





## Alabama Baptist.

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MARION, ALA.

Thursday, June 15th, 1876.

## Joseph and his Brethren.

Gen. 42:1. We are very guilty concerning our brother in that we saw the anguish of his soul when he besought us and we would not hear; therefore is this distress come upon us.

The cruelty of Joseph's brethren seems almost unparalleled. The son of the beloved Rachel and himself endowed with a profound spiritual insight and gentle manners, he was the favorite son of his father, and on this account incurred the enmity of his brethren. At Dothan, where the mountains of Ephraim descend to the great plain of Esdraelon he came to visit them as they tended their flocks. They seized upon him and cast him into an empty cistern to die of starvation, and then they sat down to a shepherd feast. Did they awaken when they heard his subdued cries, or did they find a new zest to their banquet in the reflection that their enemy, for such they esteemed him to be, would trouble them no more? But lo! a caravan of merchants from Arabia passes by. A new idea possesses them. Their brother may be found again, if they leave him in the cistern—not so if they sell him as a slave and send him into a distant land. They carry out this infamous plan, the poor lad is sold for twenty shekels and borne away from his home and country to serve under an Egyptian task master.

A painful scene. How hard the heart that looked on it unmoved! We would be astonished if we were told that anything corresponding to this existed in the conduct of Christian men—that they also look upon a brother's anguish and heed it not—that a brother's entreaty appeals to them and they hear it not—a brother did we say, rather a multitude of brethren. As that last Assyrian king, engrossed by trifles in his palace, when the clamors of afflicted millions were in his ears, when laws were broken and intolerable grievances were inflicted in his name, when invading hosts were sweeping over his territory; such is the Christian who has the Gospel, the law of God's Kingdom in his hands, the institute of human hope and human happiness, and who confines attention and powers to his own selfish ends, who sees without tears a world going down into the pit, and hears without a melting heart the entreaties of earth's dying millions.

But God has established a witness and an advocate for men in every human breast. Conscience speaks—a voice that may be unheeded when prosperity soothes and flatters, when to life's voyage the sea is smooth and the wind prosperous, but which in disastrous days sounds louder than all the tumults of the storm. So with Joseph's brethren. Distress caused remorse. The death which had desolated their country, their wretched state as wanderers compelled to implore aid from a foreign nation, the hardness of the prince before whom they appeared, the gloom of imprisonment,—all served to recall Joseph in the mountain slopes—away from home—implored pity—refused—cast into the pit—sold to exile and bondage by his brothers. Like the inscription on Belshazzar's walls the obliterated records of memory, reappeared in letters of portentous fire in the chambers of the heart. As the king saw those walls sculptured and embossed with royal deeds now inscribed with the sentence of condemnation, and felt the joints of his knees unloosed, so the ten looked back, so that scene where they had triumphed over their father's son and trembled, and O, as they saw the pale face of Joseph looking reproachfully into their dungeon gloom, so shall many a professor of religion see the pale nations of the lost glare upon their final imprisonment, and through eternity bewail their guilt which in relation to all these has violated the voice of nature and the voice of God.

## Ministers.

We have heard of two ministering brethren, both men of mark, who would be glad to come South. One is an eminently successful pastor of the State of Illinois, both in the organization of his church and the accession to its members. Another is an efficient and accomplished pastor in Missouri, whose health demands a warmer climate. Both these brethren, whose names we are not at liberty to mention here, have high credentials.

A writer in the New York Observer denounces this affection which men show toward the negroes, and says that it is a "blackness in the heart." The writer admits, however, that in some instances an attack of this disease is beneficial in the large measure of the church.

## Howard College.

## SERMONS.

The Commencement sermon of this institution was preached on last Sunday, by Rev. J. O. B. Lowry, pastor of the St. Francis St. church, Mobile. The discourse was well conceived, rich in thought, tersely expressed, and well delivered. The text was, "Quit you like men." The excellency of Christian Manhood was forcibly presented as consisting in holiness of desire, singleness of purpose, aggressiveness of action and steadfastness of faith. The intelligent audience which crowded the Baptist church were greatly pleased and edified by the sermon.

## SOPHOMORE EXHIBITION.

This exercise came off at 10 o'clock on Monday. This exhibition consists of declamations delivered by members of the Sophomore English class none of whom are exempt from speaking. A gold medal is awarded to the student who in the opinion of a select committee best acquires himself. There were seventeen contestants: R. J. Foster, Tuscaloosa Co.; E. P. Forwood, Clarke Co.; I. R. McMillan, Dallas Co.; O. W. David, Huntsville; R. B. Young, Corinth, Miss.; C. Henderson, Troy; C. H. Skelton, Scottsboro; W. M. Gill, Selma; J. L. Thompson, Coosa Co.; J. D. Lott, Mobile; G. Lawson, R. L. Sumner, F. W. Reidell, Jno. Moore, T. L. Harris, T. W. Raymond, and T. Cummins, Marion.

Notwithstanding the large number of speakers, the exercises passed without a flaw. "Creditable, very creditable," was the verdict of all. The stranger witnessing the easy position on the rostrum, and the graceful movements of the body, and hearing the harmonious tones of the well-trained voice, is astonished at the attainments made; which attainments can be accounted for only by the laborious co-operation of faithful instructor and diligent student. Orator fit is a Howard College maxim, the hearty acceptance of which is manifested on each returning commencement.

The successful competitor was O. W. David, of Huntsville. His subject was, "Irish Aliens and English Victories." Naturally gifted, he was so fully imbued with the spirit of his speech, that he could not be otherwise than eloquent.

The prize was presented by C. G. Brown, Esq., of Marion, who delivered at the same time to the Sophomore class an address marked for its beauty and its merit. He urged upon them the necessity of incessant toil. Life, he said, is a struggle against endless opposition. The plodding mediocre attains to eminence, while the indolent man, genius though he be, wins no crown. The young gentlemen were urged to entertain none but the purest motives, and to pursue noble ends with unflinching purpose. They were pointed to God as their Director in all things, and to a Christian manhood as the highest type of humanity.

On presenting the prize, the orator expressed the hope that Mr. David might become a statesman, or might consecrate his talents to the noble work of publishing the gospel.

## THE SOCIETY EXHIBITION.

On Monday night, the two Literary Societies, Franklin and Philomatheis, delivered society diplomas to their respective graduates. The names of the graduates are W. Brown, Livingston; W. W. Barrs, Selma; W. T. Crenshaw, Marion; J. A. Howard, Montgomery; P. King, Marion; S. Mabry, Clayton. After the presentation of the diplomas by members of the societies, selected for that purpose, Judge Powhatan Lockett favored the audience with an admirable address. Conciliating his hearers with a humorous exordium, he announced as his theme, Social Education, whose highest work is seen in the Christian gentleman.

The gentleman, he said, is a modern character. In ancient literature "we read of orators, philosophers, warriors and poets, but nowhere of so elegant a character as a gentleman."

"The best of men Who ever were flesh and blood was a sufferer."

That quaint saying, "A Christian is God Almighty's gentleman."

A gentleman the Devil's Christian was well disgusted. The latter character was shown to be a dandy, who lives for nothing but dress, having no idea but that of *dish* or the "fine gentleman," who pays the utmost regard for the feelings of self-love in others, and bracts the same for himself. This fine gentleman, or man of the world, has no morals but his manners.

