

ons into the conduct of the war, and declined cabinet office for the time, under Lord Palmerston. After varying fortunes in his parliamentary career, he became the under-secretary for foreign affairs from 1861 to 1865, and since 1869 he has been British minister to Madrid. Somewhere in this interval he became deeply interested in the restoration of certain frescoes, and paintings of the Italian masters, and made a series of elaborate drawings of them, which were published by the Arundel Society. His indefatigable zeal in research and work, his contempt for office, except when it lay exactly in the direction of his studies, his activity and acuteness for news, betraying the genuine journalistic instincts, all make him a remarkable man.

Alabama Baptist.

F. T. WINKLER, EDITOR.
J. J. D. RENFROE, Associate.

MARION, ALA.

Thursday, June 14th, 1877.

Extent of Charity.

Charity is pre-eminent among the Christian graces on account of its extent. Even after the human view, charity is the noblest of religious sentiments. The other virtues receive, but this gives, and a thousand homes and hearts are blessed by its beneficence. Yet we may not regard it on so limited a scale as the whole world of mankind. It embraces in its vast compass all beings from the greatest down to man. It includes the visible and the invisible world. It is in the heart of the great God; it animates the services of holy angels; it modulates the jubilant chants of blessed redeemed spirits. It is by this sentiment that the fellowship of man and the bonds of kindred and the brotherhood of believers is maintained. The order of society has no support so strong, and human happiness no provision so abundant. In the domain of charity riches cease to be an odious distinction, and poverty to be a curse, and the peasant's hat rivals the palace in its joys, and the heathen hears of Christ and believes to the saving of his soul; and by her sweet incantations heaven stoops to earth and earth mounts up to heaven. So extensive is this sentiment: "Thou hast hope for thyself and faith also for thyself, but charity is for thy God and for the universe."

And further, charity claims time and eternity as its own. When faith beholds and hope enjoys and so both are, as it were, merged and lost in possession, the grace of charity will still exist. God, the Creator, the Savior and the Sanctifier, will still receive and return my affection, and the holy society of angels and the blessed communion of saints will be the centers and the sources of a love that ever flows and yet is never exhausted. Loves of earth, ye are sweet, and Christian graces, ye are precious, but only one among you sways all worlds, and wends the amaranthine crown of immortality. "And now abideth faith, hope and charity, but the greatest of these is charity."

How the Missionary Debt was Paid.

The following deeply interesting account of what was done at Providence appears in the *Examiner and Chronicle*:

Mr. Fuller, a layman of the Executive Committee, came to the platform with a watch and a letter in his hand. There had been some consternation about a trial to pay off part of the debt then and there. Some of us hesitated, on the ground that as a rule there was a better way. But a beginning might safely be made, and it was made with a result that surprised no one more than Mr. Fuller himself. It was an old Jerusalem scene over again, for everybody had a mind to do his part. The debt was \$47,371.51, towards the payment of which \$12,000 had been subscribed before the meeting began. The sum needed was, therefore, nearly \$35,400, and so magnificent was the effort to pay it off, that a telegram received just before going to press, says that a deficiency of only \$10,200 remains to be provided for.

"The tidings of its payment," says the *Examiner*, "will be as an inspiration in every one of our thirty Missions, and we trust the checks from all parts of the home-field will so speedily reach the treasurer, at the Baptist Missionary rooms, Boston, that the last dollar of debt will be blotted out within a week. It certainly will, if the noble example of the old Tabernacle church of this city is followed. The new pastor came home from Providence with his heart so brimming full of the spirit of the meeting that he told his church all about it. The magnanimity of its spread, and \$1,050 has been added to the personal pledges given by three or four of the members in the meeting of Wednesday. The Tabernacle people will pay \$1,500 towards wiping out the debt."

Later advices indicate that the work of liquidation is being pushed urgently forward. The debt is probably by this time nearly if not quite extinguished. We congratulate our Northern brethren upon the success which has attended their effort to extinguish so heavy a liability and the favorable auspices under which they embark upon the Missionary enterprises of our country. There appears to be a revival of interest in this sacred cause, and the gifts and prayers rise together as a memorial before God. Here, as in Macedonia of old, the riches of our liberality may amount even to the depth of our poverty. If all of us give, our contributions will be double and treble above what they ever have been before.

Edward Congo.

According to previous announcements the closing exercises of this institution began on the 14th inst. Last week was devoted to the examinations. These exhibited throughout, the thorough scholarship for which the school is justly noted. On Monday the Sophomore prize declamation came off, and attracted, as usual, a large and appreciative audience. Among the twenty-six competitors, there was not an approach to a failure; there were many whose renderings were really excellent. We were pleased to notice among the declaimers four theological students, whose oratorical powers promise much for their future usefulness. One of these, P. T. Hale, of Starkville, Miss., was awarded the gold medal. The decision of the judges gave, we believe, general satisfaction.

On the evening of the same day, Col. Sanford delivered an address before the literary societies, and fully sustained the high reputation as an orator and scholar which had preceded him. We were surprised to find that a lawyer of his reputation had found time to acquire such an extensive and thorough knowledge of the whole range of general literature.

