners and dripping swords. It is a far higher, a far loftier motive which impels us. Let us do worthily of ourselves in this centennial movement. Let us build up a perpetual monument to religious liberty in institutions of learning. The discussion was further participated in by Brethren Coleman, Henderson, Gwin, Lowry, Weatherly and Reeves.

On motion Dr. Winkler, the Convention is to resume the Centennial discussion this evening at 8:30.

Dr. Renfro read a favorable report from the State Sabbath School Board.

On motion of Dr. Henderson, the report was referred to the committee on Sabbath Schools, the consideration of which was made special order for to-morrow morning at 10 o'clock.

Bro. Lyon read the report of the

**ALABAMA BAPTIST.**  
It is moving on successfully, but will be made a grander success if the arena can be collected this fall.

On motion Dr. Cleveland, a committee of seven was appointed to consider the ALABAMA BAPTIST report. It consisted of Brethren Cleveland, Shackelford, Smythe, Lowry, Lyon, Foster and Roby.

Committee on nomination of time and place of next meeting was appointed, consisting of Brethren Beck,

Ward, Edwards and R. C. Jones. After prayer by Bro. Roby the Convention adjourned till 8:30 p. m.

**AFTERNOON SESSION.**  
Convention met at 8:30 p. m.

Minutes of the previous proceedings read.

On motion of Bro. Ward, the communication from Town Creek church addressed to the Convention by the Ladies Benevolent Society is ordered to be published in the ALABAMA BAPTIST after respectful reference is given in it in the Minutes of the Convention.

Bro. W. D. Mayfield of the S. H. P. Society was invited to a seat in the Convention.

Dr. Henderson read the report of the committee on

**TIME AND PLACE OF NEXT MEETING.**

Montgomery was the place chosen and the time was same as this year—Thursday before the 3rd Sabbath in July.

Bro. Coleman offered the following resolution:

**Resolved,** That this Convention recommend that during the Centennial year a library of Baptist history be established at Howard College with the request that the friends of the project send in such literature and information as may tend to encourage it, and that the Trustees of the College devise the plan for carrying out this project.

Bro. W. Wilkes, chairman of the Committee on

**HOME MISSIONS** read his report. It called forth remarks from Brethren Sumner, Henderson, Coleman, Renfro, Wilkes and Bailey.

After prayer by Bro. Prestridge the Convention adjourned to meet to-morrow at 8:30.

**NIGHT SESSION.**

According to previous motion the special session of to-night is to consider the

**CENTENNIAL QUESTION.**

After appropriate devotional exercises conducted by Bro. T. B. Thames, the report on education was read by Dr. Shackelford. It was referred after remarks from Brethren Coleman and Shackelford.

Brethren Foster and Renfro offered extended remarks relative to the Centennial cause proper.

After the close of the speaking the President called upon Bro. W. B. Crumpton to offer prayer, after which the body adjourned to meet to-morrow morning at 8:30.

**THIRD DAY.**

Convention met at usual hour. Devotional exercises were conducted by Bro. E. F. Rife. The educational report was again called up.

Dr. Shackelford who had recommended in the report the establishment of

**HIGH SCHOOLS** under the direct recommendation of the Convention, proposed his expression by offering an amendment the following, in substance, that recognizing the necessity of the establishment of High Schools in view of the fact that many young men are unable of themselves to prosecute their studies in college, the Convention recommend to act upon this as soon as practicable, believing that the Centennial movement will be favorable to the establishment of just such schools as are recommended in the original report.

A discussion followed, participated in by Brethren Winkler, Reeves, Henderson, Renfro, Tichenor, Nash, Shackelford and Gwin. Dr. Winkler thought it would militate seriously against the Centennial movement and prevent the realization of its main object in Alabama—the securing of the endowment of

**HOWARD COLLEGE.**

The interest would be scattered and the different objects proposed would interfere with each other. There was reason to apprehend that in this event nothing worthy of ourselves, of our great State, or of the holy cause we advocate would be accomplished.

Dr. Tichenor regretted in political as well as in religious bodies such phraseology as North, South, East and West Alabama. It splits the State into sections and produces confusion—destroys unanimity of effort.

In Georgia the case is different. He thought that Georgia was fully twenty-five years in advance of Alabama. Why? Because there was united effort and concert of action. He thought the report offered by Dr. Shackelford impracticable because it would contribute to disintegration. Even though he was associated with another institution in the State he was quite favorably disposed toward Howard College. And if he wished to give the death-stab to that institution he would fit upon just the plan embodied in that report. He wants the Howard to live. While its destruction or failure would give the Agricultural College a few boys, yet it would destroy the spirit of education among the Baptists, and if this be done the spirit of education in the State would sink. Howard College must live. It must live because it is precious to the Baptists as a people; it must live for the sake of education in the State of Alabama. It has had a most wonderful existence. It has been a perfect marvel of success. But it is now imperiled. A crisis stares it full in the face. It is a ship at sea without ballast. You must put ballast in the old ship or it will go down. Brethren let it live—help it by every means to live. Let the whole Baptist family work together in this common cause. Too many enterprises will destroy it. He thought the establishment of a harmonious spirit of all the Baptist elements in Alabama would be worth more to them as a people than one hundred thousand dollars. He believed that the Centennial movement was calculated to

achieve both these results. Fusion of sentiment would blend interest and effort.

Let Howard College, by all means, be endowed during the reign of the Centennial.