How different in the mere matter of behavior is the "Almighty's gentleman." He is a gentleman every where and under all circumstances. With a polished exterior, he is informed and illumined by the most generous benevolence. He is kind, good humored, and genial to all, yet firm and independent. Like the genuine Damascus blade, he bends to the gentle influence, yet is warped by none. For the gentler sex, he bears

the chivalrous heart of a knight.—This true gentleman is found in all grades and conditions of life. Thackeray compliments the American people for their gallantry to the female sex.

There are also particular traits of the Christian gentleman, best seen by illustration. Abraham's faith in God, his entreaties for the condemned cities, his consulting Lot's preference in the shepherd controversy; Joseph's filial and fraternal affections; Jonathan's unfailing friendship—these were held up as models. Paul, a man of haire, became a gentleman when he became a Christian.

But we cannot further speak of this address. Space forbids. The occasion was one enjoyed by all. L.

## Literary Notices.

*Home & School.*—A Journal of popular Education, Louisville, John P. Morton & Co.

The leader is an article by Mr. Fontaine, describing the appearance and habits of skunks. Rev. T. U. Dudley, of Kentucky, furnishes a pleasant lecture on the University of Virginia. The system is mainly one of lectures. The diplomas depend upon the success with which the student undergoes the examinations, intermediate and final. There is little questioning in the recitation rooms, and there are no marks to distinguish whether the student answers well or ill. The professors lecture to students who are supposed to have mastered the rudiments and to be diligently studying in private. To students of any other calibre the time is wasted, which they spend in this famed University. Mr. Dudley expresses the hope that Kentucky may establish a similar institution. John Williamson has an illustrated article on the mountain laurel, showing how its graceful shapes might be utilized by the designer. A. J. Graves has a suggestive sketch of the Kindergarten, the method of instruction instituted by Froebel.—Object lessons lie at the foundation of the system. The sketch is enriched by quotations from various advocates of the method, and is the first of a series. Other articles of interest may be found in this number.

*The Galaxy* for June, New York, Sheldon & Co.

Justin MacCarthy gives a chatty criticism upon the Pre-Raphaelites, a class of extremists in literature and art who are possessed by the spirit of the Middle Ages. Dr. Anderson's reply to the question: "Have the Americans a national character," is a virtual admission that they have not yet, and an explanation why. An undeveloped country and a heterogeneous population are the chief causes. Gail Hamilton defends the society at Washington, ingeniously of course. If her testimony is true the national metropolis is the most slandered city on the continent. And unfortunately the press correspondents whom she lauds are the very ones who have done the deed. Ely can de Warker takes up the philosophy of the "Tramp," whom he regards as the victim of a moral disease, a "peripatetic madness." Lucy M. Hooper administers a serious rebuke to fast girls. The picture drawn by John Codman of the condition of Brazil, is that of an ignorant, degraded, and mongrel society, which an intelligent Emperor is impotent to reform. The priests are debauched and the society is honey-combed with vice. This number of the *Galaxy*, has a variety of lighter articles in poetry and fiction. It is exceptionally good.

*Servant of Song, for Baptist churches.* Centennial Edition, New York, Sheldon, & Co., 1876.

We take great pleasure in calling the attention of our readers to this excellent hymn book. It contains a selection of some seven hundred hymns and tunes, chiefly from the larger collection, and published in a form at once cheap, handsome, and convenient. A new interest attaches to the volume from the circumstance that the publishers have just given an edition of five thousand copies to the Baptist denomination as a Centennial offering. They are presented to such churches only as are unable to purchase any books, and will be distributed half of them among the poor churches at the North and half among the poor churches at the South. The one portion will be consigned to the care of the American Baptist Home Mission Society, and the other to our Southern Baptist Home Mission Board. This contribution of Messrs. Sheldon & Co., claims our grateful acknowledgments. The book is new; it contains the cream of the larger edition as well as many additions of a popular character; and both in letter type and music type, is unsurpassed in legibility and elegance. To the value of its contents we have already called attention in our notice of the larger volume. There are two editions,—that with the tunes double columned, pp. 332,—and that without the tunes, pocket edition, pp. 612. The former is offered by the publishers at 50 cts. and the latter at 45 cts. per volume. And, as we are informed in a private communication, the "commemorative centennial year of our history, even lower prices are offered until January 1st, 1877." How

Sheldon & Co. can give away at this rate and sell at these figures, passes our comprehension.

One of the best ways in which our readers can invest 60 cts., is to subscribe to the *Musical Million*, published at Singer's Glenn, Va. It is a monthly journal of music, poetry, and choice home literature. Its reading matter is very fine.

## The Seminary Vindicated.

A correspondent to the *Biblical Recorder* suggested that the Seminary is running the Southern Baptist Convention, and that the President appointed Seminary men on all the committees. Bro. J. B. Boone gives through the columns of the same paper a vindication of Dr. Boyce, which we gladly copy.

"The suggestion of your brother in your news column on this point does the Seminary and Dr. Boyce a great injustice. I have taken the pains to count the names of the North Carolina delegates who were on the committees, and they are as follows, with the Seminary men marked with an asterisk:

Pritchard, Gwaltney, Durham, Jones, F. H., Dixon, Harman, Vernon, Purefoy, Dodson, Cohen, Penkinson, Richardson, French, French, J. Mc., Conrad, Frost, Boone, P. Anson, Heck, Taylor, J. B., \*Marx, R. H., and Griffith.

From the above it will be seen that there were 22 committeemen and only 6 of them are Seminary men. And out of 13 chairmen of committees there was only one Seminary man. Where is the justice of the charge? Dr. Boyce was not a self constituted President, but was fairly elected by a full delegation of the Convention. When chosen, ambition lifts its voice, its incentives are not simply aimed at the President, but alike at the Convention that elects him.

Now what can be the motive that prompts such complaint? It has got to be the fashion to make charges upon everybody who holds position, until some people are beginning to exhibit morbid appetites in that direction. But there is enough that is corrupt; put out your strength on that. By all means spare the guiltless. In these times of corruption no innocent person ought to be assailed. There is enough that is crooked and dark to employ all your investigating talent.

The presiding officer of the Southern Baptist Convention has to carry a weight of responsibility, and has to perform some very arduous labor. There are about 225 committeemen to be appointed, representing all the different States, and classes, which involves several hours of absorbing labor. He deserves our sympathies and our prayers rather than biting criticism."

## What Others Think.

We copy below the comments of the Birmingham *Iron Age* on Dr. Renfro's Centennial address. The comments are all the more prized because they come from an editor who is "a distinguished Methodist preacher and a first-rate gentleman":

A GOOD TIME AT REHAMA.—On Sunday last the Rev. J. D. Renfro, agent of the Baptist Centennial fund, visited our country, preaching morning and afternoon at Eukamah and at night at Birmingham. We had the pleasure of being at the former services, where a very large congregation had assembled from the surrounding country. Elyton and Birmingham were also well represented. The subject of the morning discourse was the position maintained by the Baptist Church in relation to our civil government. The Rev. gentleman held that the Baptists had always and everywhere been the fast friends of civil and religious liberty, and that especially in this country they had successfully opposed the union of church and state, and that to them the country is indebted for that article in the constitution which forbids the establishment of any form of religion by law and by any interference with the rights of conscience in matters of faith. He sustained his position by numerous quotations from contemporary history and we believe thoroughly convinced his audience that the Baptists are well entitled to the respect and gratitude of the entire country for their labors in the formation of our government. The discourse was certainly one most interesting and entertaining one and met the approbation of all classes of hearers. A liberal subscription was taken up after the sermon for the endowment of Howard College. The sermon in the afternoon was a brief and eloquent exposition of St. Peter's text, "Add to your faith virtue, to virtue knowledge," etc. The day was a delightful one, and the large congregation were all hospitably entertained by the citizens.