Dr. Shackelford did not believe with those who opposed his recommendation that it would operate against the Howard. On the other hand, it seemed very clear that it would contribute to its success. The schools which he recommended would be "feeders" or auxiliaries for Howard College. He had no such apprehension of a collision of interest as was entertained by those who opposed him. These schools were a necessity, right now, and whether the report received the sanction of the Convention or not, he was going to urge the matter before the different Associations when they should meet. He was friendly to the Howard, felt that he could claim it as peculiarly his, as could any other Baptist in the State. And he wanted to see it endowed, and believed that the interest which he urged would tend to keep it alive. After a protracted discussion of the subject, it was referred to a special committee of five.

Dr. Cleveland read the report of the committee to which was referred the report on the ALABAMA BAPTIST.

On motion of Dr. Henderson, 4 o'clock p. m. was set apart for the consideration of the claims of the ALABAMA BAPTIST.

Bro. Bussey reported the order of religious exercises for to-morrow (Sabbath). The pulpits of the city are to be occupied morning and evening by Brethren Winkler, Henderson, Tichenor, Gwin, Cleveland, Mayfield, Reeves, Lowry, and Renfro.

Bro. Waldrop presented the

**SABBATH SCHOOL REPORT.**

This called forth remarks from several brethren.

Bro. Renfro believed the work to be of such magnitude as to demand the energies of several men. There was a growing spirit in the cause of Sabbath schools, such as has never before been known. Wherever our Evangelist, Bro. Bailey, has gone, this interest has sprung up, and demands to be satisfied. He thought at least four men might be profitably employed in the work. While the demands were so urgent and the spirit was growing, the lack of liberality forbade it.

Bro. Bailey then arose and said that when he entered upon the work he invoked the Divine blessing upon his labors, and he had every experimental reason to believe that God's blessing had attended him. He has not understood his work to be circumscribed to the organization of children's Sabbath schools, simply.

Churches cannot be built up by children organizations. There was a widespread want of Bible information among Christians, and recognizing this fact when he was entering of his church—a thorough, earnest investigation of Scripture. With this spirit he went to work in his present mission. Premature organizations will not do. Where they exist, they simply have to be recast, remolded.

He knew of an Alabama Association which reported at its meeting that it had a Sabbath school in every church within its bounds. In the space of a few months the number had dwindled down to three! He had long since seen through a practical medium that brethren have to take the lead in this matter. He had pursued this course in the organization of schools. He found that where those children schools had been organized, he had to reorganize them and place them upon the basis of the spirituality of the membership. He not only organized schools, but deemed it his duty to preach missionary sermons. He had plead for missions wherever he went. He had plead for the ALABAMA BAPTIST and the financial condition of the State alone, prevented his doing more for our paper. He believed that this fall the paper will be liberally supported. He had recommended the Howard, Judson and Central. This has been the nature of his work. God has blessed him. He had been cordially received both by the occupants of mountain cottages and palatial homes. He was hailed with welcome everywhere. Ministers greeted him and aided him. Some had left their farms and taken him around a week at a time. They had paid out their money to convey the Evangelist from place to place. The people are ripe for instruction. He deplored a sad want of liberality among our people. He found plenty of work to do. Applications had been made since he reached Huntsville sufficient to engage four men. He hoped that steps would be taken by the Convention to enlarge this work. One man could barely touch it. He regarded it a foundation work. Let the people be aroused and the Boards and colleges will be sustained as well as the ALABAMA BAPTIST. All that is needed is the preaching of Christ. Preach Christ and Him crucified, and the hearts and purses of the people will be reached.

Dr. Winkler offered the following resolutions as an amendment to the Sabbath school report.

**Resolved,** That in view of the enlargement of scope which the work of the Sunday school Board has assumed and of the prospective increase of the number of its Missionaries, the Board be designated as the State Mission Board of the Alabama Baptist Convention.

**Resolved,** That it is our earnest desire that the Board may soon enlarge the number of its Missionaries, and that we urge the churches to contribute promptly and liberally to their support.

**Resolved,** That we greatly rejoice in the blessed results that have attended the labors of our Evangelist, and take good courage for the work in the time to come from the manifest and signal evidences of the Divine

favor which has rested upon them during the past year. Amendment accepted.

Bro. B. H. Crumpton made some appropriate remarks relative to the competency of Bro. Bailey for the work of an Evangelist.

After this a collection of nearly five hundred dollars was taken up for the Board.

The chair announced as the members of the

**CENTRAL CENTENNIAL COMMITTEE.**  
E. T. Winkler, W. W. Wilkerson, J. T. Murree, Porter King, M. T. Sumner, with authority to appoint sub-committees.

Bro. Beck requested that Bro. Renfro be invited to offer special prayer for the Sabbath school Board and the Evangelist.

After prayer by Bro. Renfro the Convention adjourned till 8:30 p. m.

**AFTERNOON SESSION.**

The Convention met at usual afternoon hour. Prayer was offered by Bro. Skinner. The Secretary read the minutes of the preceding meetings.

The

**SABBATH SCHOOL REPORT** was unanimously adopted.

Bro. Ward offered the following resolution as an amendment to the Sabbath school report.

**Resolved,** That the several Baptist associations of the State of Alabama be requested to report to the President of the State Mission Board located at Talladega the number of Sabbath schools organized within the bounds of each association, together with the number of pupils in each school and the name of the Superintendent of each school.

On motion of Bro. B. H. Crumpton the seat of operations of the Central Centennial Committee of Alabama, is fixed at Marion.