## Field Notes.

"I recommend the ALABAMA BAPTIST as good and sound, second to none. I think that presents should take it not only for their own benefit, but for the benefit of their children."

A. Daugherty.—Bro. D. is an honored minister, now 75 years of age. His words carry weight with them. "What the paper we sent out to every family in our bounds."—G. W. Grimes.

"I long and pray to see the time when our ALABAMA BAPTIST shall be in every Baptist family in the State."—W. Wilkes.—Bro.

K., of the Bethel Association, promises us a discussion of the one-month meetings of the country churches. This will be welcome to our readers.—Bro. D. L. James, of Blount, informs us that there will be a 4th of July meeting in his Association. This young Bro. wishes to attend the Theological Seminary, and we hope the way will be opened.—Bro. P. M. Musgrove, editor of the *Banquet Broad Axe*, was in Montgomery at the Democratic Convention. Bro. Musgrove is an influential Baptist. He knows the wants of his readers, and gives them a good paper.—Bro. J. D. Beck, of Williams Station, asks us to state that from Saturday, July 1st, to Tuesday, July 4th, there will be a centennial meeting at the Mars Hill church. All are invited, especially the preachers.—How did we do without a State denominational organ so long? Of the half dozen papers I take, the ALABAMA BAPTIST is among the foremost in interest.—S. A. Barnett.

An exchange tells us of a Richmond young lady who has committed the entire Bible to memory in three months. We doubt the truth of the statement. If true, we doubt the young lady's wisdom. There is all the difference in the world between cramming and knowing.—"Dr. Renfro will deliver a centennial address at Montevallo, July 4th."—J. S. Dill.

Bro. Dill writes that a meeting is in progress at Montevallo, participated in by Methodists, Presbyterians and Baptists. Services twice a day.—Dr. W. C. Cleveland wrote us, June 5th, that he had been quite ill for a week.—The Baptist Convention, held at Buffalo last month, appointed five brethren to bear fraternal regards to the Southern Baptist Convention to be held in New Orleans next May.—Bro. Jno. B. Myatt, of Easta Boga, enjoys better health this season than for several summers past.—The 13th of July will soon be upon us. We are publishing the rates of fare to Convention. Most of the roads are kindly making a reduction. Let us go up to Montgomery in such numbers as to test the hospitality of our brethren.—We will give next week accounts of the Junior Exhibition of Howard College and of the graduating exercises.—Our Senior Editor has returned from his trip to Richmond, Philadelphia, New York, Buffalo, and Vassar College. He and the other members of the committee were most cordially received at Buffalo.—Dr. McIntosh has returned from the Southern Baptist Convention and the General Association of Kentucky and Virginia. He feels more encouraged about Home Missions than at any time since he has been Secretary. Kentucky and Virginia have pledged themselves to the support of the Board.—Several days since an interesting revival had begun at Union Springs. On last Thursday night, not less than 40 persons arose for prayer. Brethren Hendon and Bailey were laboring together. Bro. H. is now alone. We know not the progress of the meeting.—Prof. G. D. Bancroft, of the Howard, has gone with his wife on a visit to Georgia.—The Mississippi Baptist State Convention meets at Jackson, June 29th, just two weeks before our Alabama Convention.—Siloam church, Marion, received six members by experience last week.—There are several visitors in our town attending the Commencements.—Among them are Dr. Smith and daughter, of Demopolis; Miss Brown, of Livingston; Dr. W. C. Cleveland, Rev. J. O. B. Lowry, Rev. J. S. Dill, C. S. Rabb, J. Q. Lipscomb, W. B. Gill. Others are expected.—Bro. W. Wilkes had a pleasant and successful Centennial meeting at one of his churches on the first Sunday.—The dull season has come. The papers feel it more heavily, probably, than any other enterprise. We will be greatly obliged if those in arrears will renew now.—Judson Commemorative Sermon next Sunday, by Rev. S. A. Goodwin, of Columbus, Miss.—We will report the College graduating exercises in our next issue. We wish that all the Baptists in Alabama could have been present this week. They would be proud of their institution.—President Cox, of La Grange, Ga., sent us an invitation to his commencement. We are unable to attend, but thank him for the courtesy.—Last Tuesday was the day appointed for an International Temperance Convention, in Philadelphia.—The Louisiana Baptist State Convention, meets July 7th.

## State Mission.

Will not the friends of the State Mission Board all over the State raise a collection for that cause before the State Convention in Montgomery? Let us not go to the Convention empty handed in reference to this good work. The work that this Board is doing is of incalculable importance. It should not be neglected.

Several fine students have been in attendance in the Richmond Baptist (colored) Institute during the present year. Fifty of the number are preparing for the ministry.

## A Sad Week.

Last week was to our quiet town a very sad one. Death, sudden and unexpected, visited our church, and claimed two loved ones closely connected with our College.

Early on the morning of Thursday, June 8th, it was announced that Mrs. Sallie J. Thornton, wife of Professor E. Q. Thornton, was no more. Mrs. Thornton had been unwell for some days, but her friends were hopeful of a recovery. Probably the death of no other lady in our midst could awaken more general sympathy. Besides the many personal friends and relatives to mourn for the departed one, are the students of Howard College, who love Professor Thornton so dearly as to feel that his loss is theirs.

The exercises at the church and at the cemetery were solemn and impressive. The pastor offered rich consolation in the hope of reunion and reunion in a happier world. Many hearts were melted at the tender scene of the bereaved husband and children, placing flowers upon the new-made grave.

Mrs. Thornton was a dutiful child, an affectionate sister, a devoted wife, a faithful mother and a pious Christian. She was a graduate of the Judson, and had been a consistent member of the Siloam Church for twenty years.

The bereaved husband has the prayers and the sympathy of many friends who rejoice that through his tears he has the grace to look up and say, "Thy will be done." The dear little ones will cherish the memory of their sainted mother, and her prayers are that they will follow her as she followed Christ.

Shortly before we returned from the cemetery before the painful intelligence reached us that Charlie Bailey, son of our beloved State Evangelist, had been drowned in a creek near the town. He and his brother had gone to the creek to bathe. Charlie was taken with a sudden cramp, which rendered him powerless. His brother, in attempting to rescue him, barely escaped death himself. The devoted mother had, on the fatal morning, just before they left their home, prayed with her boys, and enjoyed a precious conversation with them on the goodness of God.

The stricken father was at the time at Union Springs, prosecuting his mission of preaching the Gospel. He reached home on the next day; and after proper services at the church, the body was committed to the dust, awaiting the Saviour's voice.

Charles was nineteen years of age. He was a good boy, an exceptionally good boy. Many friends remember his impressive baptism when only ten years old. Since the day of his union with God's people, he has been a consistent child. He was an affectionate wife, especially tender towards his mother. He had the most exalted conception of truthfulness and honor. He was a brother distinguished for his love. In Providence he had the most implicit trust. Indeed his whole life was marked by a sweetness such as religion only can bestow. To him to live was Christ, to die was gain. Sweet is his memory. His school-mates will miss him. His parents, brothers and sisters will miss him. O, how bitterly! But thanks be unto God, that out of the ruins of human prospects, hope eternal springs, and we can say with calm assurance, "He cannot return unto us, but we can go to him." D. G. L.

## Misapprehension.

"Often do we think that brethren Bailey, Renfro and Winkler are not interested in the welfare of the poor Baptists in this dark country; but we hope they will call, and we think that we can convince them that we are people, and Baptists at that."—S. W. McAtiley, Clinton.