On motion of Dr. Tichenor, the Central Centennial Committee is empowered to appoint one member in each Association to act in conjunction with the Central Centennial Committee, and is to be known as the Alabama Centennial Committee.

Bro. Beck, on the part of the Committee on

**NOMINATION OF PREACHER,** to deliver the introductory Sermon at the next Convention, named Dr. E. T. Winkler, and Dr. E. B. Teague, Alternate. The sermon is to be based upon the centennial movement.

Privilege was granted Bro. Mayfield, of the

**SOUTHERN BAPTIST PUBLICATION SOCIETY,** to address the Convention on the subject of the society which he represented. He stated that although inaugurated under inauspicious circumstances, without ink or paper, or any material whatever, it had succeeded, and was now doing a good work. They published during the year 1874, 88,000 volumes, and will publish as many this year. Bro. Beck had been asked to the amount of \$25,000. They did a large business even in the North. Indeed the demand was almost as great in the North as in the South. The people of the South would not patronize Southern institutions. He constantly received orders from Philadelphia from the Baptist Publication Society, which he filled, giving the imprint of that society, as if the books were published at Philadelphia, and thus that Northern Society sold them to the Southern people. Just the other day an order to the amount of \$400 was received from the Philadelphia Society, and the books were intended for the South. The people of the South thought the books of the Southern Baptist Publication Society through the Baptist Publication Society at Philadelphia. This was peculiarly true of the South. The society at Memphis is living and prospering, and promises to do great good.

Bro. Coleman offered the following resolution in connection with the preceding remarks:

**Resolved,** That we have listened with pleasure to the remarks of Bro. Mayfield, concerning the Southern Baptist Publication Society, and that we recommend the encouragement of patronage from Alabama Baptists.

On motion of Dr. Cleveland, Bro. Mayfield is invited to send his agents into Alabama to work in the interest of the Southern Baptist Publication Society.

On being invited Bro. Lyon came forward and made some forcible remarks relative to the struggles and triumphs of the

**ALABAMA BAPTIST.**

Bro. Wilkes thought that if secular papers were taken, certainly the ALABAMA BAPTIST might be.

Bro. Waldrop was profoundly astonished that so few Baptists subscribe for their own paper.

Bro. Bailey thought that if the same spirit were exhibited in subscribing for the BAPTIST, and in securing subscriptions for it, as was manifested in business circles, it would succeed. Let us learn a lesson from the busy world. How do men build railroads? It is by dint of tact and energy.

Bro. Nash thought that when the crops were gathered, the ALABAMA BAPTIST would receive quite a lift.

Bro. Mayfield, of Tenn., thought that the centennial movement could not succeed without the paper. He expected to find more enthusiasm among the Baptists of Alabama in regard to their paper than he finds. The Baptists of this State are largely behind Baptists of other States, because they have not preserved a unanimity of spirit. And this sad lack is attributable to the absence of a paper. The ALABAMA BAPTIST is equal to any paper in this South land. He took it over in Tennessee, and would not do without it. He loved it. It won his heart by his Christ-like spirit which it had borne throughout its annoyances and frettings and raspings and persecutions. He was proud to see it a success.

Bro. Gunn wanted to know if the BAPTIST was purely Baptist in its

character. If it taught Christ and the peculiar doctrines of the Gospel, then he would subscribe.

Bro. Coleman was glad to hear it called "our paper."

Bro. Skinner was willing to incur risks for the paper in securing subscribers.

Dr. Tichenor said that one of our beautiful hymns ran thus: "God moves in a mysterious way, His wonders to perform," and thought this found expression in the life and success of the ALABAMA BAPTIST. For years we have been groaning under the weight of poverty. But now we are surrounded by manifestations of God's blessings to be poured out in abundant harvests. Just as Moses was placed in the little floating basket among the bulrushes, with every probability that he would be swallowed up in the Nile; so the ALABAMA BAPTIST looked at from a mercantile view—first promised a decided failure; but God has suffered it to live, and he believed for a glorious end. He opposed its beginning, because of the unfavorable financial condition of the land. But he confessed that the editor was wiser than he. He believed it would do a good work in Alabama.

Bro. Foster offered the following resolution:

**Resolved,** That every Baptist minister in Alabama be affectionately urged to present the claims of the ALABAMA BAPTIST to his congregation, and secure subscribers for the paper.

Bro. Weatherly was determined to do what he could.

Dr. Winkler said that the editors wanted items from all portions of the State. Not weighty theological lectures and lengthy articles, but he wanted some readable news about objects of general interest. He wanted to say, for the satisfaction of all anxious inquirers, that it is peculiarly a Baptist paper, and we are New Testament Baptists. He was reared by a Scotch Presbyterian mother, but when he was converted and sought to find the church of the New Testament, he needed to go no further than the third chapter of Matthew to find that it was his duty to join the Baptists. The editors are all Baptists, as every number of the paper will show.

Bro. Orr was going to work for the paper.

Bro. Yerby related a timely anecdote and subscribed for the paper.

Bro. Bussey did not think at first it would succeed, and looked with much doubt upon its incipency, but was now pleased with its success.

Dr. Shackelford said he had not been doing much for the paper, because other papers were taken by his people. He believed the ALABAMA BAPTIST to be an absolute necessity. He would henceforth give it his hearty support.

Bro. Morring wanted the ministers to take deeper interest in the paper.

Bro. Callahan promised to go to work for the paper bravely and hard.

Bro. Williams said that the paper was now taken in almost every Baptist family in Tuscaloosa.

On motion of Bro. Wilkes, a collection is to be taken up after to-morrow's service for the Education Board.

Bro. Bruner read the list of nominated delegates to

**THE SOUTHERN BAPTIST CONVENTION.**

They are as follows: Jno. Haralson, E. T. Winkler, M. T. Sumner, D. W. Gwin, S. Henderson, J. J. D. Renfro, Jos. Shackelford, J. J. Cloud, J. R. Foster, I. T. Tichenor, B. H. Crumpton, R. J. Skinner, A. J. Waldrop, W. B. Modawell, J. T. Murree, B. W. Bussey, W. N. Reeves, Z. D. Roby, J. B. Lovelace, Porter King, C. C. Huckabee, W. H. Williams, J. S. Paulin, W. B. Crumpton, B. B. Davis, R. C. Keeble, T. M. Bailey, B. Bruce, R. H. Moulton, J. M. Falkner, W. C. Cleveland, M. G. Hudson, W. G. Curry, E. B. Teague, J. O'R. Lowry, P. M. Maguire, E. T. Smythe, T. N. Coleman, L. W. Lawler, G. A. Pearce, A. G. Hudson, R. W. Beck, J. B. Eddins, M. Bishop, D. Lee, A. Jay, A. J. Robinson, E. F. Baker, J. F. Bell, B. M. Jackson, J. L. Sampey, J. T. Yerby, W. C. Ward, J. H. Weatherly, S. A. Barnett, J. Gunn, H. E. Davidson, J. G. Nash, J. J. Beeson, H. Horton, P. Brown, G. A. Morring.

After prayer by Bro. Morring, the Convention adjourned until 8:30 p. m.

**NIGHT SESSION.**

Pursuant to adjournment the Convention met at 8:30 p. m. Prayer was offered by Bro. Van Hoose. After this the body was addressed on the subject of Missions by Brethren B. H. Crumpton and W. Wilkes. The address of Bro. Wilkes was one of remarkable power.

Bro. Skinner offered a resolution returning thanks to the good people of Huntsville for their magnificent display of hospitality, as well as the Superintendents of railroads and ministers of the respective churches, who have tendered their pulpits to the Convention.

After prayer the Convention adjourned to hold a final meeting to-morrow (Sabbath) afternoon. The meeting was to be entirely devotional in its character.

**SABBATH AFTERNOON.**

Devotional exercises were participated in by quite a large audience. At its close, a touching prayer was offered by Bro. Ira R. Foster, after which "How firm a foundation" was sung, the parting hand was given, and the Convention adjourned, every one delighted with the harmony of the session, and with the grand prospects which lie before it.

The population of Huntsville, Ala., is something over 6,000. Lands in the neighborhood of the city, say from three to ten miles) range from ten to fifty dollars per acre, according to location and improvements.

The Echo learns that the real estate of Dallas county is assessed at \$4,310,180; the personality at \$1,647,764; making a total of \$5,957,944.

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After prayer the



## Alabama Baptist

MARION, ALA.

Tuesday, July 27th, 1875.

## Home and Farm.

## Sing to the Seem.

BY MISS S. L. ORRHOETZER.

The girl who sits in the porchway low,  
Sings to her needle as to and fro,  
While the shining needle, fast and slow,  
Close in the garment the holds to sew.

Sing to the seem:  
Sing to your dream:  
Linger in each stitch  
Part of its gleam.

No "sing of the seem" sings she, oh! no,  
Her work is gleaming, happy, and low,  
While the shining needle, fast and slow,  
Takes the thread that is shorter grow.

Sing to the seem:  
Sing to your dream:  
Linger in each stitch  
Part of its gleam.

A single song company while you sew,  
It helps the needle to onward go,  
And traces its work in a fairy row  
Over the daisy, drifted, cambric snow.

Sing to the seem:  
Sing to your dream:  
Linger in each stitch  
Part of its gleam.

A single song with as work below,  
Is less the empty air, you know,  
But time and labor together glow,  
The richest blessings of time bestow.

Sing to the seem:  
Sing to your dream:  
Linger in each stitch  
Part of its gleam.

## A Plague of Richness.

We all of us believe that blessings sometimes come in disguise, but few of us could imagine how the plague of grasshoppers by which some portions of the West have been desolated can be regarded as a visitation of that sort. Yet it seems that science is likely to demonstrate this marvelous proposition.

Prof. Thomas Taylor, Microscopist of the Department of Agriculture, has invented a plan of utilizing the grasshoppers, and in sanguine of its immediate success of his invention, which is not patented. A Washington correspondent informs us that the Professor has subjected quantities of the insects to the most searching microscopic and chemical analysis, and found them rich in oil, and by the iodine test highly nitrogenous. After extracting the oil by either of several processes, the residue can be converted into a rich fertilizer, worth in the market from thirty to fifty dollars per ton. Or it can be used in making vegetable oil, largely employed in the manufacture of Prussian blue and in gold and silver plating. Where it is not practicable to use the insect, the manufacture of chemicals and fertilizers, it can be purified and mixed with corn meal and made into a nutritious article of food highly relished by the Indians, equal to the pemican of the Arctic countries. In this way it would be useful in solving the Indian question, or rather the question of feeding him economically.

Since the days of the Pharaohs, no one has until now proposed any practicable method of utilizing the grasshoppers. In some regions they darken the atmosphere as far as the eye can reach, and can be easily and cheaply gathered by the hundreds of tons. It is believed that no one has even thought of making a chemical analysis of the insect until Prof. Taylor took the matter in hand. If his conclusions are correct, it seems that what has been considered for thousands of years as a terrible curse is really a source of incalculable wealth.