In explanation we would say; Bro. Bailey is preaching the gospel to the needy, and arousing the churches all over the State to do their whole duty. But he is one man and the State is very large. Could he visit three churches daily he could scarcely get around to all in one year.

Bro. Renfro goes where he hopes to accomplish most for his mission. He would visit every church if possible, but the thing is not practicable.

As to our Senior, pastoral and editorial duties confine him at home.

It will not do in the Sunday school work, or the centennial, or any other good cause to depend on a few men. Each must do his part. Let every reader of this paper feel that on his rest grava responsibilities, and in the absence of help from abroad let him prove himself a workman that needeth not to be ashamed." L.

The Radical National Nominating Convention met in Cincinnati yesterday. Blaine, once so prominent as an aspirant for the Presidency, will hardly be the candidate, if the party retains any self-respect at all. He is the man who so bitterly denounced the Southern people in his recent speech, and he is the man who now stands, convicted by the Investigative Committee of Congress as guilty of fraud and perjury.

## Communications.

## The Centennial Work.

ITS DISCOURAGEMENTS AND PROMISES.—MATERIAL RESULTS NOT ALL WE ARE AIMING AT.—ONLY A SINGLE STEP TOWARD PROGRESS.

It is useless, I had almost said made us, to indulge in extravagant expectations in regard to the results of the centenary movement in Alabama. The most moderate expectations are most likely to be realized. Several things are to be considered in this connection in abatement of what might be expected under different auspices.

In the first place, it will take this entire year to educate the public sentiment of our denomination up to what it was fifteen years ago. The terrible events which have occurred within that period,—the fact that almost an entire generation of our young men have gone down in the bloody tide of war,—the sudden transition of our people from exuberant wealth to almost abject poverty,—the paralysis thrown upon the whole labor of the country, thereby preventing its early recuperation, to say nothing of those sources of depression arising out of political complications, oppressive laws, &c.—all this has entailed upon our country a state of things which it will self-stimulation not to realize. And I repeat it, if the wisest and most vigorous prosecution of the Centennial work this year, by all our ablest and best men can educate public sentiment up to the right standard within the year, with a moderate yield of means to the endowment fund, this will be the most successful year's work achieved since the war. Why, if every Baptist in the State had his dollar in his hand ready to give, what an amount of labor to go over the whole country to collect it; but when the agent or agents have to convince nine-tenths of the few people who can be gotten out to our meetings that Howard College ought to be endowed, and endowed by them, the task is no child's play.

In the next place, concerning the agent gives to this service the last hour that physical endurance can bear, and that he goes the last mile that ears, buggies, horses can carry him within the time, he absolutely can not visit one-fourth of the churches in the State, and the average attendance upon his appointments in these churches will not be one half of their membership. If he even approximates this measure of service, every reasonable man in the State will say that he has done more than any other agent has ever done in Alabama. So that it is next to impossible for him to see as many as twenty or twenty-five thousand Baptists in the year. Will the average response from these be equal to one-half? That is, will one-half give one dollar each? If so Bro. Renfro will be the best agent we have yet had in the State. So we see that the vast surface to be gone over presents an obstacle of no common magnitude.

Once more, nine-tenths of the people that assemble to hear our agent, have to be convinced *ad initium*—ad finem, as to the propriety of converting this centenary movement into the interest of Howard or any other college. Think, then, what the agent has to do—he has to bring out the important facts of history in their bearing upon our religious liberty—he has then to show the people that gratitude and interest combine to demand a suitable memorial of these facts—then he has to show that the endowment of colleges is the appropriate object on which these benefactions should be bestowed—and finally, that our own Howard is the particular one deserving of our donations. And in not a few localities he finds both latent and positive opposition to the college, dating back fifteen and twenty years ago on something that was or was not done by somebody—and this has to be answered. These objections are no less annoying to the agent than paralyzing to the work. For the reader need scarcely be informed that in these times of poverty, the most commonplace twaddle is sufficient to neutralize the strongest appeals our gifted agent can make, where money is the prize to be contested.

I could mention several other things in the same line, but I forbear for the present. I only design in this article to admonish brethren who are cherishing extravagant expectations to lower their sights a little. Let us not anticipate impossibilities. Any measure of success at this time ought to be gratefully received. If the prosecution of the work through the year can result in "conquering the situation" for the college—I mean to say, if by all the agencies we can invoke, we can place the great Baptist heart of the State in such relation to the college, as will lay a solid foundation for its future endowment, why, as much will have been achieved as some of us anticipated when it was projected. The present year is only the beginning of a work, which, wisely and vigorously prosecuted for the

next half a dozen years or more, will endow the college. Let us face the facts candidly. Let us not let our speeches made on special occasions to admiring audiences. Rhetoric is good in its place, but it doesn't always coin money. Let us realize that a concentrated effort, embracing the co-operation of every friend of the college, and running through years to come, lies between us & the final goal. If we have the heart to confront the obstacles, and the energy to overcome them, success is certain.

Let me add in conclusion that the bringing out of these great historical facts must exercise a happy influence upon the public mind and for the denomination. And if nothing else is achieved, it is worth while to celebrate this centennial year, to bring to the surface the noble deeds of "of whom the world was not worthy."

SAMUEL HESTER, Editor.

Alpine, Ala., June 9th, 1876.

Prayer Like Bu

Dear Baptist: I have read Cord least two papers the sentence, "Our prayers and God's mercy are like two buckets in a well; while the one ascends, the other descends." I suppose it is from Spurgeon, and though it has the pleasant sound of the tinkling cymbal, it is as empty as the sound of brass; I am surprised to see it passed around by such authorities as have handled it.

In the first place, the first and main idea, which it conveys is unscriptural. God in some cases answers prayer immediately, as in cases of Hezekiah, 2nd Kings xx:15; also xix:15; Daniel 4:31; Acts 12:7; etc.; but most always defers, for some wise purpose, probably, to make as important, as in the case of Elijah praying for rain; and the same is taught in the parable of the unjust judge. Yet the most striking feature to a thoughtful mind is that the bucket goes up full—the Pharisee's prayer—and comes down empty as the reward of his prayer. I fear too much prayer is of this kind, and is answered by an empty bucket.

Again, it places man above and God below. Christians never wish blessings which come from below; nor do they wish to stand above Deity.—Man being on the surface, and God at the water of the well. The only one idea that can be had from the passage, and it is too remote, is that man must pull the rope, and keep pulling, for the blessing is at the end, and is full, rich and refreshing.

## "Alabama Baptist Association."

Rev. T. M. Bailey, State Evangelist, will visit Sister Springs church June 24th and 25th.

	June 23, at night.
Mont.	26.
Mt. Gilead,	" 26.
Ash Creek,	" 27.
Collierville, (Bethany)	" 28.
Town Creek,	" 29.
Pleasant Hill,	" 29, at night.
Bragg's (New Bethel)	" 30.
Mt. Willing (Hopedale)	July 1st & 2d.
Hayneville,	" 3, at night.
Steep Creek,	" 4.
Hickory Grove,	" 5.
Philadelphia,	" 6.
Athens (Ramer)	" 7.
Pine Level,	" 8 & 9.
Midway,	" 10.
Liberty,	" 11.
Mount Lebanon,	" 12.

After Convention this line of appointments will be extended. Brethren will not forget that it will be necessary for them to furnish transportation for Bro. Bailey.