While the battle-fields of the old world have been ransacked for bones, and the Peruvian guano islands nearly exhausted, vast fields of our trans-Missouri region covered at times with a richer fertilizer, more valuable than gold, have been wholly untouched, and the insects left to ravage the country. If Prof. Taylor has shown conclusively that the grasshopper can be made a source of national wealth, he deserves to be immortalized as one of the world's benefactors.

## A Method of Doing Without Rain.

M. Paraf is the first discoverer of a method of doing without rain. He has solved the problem of artificial irrigation. He is known as a successful chemist inventor. Those who wish to know more of him may be informed that he is a pupil of the college of France, and a fellow-associate with Prof. Schutzenberger. M. Paraf knew that the air is full of moisture, and he knew that chloride of calcium would attract and condense it. He has applied this chloride on sand-beds, on grass, on all sorts of soil, successfully, and has ascertained that it will produce the irrigation of land more cheaply and efficiently than any other artificial method. One of M. Paraf's applications will produce and retain an abundant moisture for three days, when the same amount of water introduced by the ordinary methods will evaporate in one hour. M. Paraf states that his preparation is less expensive than canal irrigation, and believes that it will not only produce two blades of grain where but one now grows, but will render possible fields, meadows, and prosperity, where there is nothing but sand and desert waste.

WIKER AND CARTER.—In the selection of a carpet, you should always prefer one with small figures, for the two webs, of which the fabric consists, are always more closely interwoven than in carpeting where large figures are wrought. "There is a great deal of truth in this," says one, "that will apply to matters wholly different from the selection of carpets. A man commits a sad mis-

take when he selects a wife that cuts too large a figure on the carpet of life—in other words, makes much display. The attractions fade out—the great figure becomes small, and all the gay figures, that seemed so charming at first, disappear like summer flowers in Autumn. This is what makes the bachelors, or some of them. The wives of the present day wish to cut too large a figure in the carpet of life.

## Recipes.

**POPCORN Pudding.**—Take one quart of buttermilk; three eggs; one teaspoonful of soda; and a little salt. Pop your corn, and then grind it through the coffee-mill. After it is ground about as fine as coffee, take three cups of it and sufficient flour to make a thick batter. Now pour in your pan to bake. Serve while hot with cold dip.

**TO MAKE GERMAN TOAST.**—To one egg, beaten well, add one cup of sweet milk or cream; season with a little salt and pepper. Cut in slices stale bread, and dip in the milk to moisten, and fry in butter on a griddle. This we think is an extra nice dish for breakfast.

**REMNANTS OF ROAST BEEF.**—Take off with a sharp knife all the meat from the bones. If there are a few nice slices, reserve them, if most convenient to be eaten cold. Chop the rest fine in a tray. Take cold gravy, without the fat, and put into a spider to heat. If you have not this, some of the stock, or water in which the meat has been boiled. When it boils up sprinkle in salt, and put in the minced meat; cover it and let it stand upon the fire long enough to heat thoroughly, then stir in a small piece of butter. Toast bread, and lay in the dish, and put the meat over it. The common error in heating over meat, sliced or minced, is the putting it into a cold spider, with too much fat, and cooking it a long time. This makes it oily and tasteless. Almost all meats, when cooked a second time, should be done very quick. The goodness of these dishes depends much upon their being served hot.

**A CURE FOR FELONS.**—A correspondent of the Cincinnati Gazette gives the following receipt for curing felons. He says that he has cured, by using this remedy, more than one hundred during the last twenty years. Take salt and pulverize it fine as flour, yet it with spirits turpentine sufficient to make a paste; apply this to the part affected; then take a strip of common muslin, begin at the end of the finger and wrap it tight enough to force the blood out of the finger affected. Then keep it wet saturated with spirits of turpentine for six hours, take off the bandage and your felon is cured. I have never known a failure where the above remedy was applied before suppuration had commenced, and even after that stage, if the patient has nerve enough to endure the operation it will arrest the disease.

**A GOOD WHITEWASH.**—A white-wash for wood, brick, or stone, almost as good as paint, and looking as well, may be made by sticking the half bucket of lime in boiling water, keeping it covered during the process. Then strain it, and add a peck of salt previously dissolved in warm water. Then add three pounds of ground rice that has been put into boiling water and boiled to a thin paste; half a pound powdered Spanish whiting, and a pound of clear glue dissolved in warm water. Mix all well together, and let the mixture stand for several days. Keep this wash ready in a kettle, and when used, put it on hot as possible, with paint or whitewash brushes.

**ONIONS.**—A correspondent of the Cincinnati Gazette says: "I have had some experience in raising large onions from the seed. I think no crop pays better. Last year some of my onions measured five and one-half inches in diameter, and weighed over two pounds each. I estimated my crop to be at the rate of 535 bushels per acre. The greater part of them sold at \$2 per bushel.

Black sandy loam, well manured with well rotted stable or hog manure, is the most suitable ground for their cultivation. After the ground is thoroughly pulverized, the manure well mixed with the soil, drill the seeds in rows sixteen inches apart. When the onions are up, thin two inches apart in the rows.

**HOW TO MAKE HENS LAY.**—An exchange mentions a very successful producer of poultry and eggs whose hens lay regularly the year round. The hens are of various breeds, and their profit is credited to the manner of feeding, as follows: Not one particle of meat or scraps is given, and but the veriest trifle of vegetable food is fed, in the shape of new boiled potatoes, about once a week. Abundance of grain is allowed, of various sorts, ground or unground, but never cooked, and plenty of unburnt oyster shells, pounded, are at all times accessible. They have a pailful of skimmed milk every day, so that they can help themselves to all they want, no other drink being provided.