W. C. CLEVELAND, Chmn. Ex. Board.

## Give the Lord the Nickels.

A few months since a good preaching brother in Pickens county, Ala., whose name I am not at liberty to give, discovered that from a habit of carelessness about his nickels, on account of their insignificance, he had about all of them, and so concluded that as soon as he got a nickel he would give it to his wife. She had an empty quinine bottle into which she dropped them, and some time since he, from sheer curiosity, concluded to count them, supposing there were about twenty. To his surprise he found there were ninety-seven. He now insists that whatever else Christians give the Lord's cause, it will visibly help, if all will do the plan and carry it out: "Save all the nickels for the Lord." He says, however, "Don't put him off with nickels." E. L.

## Resolutions.

WHEREAS, Our beloved pastor, Rev. N. A. Bailey, has tendered his resignation as pastor of this church, which he has served faithfully and acceptably; Therefore,

Resolved, 1st. That in severing the relation as pastor, we do so with feelings of sorrow and regret.

Resolved, 2nd. That during Bro. Bailey's pastorate, concord and love have existed between him and the members, and our sincere wishes are prayers to God that he will abundantly bless him in his new field of labor. F. V. CALDWELL, C. C.



## REVIEW.

In order to conduct a review well, we must have well prepared ourselves. We must have the twelve lessons clearly in our minds in their proper order and connections.

**FIRST, THE TITLES.**—1. The Ascending Lord. 2. The Father of Pentecost. 3. Peter's Defence. 4. The Early Christian Church. 5. The Lame Man healed. 6. The Power of Jesus. 7. Christian Courage. 8. Christ's Love. 9. Lying unto God. 10. The Apostles in Prison. 11. The Council. 12. The Council.

After stating to the children that this is review Sunday for the quarter, we might write the name of the first lesson on the black-board, and then ask, Who can tell anything about this lesson? Some hands will probably be raised, and then let each child, what is remembered, no matter how small the portion. We want to fix the fact of the risen and ascended Lord in their minds, so that nothing can hereafter erase it. These children believe us now, perhaps a few years hence they may drift away into irremediable error, unless we now establish them in the truth as it is in Christ.

As there is not space enough allowed in this paper to permit of a detailed review, we can only make a suggestion or two, and refer the teachers to other sources, for further aid. Probably each one can manage the review after an original plan, which is far better than copying from another. The principal routine is to be perfectly familiar with the lessons. Jesus told his disciples they were to be His witnesses, and should receive the Holy Ghost to give them power.

The second lesson tells of the way in which this promise was fulfilled. The story is as interesting and full of marvel as any fairy tale. Call for each golden text as the review goes on.

In lesson third Peter explains the mystery of the Holy Ghost to the astonished people who were drawn together by its power. He proved to them, from their own Scriptures of the Old Testament, that these things had been long ago foretold, and at the same time preached salvation through Christ.

The wonderful results that followed from Peter's speech are recorded in the fourth lesson. We must be saved as those people were; receive the word gladly and be baptized; repent and believe on the Lord Jesus Christ; believe that He can and will save each one of us. The exhibition of Christian charity and liberality in this lesson is followed in lesson five by the miracle of "The Lame Man healed." Jesus always keeps His word, and there is great power in His name, as is shown in lesson six.

The children need not fear to undertake to be Christians, lest they should not dare to be right and true, for if filled with the Holy Ghost, as Peter was, in lesson seven, they can be like all the righteous, "bold as a lion."

The wonderful prayer meeting described in lesson eight shows the blessing of Christian fellowship. Children like companionship, and can be taught to enjoy the delights of Christian fellowship.

The instructions of lesson nine cannot be too often nor too strongly enforced upon children, for the Bible says they speak lies as soon as they are born. That is, lying is one of the earliest sins of childhood. A wholesome fear of it should be inculcated from this lesson.

Matthew 23: 23, 24, tell of persecutions. Christ's sake, and many a man draws back from fear of that. Margaret of Navarre lived to see the marriage of her beloved daughter, who became the Duchess de Vendôme. Shortly after this event her health which had steadily declined since the death of her brother Francis, gave way entirely, and she died on the 21st of December, two years after her brother, her earnest and devoted life, leaving blessed memories behind her, and proving the words of Luther, "There is nothing sweeter on earth than the heart of a woman in which Christ dwells."

## The Best Teacher.

He is usually counted the best teacher who is most skillful in bringing his scholars to Christ, and most successful in training them to be steadfast and useful Christians. Dr. Vincent says there are four classes of teachers: 1. Those who leave upon the minds of their pupils a general impression, but no definite knowledge of which the pupil can make use. 2. Those who succeed in communicating knowledge, but do not provide for its retention by the pupil. 3. Those who communicate knowledge, and fix it in the memories of their pupils, but the knowledge is like seed sown upon a barren soil. 4. Those who impart knowledge that it develops itself actively and grows in the pupil, and is like seed sown in the soil, which grows and bears fruit.

Concluded from last No.

She resolved to visit Spain for the purpose of obtaining her brother's release. But Charles the Emperor of Spain, was too treacherous to be trusted with so illustrious a victim as Margaret, and Marshal Montmorency was sent before her, to obtain a pass through the Spanish dominions. The increasing illness of her brother induced Margaret to set out on her journey before the Marshal's return. Before reaching the Mediterranean she met him, bringing from the Emperor of Spain, a safe conduct for three months only. The time was short but she hoped to effect the liberation of Francis, and also that of the unfortunate servants of God throughout France, and she took new courage in faith and prayer.

After many discouragements, she reached her brother, who embraced her with the most loving tenderness. The conditions of treaty imposed by Charles were very hard, and Margaret endeavored to dissuade him from so ungenerous a course of action. A stratagem devised by her in order to effect her brother's escape was discovered, and Margaret feared to remain longer in the power of a monarch, who only needed the opportunity to arrest her.

The three months of permit had almost expired, and she traveled night and day, and she finally had the satisfaction of passing the bounds of the Spanish territory, before the troops who had followed her, succeeded in capturing the much coveted prize. A month after this time, Francis accepted the conditions of the treaty, and returned home.

About this period, Cardinal Wolsey came from England as ambassador of Henry VIII, with instructions to solicit the hand of Margaret, Duchesse d'Alencon, in marriage, for his king. Margaret rejected these proposals with disdain, and the Cardinal baffled and indignant returned to his country. So, little readers, you see that Henry VIII, though successful in marrying so many ladies, was not always regarded with favor, and upon one occasion at least, met with a very decided refusal.

Shortly after, Margaret married the young King of Navarre, and became the Queen of Navarre, and labored with pious zeal to instruct the ignorant peasantry of her husband's kingdom. She distributed tracts, expounded the scriptures and deservedly became the idol of grateful hearts. Margaret was now the mother of a lovely daughter, Jeanne d'Albret, the unfortunate but illustrious Queen of Navarre.

While Margaret's heart and soul were interested in the Reformation, she was not insensible to the claims of art and literature. Her Court held at Pau and Nérac, was in wit and learning if not in splendor, the rival of any court in Europe. So attractive were her saloons to scholars and votaries of art and science, that they received the title of the *Salon of Navarre*. Her youthful daughter Jeanne was faithfully instructed in the Scriptures; the daily walk and conversation of the Bible-reading mother, made an impression upon the heart of the child, and Jeanne became in after years an earnest defender of the Protestant faith.

At the death of Francis, Henry II, succeeded to the throne; this king was the husband of the famous Catherine de Medici. Was full of respect and devotion to his aunt, in spite of the wicked influence of his wife and was often heard to say: "If it were not for my aunt Margaret I should doubt the existence of such a thing as genuine goodness in the earth, but never have I been disappointed in her." Who would not desire such a tribute as this? Such is the reward of a true and honest life.