The Philadelphia Press has an article on the English Sparrow, as a sure preventive of the grasshopper plague. When that beautiful city was infested with an ugly and destructive grub which damaged and in many cases destroyed the shade trees which were its glory, five hundred of these sparrows were invited to make their home in the public parks, and in a few days the grubs disappeared. It is added, however, that the sparrows increase almost as rapidly as the grasshoppers, so that the colony of the hundred is estimated as an army sufficient to cope with the crowds of destroying insects which have devastated some of our fairest Western fields. It is said that Colorado will introduce the sparrow. Let Kansas and Nebraska follow suit.

## Fireside Reading.

## The Rabbit on the Wall.

The cottage work is over;  
The evening meal is done;  
Hark! from the starlight sillons  
You hear the river run.  
The little children whisper,  
Then speak out one and all:  
"Come, father, make for Johnny  
The rabbit on the wall."

He, smilingly, ascending,  
They gather round his chair;  
"Now, grandpa, you hold Johnny—  
Don't let the candle flare."  
So speaking, from his fingers  
He threw a shadow tall.  
That seemed a moment after,  
A rabbit on the wall.

The children about with laughter,  
The grandpa chuckles faintly,  
And Johnny chirps and crows.  
There never was glided painting,  
Hunk up in lordly hall,  
Gave half the simple pleasure  
Of this rabbit on the wall.

## A Word to Boys.

Did it ever occur to you that you never hear out of your own country these every-day phrases so common among us—"pretty near," "about right," "near enough?" All over England the word "Right" is always sounding in your ears; and it enters into their scholarship as well as into their railroads. You may depend upon it, we never shall truly get on in politics, in morals, in government, until we also can cry out "Right!" much oftener than we can now. Inaccuracy in everything is our rock ahead, and is especially marked in our scholarship. Why, there is not a third-rate town in Protestant Germany to-day, that could not easily beat any of our largest cities in the number of accurate, thoroughly-informed scholars. We are contented with smatterers. They demand thoroughness. When I hear it said of a young man that he is a "pretty good scholar," I can't help thinking of a "pretty good" egg. Unless an egg is absolutely perfect, we send it away from the table. Ignorance is hateful; and simply to veneer ourselves with learning, is a deadly mistake. I think it a great piece of good fortune for one to be born in America—the greatest good luck in the world; but how we dare to be ignorant of so many things, is to me unaccountable. Just see how simple the whole matter of acquiring information is. Given Brains (and we always claim the privilege of knocking a man down if he disputes with us the fact of this possession), and all we can require and must acquire, are these three—attention, perseverance, and memory. These can all be had for the asking, they can be strengthened if they happen to be weak in any special case. You notice I do not reckon in moral; for I cannot conceive of a real student—a young man of brains or common sense, who loaves learning and means to be a first rate by and by—I cannot conceive of his having any time or inclination for those idiotic immorality which turn a man into a brute. Go in for fun and genuine enjoyment. It is a capital rule to play a little every day of our lives. Heaven knows our faces are long enough naturally, in such a climate as this; but we have only just so many years for real study, and youth won't stretch much beyond the twenties, in a country so full of wear and tear as the one we are born into.—James T. Field.

## The Methodists and Roman Catholics.

The Methodists boast that they have no minister who is not provided for, and no church without a pastor. The system resembles more nearly that of the Catholics than of any sect among us. The class-rooms take the place of a confessional, and bring the minister in connection with every member. While other sects banish or silence enthusiasts, the Catholics and Methodists use them. They have a place for every man, and every variety of talent. The women are especially provided for; and while the Methodists have no cloisters, the women come prominently to the front. They have camp-meetings suited to every locality, where every phase of religion can be enjoyed without disturbance or annoyance. Some men have special talent for raising money, and room is made for them when church debts are to be lifted. Men travel from State to State under the sanction of the Bishops, to promote revivals. The learned are put in colleges. The ignorant are sent out to the sparse settlements. The eloquent are placed in the city pulpits, and drift from one fine location to another. Men of executive power are made secretaries, and run the great institutions of the church. Men of peculiar gifts are transferred from one locality to another; and, when they choose, the authorities can say "to this man go, and he goeth; to another come, and he cometh; to this servant do this, and he doeth it." As a whole, the Methodist church moves with the compactness and efficiency of an army.

## The Mill Horse and the Racer.

"What a dull life yours is!" said a racer to a mill horse.  
"Dull enough," said the mill horse.  
"You must feel uncommonly stupid!"  
"Stupid enough," said the mill horse.  
"Round and round—round and round, and that day after day! No wonder your head hangs down—why, you're just a piece of machinery, and no better."  
The mill horse didn't answer, but continued going his round; but the racer, who was tattered near, repeated his remarks every time he came within hearing.  
"I'm afraid I've offended you," said the racer.  
"Oh! no," answered the mill horse;

"but my quiet life has this advantage in it—it gives me time to think before I speak."

"And have you been thinking while I have been talking?"  
"Yes," answered the mill horse; "and I'll tell you what I've been thinking—you're a very fine fellow, and I'm contemptible in your sight; but I know which of us would be the most missed. Depend on this, if I and my breed were to take our departure, and no other substitutes could be found, folks would do without racing, and take you and your breed into our places."