Margaret of Navarre lived to see the marriage of her beloved daughter, who became the Duchess de Vendôme. Shortly after this event her health which had steadily declined since the death of her brother Francis, gave way entirely, and she died on the 21st of December, two years after her brother, her earnest and devoted life, leaving blessed memories behind her, and proving the words of Luther, "There is nothing sweeter on earth than the heart of a woman in which Christ dwells."

The Saviour compared his own blessed religion to a pearl of great price. The pearl is a gem, rare, costly, and of pure and spotless beauty, the chosen ornament of youth and loveliness; and beautiful excellence may well be compared to precious pearls.

France has produced many beautiful, gifted and eminent women; they are to her a crown of glory, but of all the gems that enrich this crown none shine with a purer lustre, nor more untarnished beauty than Margaret the Pearl of Navarre.

The hull of the Confederate iron-clad, the *Merrimack*, has been raised.

## REHEARSED RHYMES.

I heard a robin rebuke—  
"Come home, my birdlings, one and all—  
On leafy bough I see her—  
Her heart throbs anxious, beat her—  
Which an uprising cloud doth—  
The robin again, "Stop not for—  
Of flying wheat, it comes the—  
And now the lightning fiercely—  
Alas! the sky is flaming—  
The robin sees, with glances—  
Her young ones come from left and—  
The robin calls to the—  
One little head peeps o'er the—  
The robin calls to the—  
The welcome robin begins to—  
Hoped for—at last it blossoms—  
Blossoms soft wings protecting—  
The birdlings chirp, "Will't soon be—  
And will to-morrow be quiet—  
For trying wings in sun and—  
Yes, clouds away begin to—  
Toss the blue through opening—  
And in the west I catch a—  
As of the sun descending—  
And look! sweet birdies, o'er the—  
A low resplendent brightly—

Answers to Puzzles, June 1st.

Decapitations.—1. Lace. 2. Shades. 3. Star. 4. Usage. 5. Sharp. 6. Whole. 7. Driver.

## Communications.

## Conversion, Evidences of.

The scriptural evidences, and not the experience of others, is that by which we are to decide the great question of our conversion.

Some persons will tell you of the precise time, and place, and circumstances of their conversion, and what joy filled their soul. Others no doubt have experienced genuine conversion, but can not tell the exact time, nor place, nor circumstances of their conversion, and therefore doubt their conversion because they have never felt as others say they have felt, and at the same time they have the scriptural evidences of conversion.

Deep and abiding conviction of sin. Sin is no small affair. Human nature is not as much inclined to good as it is to evil as has been argued, but "every imagination of the thought of the heart is only evil continually." (Gen. 6:5.) "The heart is deceitful above all things and desperately wicked; who can know it?" (Jer. 17:9.) The persecuting Paul boasted of his own righteousness but the converted Paul said "I am the chief of sinners" (Tim. 1:15.) Again he said "In me I see a flesh that dwelleth no good thing" (Rom. 7:18.) It will not do to flatter here, but the gospel mirror must be held up before the people to let them see themselves just as they are. The convert has such a view of sin as (in the language of Joseph Allen) always to hail it "O, thou, mine enemy."

Sorrow for sin. Paul rejoiced that the brethren at Corinth were made sorry after a godly manner, and that they sorrowed to repentance. To be sorry only because you are caught, and "your sins have found you out" is but "the sorrow of the world which worketh death." This kind of sorrow needs to be repented of, but "Godly sorrow worketh repentance to salvation," and this evangelical sorrow is not to be repented of, but continues to be cherished by the convert through life. It worketh "carefulness, love, fear, desire, and zeal." (2 Cor. 7:11.)

Humility. Conversion takes off the garment of pride, and puts on the garment of humility. (1 Peter 5:5.) But let us understand what Christian humility is. It is not a fawning, cringing carriage in deportment, but it is entirely consistent with manliness and independence, both in the world and in the church, as far as your rights and privileges as an individual are concerned. If that courtesy and respect which your moral and Christian worth entitles you to is not accorded, don't stop to mourn and grumble about it, but go on in the even tenor of your Christian way. If brother or sister stick up plants their toe on the line of pride and superiority and refuses to carry your acquaintance at par, why just let them stand there till their back aches. Riches do not always necessarily carry with them vain pride, neither does poverty necessarily imply Christian humility. In vain pride may be covered with rags and sheltered by a hovel, as well as with fine clothes and a palace. "The poor in spirit" and the "rich in faith" shall inherit the kingdom of heaven.

Faith. Faith is so important that "without it, it is impossible to please God" (Heb. 11:24), so we may say of Abraham, and Paul, and of all the old and New Testament worthies, and indeed of Christians in all ages. Faith in God and in his word as to both the promises and threatenings thereof, so that it exerts a controlling influence over us in our words and actions, is a strong evidence of conversion.

Love to God and to his people. "By this we know that we love the children of God, when we love God and keep his commandments" (1 John 5:2). We know that we have passed from death unto life, because we love the brethren (1 John 3:14). The love in the first instance above, of our love to the brethren is that "We love God and keep his commandments."

The plain teaching of the word of

God is that if we do not love the brethren, we do not "keep the commandments of God," and if we do not "love God and keep his commandments" we do not "love the brethren." One necessarily includes the other.

6. A disposition to commune with God. The thoughts of the converted are of God. Prayer is an exercise in which he delights. If he does not pray publicly he prays secretly, and joins earnestly in his desires with the devotion of God's people in the sanctuary. Prayer is the Christians "lock" of strength—born of this, he becomes an easy prey to the enemy.

7. A desire to do something for the cause of Christ. He earnestly enquires "Lord what wilt thou have me to do." Labor wherever God in his providence directs. Don't despise the day of small things." If "faithful in a little" promotion will come in due time.

A. B. COHEN.

Mobile, June 5, 1876.

## The Ministerial Fund.

OBJECTION No. 1.—A SPECULATION.

If there were only one meaning to be conveyed by the term *speculation* (to-wit, money-making) then I would speak of it as a *claim* for this enterprise. It is very certainly designed to make, accumulate or gather together money, and to increase the amount, much above what it is now, if possible, for the following express purpose: To help ministers of the Gospel who have worn themselves out in the ministry, or who are from physical ailment, unable to help themselves and families, or to help the widows and orphans of deceased ministers. It requires money to do this very worthy and commendable work. And if money given for this object can be so used as to bring in a perpetual revenue, the aim of the projectors of the enterprise will be fully met.

But the term is used in its objectionable sense—money-making for a selfish and not a benevolent object. The spirit of the objection may be thus expressed: The cause of suffering ministers and deceased ministers' widows and orphans, is made a plea or incentive to use with all who have a mind and heart to help this worthy class of people in seeking their money for a selfish end. To use plainer terms—they want money with which to start a *private enterprise*, paying, of course, however, the usual interest to meet the stipulations of promise to the donors. The "They," I suppose, refers to the *beginners* of the undertaking. I do not know who else can be meant. If an honest or Christian man holds the above as an objection, it finds weight with him only so far as it is founded in *fact*. Well, is it a *fact*? Does such exist in whole or in part? I deny it in toto. Who will prove that it is a *fact*—a thing done—that certain parties designed in proposing this enterprise, to fill their own coffers, and had but little, if any, concern for the ostensible object of helping the needy. When it is so shown, I will confess that I am now, and have all the while been, deceived. I have confidence in the brethren who inaugurated this good and highly commendable work. I know of no act nor have I heard of any, attaching to their Christian characters of many years, to justify any other conclusion than that it was begotten in the fruitful emotions of a Christian heart.