## The Brightest Stars.

In a serial story in the Standard occurs the following conversation in regard to the stars. Our young readers will find pleasure in the effort to identify them on some cloudless night:

"Orion is the most beautiful constellation there is. The story is that he was a mighty hunter, and he boasted he could conquer any animal, so a scorpion was sent to bite his foot, and he died. Then Jupiter put him in the sky with his dogs, and a rabbit under his feet and Taurus in front of him. There are three small stars making a little triangle in the head, a bright star in each shoulder, and one in each knee, and three stars in a row in his belt. You can see them every night, now, over in the southwest, pretty high up."

"Very well," said Miss Merton. "Now each one in turn may add something to Angie's history."  
"The three stars in the head, and the two in the shoulders make a large triangle."  
"The one in the left shoulder is Betelgeuse, the brightest of all."  
"The one in the right knee is almost as bright, and—"

"Only one fact at a time," said the teacher.  
"The three stars in the belt are like a yard-stick with a star at each end, and one in the middle."  
"This yard-stick is just three degrees long, and you can use it for a kind of measure," said Miss Merton. "If I tell you that two stars are nine degrees apart, you will know the distance is three times the length of Orion's belt. Distances in the sky are told by degrees, as on the earth they are by miles. Now, Minnie."

"They are called the Three Kings," said Angie.  
"They point up to the Pleiades and down to Sirius."  
"Orion is a constellation that was known a great many years ago, for it is spoken of in three or four places in the Bible."  
"Angie called it the most beautiful constellation," added Miss Merton. "It is to me a most perfect representation of the figure intended. The best time for observing it is in October. It is then almost directly in the east, and as it rises one can almost imagine the great warrior stands before him. Ada may now read her account of Taurus."

"Taurus may be known by two beautiful clusters of stars, the Hyades and Pleiades. The Pleiades are not very bright, but you can find them easily because the Three Kings point them out. They are like a little bit of a dipper. The Hyades are in the shape of a V lying sideways, with one very bright star. They are about half-way between the Three Kings and the Pleiades. They have five stars and the Pleiades seven, but you can only see six. They were seven sisters, and were very good and lovely. One day Orion pursued them, and they were so frightened that Jupiter took them to the sky. The Bible says, 'Canst thou bind the sweet influences of the Pleiades or loose the bands of Orion?'"

"Very good," said Miss Merton. "You have not left much for the class to tell. Well, Clara?"  
"One of the Pleiades is named Alcyon, and it is called the 'Light of the Pleiades.' You told us to be sure and remember that."  
"Yes, because I have something to tell you about that star by-and-by."  
"The brightest star in the Hyades is named Aldebaran, and it is a deep red color," said Stella.  
"Do the stars have different colors, Miss Merton," asked Gussie.  
"Yes, Sirius is white, Aldebaran red, Iyra blue, Castor green, Arcturus red. It has been beautifully said, that the rainbow flowers of the foot-stool, and the starry flowers of the throne, proclaim their common author; while the rainbow, flower, and star alike evince the same divine love of the beautiful." Amy, what can you say of Canis Major?"

"Canis Major was one of Orion's hunting-dogs, and it is near him in the sky. The only bright star is Sirius, or the Dog-star, and it is the brightest of all the stars. Some persons think it is the nearest one to the earth. It is in the south. It rises and sets with the sun in the summer when the weather is very warm, and it is thought that the name 'dog-days' comes from this."

**COMING TO THE LIGHT.**—Dr. Earle, of Red Bank, N. J., reports that on the 14th ult., Mr. M. D. Lee, for several years past a preacher among the Protestant Methodists, was immersed at Elba, Genesee county, N. Y., and will at once engage in proclaiming the doctrine of Christ and his apostles, and practicing the order of the gospel as laid down in the New Testament.  
"Rev. Wm. Settle, a Methodist minister, was recently baptized by Rev. Willis Durham, in Barren county. Mr. S. has been licensed to preach by Hanging Fork Church.—*Jan. 6, Carter, in J. S. M.*"  
Also, we are happy to be able to report that another Methodist preacher, J. J. Powe, of this city, (La-grange, Mo.), is occupying the "Inquirer's seat;" and it is to be hoped that he, too, will become converted from Methodism to New Testament Christianity.—*Bapt. Battle Flag.*

## Crops in Alabama.

From the extracts culled from our exchanges, which we have recently published in the Envo, it has been seen that the crop prospects are very flattering throughout the State. But it is, we think, a little too soon at present to form any idea as to the yield of the growing crops.—Now is the critical season. It is just the time when a planter should display his best judgment and skill in managing them, else his fine prospects may soon and rapidly change for the worse. About the latter part of this month, however, some idea may be formed as to the final results.

From all portions of the State the gratifying intelligence reaches us that the crops are all clean and are being well cultivated. The weather has been remarkably good for working them thus far this season. The negroes, we are also gratified to learn, are working better than they have in several years, and seem to appreciate the fact that they have to work, work hard and earnest, to make a living. Wheat is being out, and we learn the crop is more than an average one.—*Selma Echo.*

## Gossip.

**THE DOG AND THE TURTLE.**—A FABLE.—If anybody has seen a black-and-tan dog, answering to the name of "Judge," going down the street with a hard-shell turtle that won't answer to anything, and certainly won't answer to tackle—as the dog will tell you, if you can only get him to stop long enough—please to halt the eloping pair, as they are property of the editor of this paper. We are fondly attached to the dog on account of his vagabondish, Bohemianish habits. He knows every dog in Peoria by name, and is on speaking terms with nine-tenths of the dogs that come in under the wagons, and he knows more of the inhabitants of this city than the tax collector does. The turtle is a more recent acquisition. It was placed in the back yard yesterday, and the dog spent an hour and a half trying to induce it to come out of its shell and be comfortable. The old iron-clad maintained his reserve, however, until the dog ornamented his nose against the forward part and commenced to sniff. The pair seemed to come to some understanding at once, for the dog made an impetuous remark on a very high key, and then they both started on a trip together. The dog was last seen sauntering along like a whirlwind, the turtle staying right by him. We should be very sorry to lose the dog now, as he has acquired another important and valuable quality. He knows more about turtles than any other dog in the country.—*The Peoria Review.*

**THE INFANT TERRIBLE.**—The following story is told of a daughter of a prominent person now in the lecture field. A gentleman was invited to the lecturer's house to tea. Immediately on being seated at the table, the little girl astonished the family circle and the guest by the abrupt question:

"Where is your wife?"  
Now, the gentleman, having been recently separated from the partner of his life, was taken so completely by surprise that he stammered forth the truth:  
"I don't know."  
"Don't know!" replied the infant terrible, "why don't you know?"  
Finding that the child persisted in her interrogatories, despite the mild reproof of her parents, he concluded to make a clean breast of the matter and have it over at once. So he said, with a calmness which was the result of inward expletives:  
"Well, we don't live together; we think as we can't agree, we had better not."

He stifled a groan as the child began again, and darted an exasperated look at her parents. But the little torment would not be quieted until she exclaimed:  
"Can't agree! Then why don't you fight it out as pa and ma do?"  
"Vengeance is mine," laughingly retorted the visitor, after "pa" and "ma" exchanged looks of holy horror, followed by the inevitable roar.

A hasty man, with his arms full of his wife's baggage, thought he was left by the train last night, and running rapidly across a platform, fell over a truck. He straddled one of the handles and rode it for a second, lunged forward and got his legs tangled up in the cross-piece, when the malicious thing reared up and slid forward just enough to throw the man off his balance and get him down; he blacked his eye and broke his spectacles against the handle, and ran over his foot with the wheels, and even after he got away from it and was seated in the car, he says the truck ran after him and kicked him twice in the ribs before the brakeman could take it away from him.

A certain dignitary of the church (a bishop, in fact) was sitting for his portrait to the famous Jarvis, Sen., who, in the course of his work, became exceedingly annoyed with the bishop's loquacity. His pompous gabble, indeed, was beyond all endurance. At length, Jarvis losing all patience, yet affecting much professional scrutiny of the bishop's features, exclaimed: "Shut your mouth!" The bishop shut his mouth, and kept it shut.

"I send you the following conundrum as a sample," writes an Owen county correspondent, "and would like to furnish you others equally as good at ten cents apiece: 'When the Ku-Klux hang a man, what part of his wearing apparel do they become?' His suspenders." "Yes, we'll take some more equally as good, occasionally. Send us one down triennially or so."—*Courier-Journal.*

Two young princes of Austria entered into a violent quarrel, when one of them said, "You are the greatest ass in Vienna." Just then the Emperor, their father, entered, and said indignantly, "Come, young gentlemen, you forget that I am present."

Several passengers on the lower Mississippi were attracted by the alligators basking in the sunshine. "Are they amphibious, Captain?" asked a looker-on. "Amphibious!" shouted the enthusiastic officer, "Why, they'll eat a hog in a minute."

An editor informs his contributors that "it don't make any difference whether poems on 'Spring' are written on one side of the paper or on two sides. They stand the same chance of publication either way."

A silent member of Congress being entitled to send his speeches free by mail, put his frank on himself and wanted to ride free in a mail car, under the pretext that all his speeches were in him.

We never weary of statistics. An exchange remarks: "A Vermont minister has officiated at 1,350 funerals, and 550 weddings. This shows that more people die than get married."

"John! John! wake up, there's a burglar in the house!" said the wife. John sat upright in his bed. "Burglar—b-u-r-g-l-e-r—burglar,"—and he rolled over waiting for a harder word.

A gentleman, calling at the house of a lady friend, inquired: "Is your mistress in?" Mary: "She is sur." Gentleman: "Is she engaged?" Mary: "Faith, she's more than that; she's married."

A lady who is very plain, but noted for the elegance of her dress, was calling the other day on a friend, whose daughters are famed for their beauty. The youngest, about eight years of age, contemplated the toilet of her mother's visitor with wondering eyes: "See how beautiful my daughter finds you," remarked the mother. "Oh, mamma," said the little girl, "I was only thinking how well all that costume would look if it were upon my big sister."

A lady, the other day, meeting a girl who had lately left her service, inquired, "Well, Mary, where do you live now?" "Please, ma'm, I don't live nowhere now," rejoined the girl; "I'm married."

A witness in a Catskill law office describes the poverty of a field of corn as follows: "The crop was so stunted and short that the toads could sit on their haunches and pick bugs off the tassels."  
—A gentleman who rode his own mare in the course of an Eastern tour, asked his Arab attendant if he was quite sure he always got her allowance. "Oh, yes," he replied, "my countrymen often steal from me, another, and rob their friends' horses, but I can always find out if your mare has been cheated." "How?" "I always put some pebbles in with the barley—seven or eight—and count exactly how many I put in. The mare never eats the pebbles, and if any one steals the barley he is sure to take two or three pebbles with it. If I find the pebbles short in the morning, I have hard words; and they cannot tell how I know; so they give up cheating her."

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