Finally, at the present, on this point, brethren, if this objection has foundation in facts which can be shown in good will to all who, like myself, are deceived, let us know what it is, or come and join our benevolent hand and help with all your might.

JNO. B. MYNATT.

East Boga, Ala., June 2, 1876.

## Street Preaching.

Is it Practicable?

About two weeks ago I spent a Sabbath in Norfolk, Va. In the afternoon I heard that there was to be preaching at five o'clock in the open space in front of the market. I accompanied with several friends I repaired to the spot. The afternoon was inclement and the service was held in the market house. When I arrived they were praying. Down upon the brick floor, which was by no means clean, the most of the congregation was kneeling—and deeper earnestness I never saw manifested by any worshipping assembly.

My heart was touched and I could not help thanking God that he had put it into the hearts of certain Christians to make this effort for the good of souls. I am told that a similar service is held every Sunday afternoon, under the auspices of the Young Men's Christian Association, by the various ministers in turn, and that the prospect for the accomplishment of good is decidedly encouraging.

Is it Desirable?

This question may be answered by asking another. Is it desirable to reach the "non-church-goers" masses? Is it a *fact* that in every community there are many people who belong or never enter the sanctuary? Whatever may be their excuse or

however great our effort, they don't come, and it seems they want come to church.

And our judgment of them should not be harsh. Under the same circumstances which surround them, it is questionable whether we who delight in the house of God, would ever darken its doors.

The question recurs, How are we to reach these souls which are starving for the bread of life in a gospel land? It is not enough for us to open our churches and to invite them to come—but if they fail to come we must carry the gospel to them. We must "preach anywhere and everywhere that opportunity permits." We must get down from our "ministerial stilt" and make pulpits of curbstones and barrel heads, and market stalls.

Of course street preaching should be judiciously conducted, and when it is thus managed, it is a powerful means for spreading the gospel—as may be seen in the history of our Saviour—and in the success which has generally attended such efforts.

Wm. H. WILLIAMS.

Tuscaloosa, Ala., June 8, 1876.

## How to Draw.

It is a fact that non church goers will not go more than once to see a man, and if you have in your mind, Mr. Beecher, Mr. Talmage, Dr. John Hall, and celebrities of Philadelphia, as men drawing the populace, it is to be said again, that the packed aisles and vestibules, and crowded pulpits, are often made up of gadding church members of the city, whose ideas of church obligation are attenuated indeed.

If the pulpit is simply satisfied to reach non-church-goers for a night, simply to draw a congregation, if that reaching, then nothing is gained. Any man with empty pews can fill them next Lord's day. A minister has only to make a fool of himself, which sometimes requires only a little effort, and he will draw. Here is a way tried in New England a while ago. A minister went to preach in a country town, to find only a handful of people. He opened the service by kicking the right hand chair off the platform, shouting "glory!" he so removed the left-hand chair with a voiceless "halloo!" (He then laid the pulpit on its face in no gentle way, with a general mingling of shouts and yells and screams, keeping into the air several times—a ball of confusion, worked by lightning. He then very solemnly pronounced the benediction, giving notice of the evening sermon. The evening came, with five times more people crowding the doors than could find sittings. That man told me he advertised the repetition of the miracle of Cana of Galilee. Before a crowded house he turned some water from one glass into a glass of wine, thus turning water into wine.

If the effort be to draw the people out only, that is one thing, and some may be converted, but converted to what, and how? A child nursing from birth a bag of red pepper, would have, in all probability, an abnormal appetite. Sincere milk and oatmeal would be as tasteless as chalk to a tiger.

But this reaching them is another thing than drawing them. To draw—advertise to preach a sermon of forty minutes in monosyllables, which would not be a bad thing by the way, and then have chairs ready for the aisles. A soldier was always present when Archbishop Taft preached in Dublin; for he said he used every device, for the sake of a child understand him.

Why, to draw, say outlandish things, tell stories on stories as a dramatist, indulge in humor just for humor's sake—but can such a minister look himself in the face on Monday? Some other place for humor than the pulpit, with the simple idea of a congregation. The general themes are of too tremendous moment to drag it there. Life and death things are overwhelming. And then, it should be remembered, to put them to sleep is an evidence of their depravity.—Selected.

## How to reach Non-church goers.

Well, now, to begin fairly, I say first of all, to reach a non-church-goer, he must be thought of just as much value, and before God as much of an acquisition, as if tomorrow an alien, or a foreigner, then in beginning work, it must be remembered, so as not to lose health and faith, that after all there is no natural relish in the human nature of the non-church-goers for the gospel. We have long since learned, that is, since the romance faded like a summer cloud, that the heathen are not longing for the gospel as we once fondly believed, that the modern Macedonians are not saying, Come over and help us in a mass. No rules can be given which will ensure the catching of a "school," if a net be drawn. It must be rod fishing, cautious, wise, guileless, step by step, perhaps sometimes two or three, if the flies be taking. The best book for any man to read on the topic would be a work on angling. Gigantic rinks, monstrous depots, enormous hypodromes, where thousands congregate for a time, will not do the work, because they are only temporary. They have succeeded because hundreds of the best, most faithful Christian men and women of the largest cities have given heart and voice and purse and time for weeks, that they must go back to their churches, to the steady, patient, every day plodding in the home fields, where they can only hope each Lord's day to see a very few habitual absentees from the house of God. A chilly, shiver-giving mass in the pulpit, and they will not come. A cold church in winter, with poor furnace and a poorer sexton, cannot call out

its own congregation; and a spiritual winter has the same effect. If so many degrees Fahrenheit keep even Christians away, it will non-church-goers; and a spiritual winter will always keep them away. Warmth is very attractive. Street gamblers soon find the steam hole on the sidewalk.—National Baptist.

## A Wonder Land.

Between the Indian and Pacific Oceans south or a little southeast of Asia, there lies a continent whose greatest length is about 2,400 miles, with a breadth of 1,700 to 1,900 miles, having a coast-line of nearly 8,000 miles, embracing an area of perhaps 3,000,000 square miles. In this until recently unexplored country nature appears to have done her work by laws and rules entirely at variance with her accustomed methods elsewhere. The vegetable growth of this land is remarkable, and seems projected upon a gigantic scale. Palm trees grow to the height of seventy to one hundred feet, and the fern tree, a mere stalk until it reaches fifteen or twenty feet in height, suddenly sends out its leaves, four to five feet in length, in every direction. A grass tree produces food for the cattle, and the inner part of the top of the tree, both raw and roasted, is eaten by the natives. Lilies, tulips and honeysuckles reach the proportions of trees, and most beautiful fuchsias clamber to the house and tree tops. Cherries have stones out of the fruit, and there are trees which shed their bark instead of their leaves.

And the zoology of this wonderful country is no less anomalous and interesting. There are no ruminating animals, no monkeys, elephants, deer, bears, lions, tigers, wolves, or other beasts of prey. The wild dog is the only carnivorous animal. No less than forty of its animals are marsupial—while very many of its species have no type elsewhere on the globe. So too of its birds, among which we find birds-of-paradise, oven-birds, black swans, and many other equally curious creatures.—June Home & School.

## Religious Intelligence.

The Mississippi Baptist State Convention is to meet at Jackson on Thursday before the first Sunday in July.

There is a Bible in the University of Göttingen, written on two thousand four hundred and seventy-six palm leaves.

The goods of the Hebrew exhibitors at the Centennial Exhibition are covered up on their Sabbath.

Basle, in Switzerland, has been selected for the next General Conference of the Evangelical Alliance.

The largest Sunday-school in the world is at Stockport, England. It has in one room 424 teachers and 3,614 scholars.

Rev. Dr. H. A. Boardman has resigned the pastorate of the Tenth Presbyterian church, Philadelphia, which he has held for forty-three years.

The Presbyterian Board of Missions will report for the year receipts, \$600,090, expenses, \$510,583. 52. Adding debt of last year, \$68,283, the total expenses amount to \$578,866.52, and the total debt, \$59,780.52.

Rev. S. W. Marston, D. D., Superintendent of State Missions for the Baptist General Association of Missouri, has accepted the appointment of general agent of the Indian territory.

Dr. Hatcher and Grace street church, Richmond, Va., has organized two societies, one of boys and the other of girls, in his congregation, for educational and educational purposes. Each consists of about seventy-five members.

The First Baptist church, Washington, D. C., has a way of its own—a very peculiar way. Its pastor, Dr. Cuthbert, recently begged that, in view of the stringency of the times, his salary might be reduced five hundred dollars. The church promptly refused to do it.

Mr. A. T. Stewart and Judge Hilton, have arranged to build a splendid Episcopal memorial church to Mr. Stewart, in the finest quarter of Garden City, Long Island, the church to be both a tomb or mausoleum for Mr. Stewart's remains, and monument to his memory. The structure is to be a church for the parish, and to be used as such by all who wish to attend it.

## General News.

The U. S. Senate has decided the question of jurisdiction in the case of Belknap. He is to be impeached.

A colony is organizing in Massachusetts to emigrate to Western North Carolina.

Mr. J. S. Hansberger has been nominated for the legislature from Bibb county.

Friendly relations have been restored between the Northern and Southern Presbyterians.

The *Dadeville Headlight* says: "It is predicted by our best farmers, that there will be largest grain crop made in the county that has ever been known."

Memphis *Ledger*: There are only forty cotton mills in Tennessee; the number of spindles employed, 55,850, and the bales of cotton consumed, 14,443.

"The History of the Late War," by Jefferson Davis, will probably be ready during the summer, from the press of Turnbull Brothers, Baltimore.

The Court of claims has decided to appoint a receiver for the Hot Springs, Ark., reservation, to collect rents for the Government.

The negroes on the rice farms in South Carolina are on strike, refusing to work and whipping those that do work. Gov. Chamberlain is endeavoring to restore quiet. Later: Quiet has been restored.

The Sultan of Turkey has been deposed and a successor proclaimed in his stead. The change can hardly be for the worse; it may be for the better. The deposed Sultan is dead, it is supposed assassinated.

The sword worn by Genl. Montgomery when he fell at the battle of Quebec is now on deposit in the library of the Virginia Military Institute, at Lexington Va. It has a steel blade, straight and long, with an ivory-ribbed handle, with hilt.

A substitute for the postal card, that is being considered by the Post-office Department, is a stamped sheet (about note-paper size), with gummed edge, to serve as both paper and envelope, and to cost two cents.

The Texas Legislature has passed a law by which it is made a misdemeanor, punishable by a fine of \$1.00 for any person to use profane language within the hearing of the occupants of any private residence.

A serious scarcity of tobacco plants is reported in Southern Kentucky and West Tennessee, owing to the ravages of the fly and bugs, and from this cause scarcity of cigars and pipe tobacco has resulted. The Kentucky market.

The new Postal bill allows five mills per letter per mile when the rate of speed is less than 25 miles an hour, and six mills when the rate of speed is greater. It lessens the appropriation for the fast mail.

Columbus, Ga., claims the position of the Lowell of the South. She is now running 35,000 spindles, 1,000 looms, besides many iron and other industrial enterprises. The city was destroyed in 1865, and all these have since been replaced with Southern money.

Green Clay Smith, the Prohibition candidate for President, is a native and resident of Kentucky, served in both the Mexican war and the late war, then went to congress for two terms, was next appointed Governor of Montana, and finally became a Baptist minister.

Rev. C. A. Bateman, state missionary, reports the Baptists of California in a flourishing condition, but says there is a vast field for missionary work. Thousands of people upon this coast never attended religious services, and many have not the opportunity to do so.

The Pope was 84 years old on the 25th ult. The 55th anniversary of his priesthood occurred on the 12th of April, and if he lives until the 18th of June he will have occupied the pontifical throne just 30 years.

Secretary Robeson entered office on the 24th of June 1869, at which time he was worth, all told, \$17,000. He is now worth in the neighborhood of half a million—his salary is \$8,000 per annum.

Mr. F. M. Grissom of Coosa valley, Ala., will thresh out one hundred and fifty bushels of oats from the crop grown on three acres of land this year.

Prof. Alexander Hogg has been invited by the Educational Department to deliver an address on educational matters in the South at Philadelphia.

A dispatch from Lincoln, Nebraska, details the massacre of Capt. Jones' company destined for the Black Hills. It was passing the Sand Hills, fifty miles from the St. Cloud Agency of the Warm Coats. The weapons were in the wagons, and the men straggling behind. The Indians rushed in, cutting them off. The leaders, Captain Stone and James Woods, were the first victims. The bearer of the report declares that not one of the 49 escaped.

Water Power.—A contract has been entered into with responsible parties to dam the Kansas River, and bring the canal through Kansas City, creating a 4,000 horse power of water. A company has also been organized to commandeer works for smelting silver ores. Should this enterprise prove successful it will make Kansas City the great manufacturing city of the West.

The greatest enterprise of the age is the contemplated connection of England and France by a submarine tunnel under the British Channel. Preliminary work has already commenced at Langsta, France. Shafts have been sunk to the depth of forty meters. When these reach a depth of one hundred meters below the sea a gallery, one kilometer long, will be made in chalk. If this is successful, and nothing indicates the impracticability of the project, the tunnel will be definitely commenced.

THE CITY OF QUEBEC was the scene, on May 30, of a disastrous conflagration, in which seven hundred houses were destroyed. The fire was caused by children playing with matches. The number of people rendered homeless is estimated at 7,000. Many families, including sickly children and terrified women, with infants clinging, preferred to remain out in the cold air guarding their little effects from the herds of miserable and unscrupulous plunderers, to accepting protection and shelter as the authorities were enabled to provide. Thousands were sheltered in the riding school, drill sheds, and the artillery barracks. Few persons indeed can realize the terrors of such a scene, or the suffering which follows in its footsteps.

Died, At her home in Marion, Ala., June 8th, 1876, in the 35th year of her age, Mrs. SALLIE J. THORNTON, wife of Prof. E. Q. Thornton.

Tuscaloosa and Eufaula papers please copy.

Obituaries.

The following notice commemorates the decease of Mrs. ELIZABETH C. BAPTIST an honored member of the Edmond church at Marion, Ala., and sister of the late most honored member of the State of Alabama, our departed father, was born in Liverpool Co., Virginia, but was reared in Powhatan Co., just above Richmond, where she was married to the Rev. Edward Baptist in the month of May, 1841. A few years after her marriage, she made a profession of religion, and was baptized by the Rev. Abner Clifton. With her husband she emigrated to Marengo county, Alabama, in the autumn of 1851. Here she enjoyed peculiar blessings until the commencement of the war, when a series of afflictions (which she continued up to the time of her death) During the last seven years her health was