Ritualism on Trial.

One does not know whether to give way to pity or indignation in reading the accounts of the Ritualistic squabbles in England. According to the New Testament the church is devoted by its Heavenly Architect to be the pillar and ground of the truth; and the minister is appointed to be a preacher of the gospel and a guide in regard to those great moral duties which that system of divine grace imposes. On the contrary the English Ritualists seem to have concluded that the dress of the minister and his place and postures in worship are the gist of the whole thing. To decide so vital a matter the highest courts in England have been invoked. And now that their decision has been published, it has produced an unprecedented rattling among the dry bones.

The case upon which the Judicial Committee of the Privy Council has just given judgment is what is known as the Folkestone Ritual case, a prosecution instituted against the Rev. Charles Ridsdale, the curate of St. Peter's, Folkestone, for certain ritualistic practices. It came before the committee of the Privy Council in the form of an appeal from a decree of the Court of Arches against the curate. He had been prosecuted for wearing during the holy communion the vestments known as an alb and a chasuble; for facing to the east during the prayer of consecration in the communion service, so that the congregation could not see him break the bread; for the use of wafer bread in the holy communion; and for placing a crucifix on the top of the screen which separates the chancel from the nave of the church.

The court consisted of ten judges, together with one archbishop and four bishops—the Episcopal assessors who decided that the proper dress of the sacerdotal clergy was the surplice alone, and that the use of the alb and cape was positively condemned. They also decided that the lawful position of the minister at communion would be at the north side of the table looking to the south, that he must not turn his back on the congregation in the breaking of bread, and that he must not use wafers or the crucifix. What must be the spiritual apostasy of the Church of England, when trifles like these threaten its stability and must be tried by its highest courts.

Church Efficiency.

At the recent Kentucky Baptist Ministers' Meeting an essay on Church Efficiency (a brief outline of which appears in the *Western Recorder*) was read by Rev. E. N. Dicken, of Christian. The writer showed from various considerations that labor in some form is essential to the well-being of man and societies. Among the things which hinder Church Efficiency the writer noticed 1. A false view of the relation of church membership. 2. The tendency of Christians to work through organizations other than the church. 3. A want of the spirit of Christian labor.

Of the means of promoting Church Efficiency the following were mentioned:

1. Care in the reception of members.
2. Church instruction.
3. Church organization and appointment to work to which each is best adapted.
4. Prayer.

Query.

Does it require a motion to bring business before a conference that has been missed, and laid over to the next conference?

Ans.—Not unless such has been the rule of the church. Usually the Moderator calls for unfinished business, and mentions the items in their order. When a subject has been thus presented, a motion is then in order to dispose of it in some way.

Christian Reformers.

There has ever been a passion in the human heart to carry on the work of the Reformer. We do not throw contempt upon this spirit. It has animated some of the noblest men and originated some of the greatest enterprises, that have ever given character to history. Let us embrace it and so live that the world shall be better when we have left it than it was before.

But let us remember that every reformation begins in those holy principles of truth, in those genial sentiments and affections which Jesus Christ imparts to the believing soul. The kingdom of God is within us. Religion requires us while we may labor for the improvement of our earthly condition, to labor most for the improvement of our hearts and lives.

Are there any among us who are conscious of the presence of unholiness within them? who need no study in order to discover that their lives are rebellious in the sight of God? who are yet aliens to his commonwealth and strangers to his covenant of promise? In this case, do not pause to comment on the faults and follies of Christians. But, whatever others may do, seek pardon and grace for yourselves. Weep over your own sins that you may not deplore them in eternity with tears of blood. And call upon the Lord Jesus Christ with ceaseless prayer until he shall receive you among the truly good and pious, among the citizens of his spiritual, everlasting kingdom.

Are you Christians? Then remember that you are not yet perfect. Seek to grow in grace and in the knowledge of your dear Savior from day to day. Religion should be a personal reality to us all. Our own improvement should be the nearest to our hearts. Our true glory on earth, our glory as men, our glory as Christians men, depends upon it. And this work is our first concern.

And, in subordination to this, we are to labor for the improvement of our fellow men. Christian duty requires that we should open our hearts to the wants of a whole lost world, but in special, most earnestly, most prayerfully, must we labor for those with whom our relations are most close and intimate.

Christ is the light of the world, and so we are his people; but not in the same sense. He bursts forth from the far Orient, to enlighten a whole hemisphere; once, to scatter the raw mists of ignorance and fear, and with a general outpouring, to shed light and joy and blessing from above. And we are but satellites that catch a little portion of the morning fire. We at the most are the satellites of a narrow sphere, shining with reflected light.

We are to bless the world not by distributing riches and rifles, but by proclaiming the truth, the truth which Christ brought down from heaven and the Holy Ghost fills with sacred inspirations, the truth which converts and sanctifies and saves, the truth which changes Society by bringing penitent believing souls to the cross. This truth we are to speak for the warning, the guidance, the comfort, the rebuke of men. This truth we are to preach in the thrilling accents of a holy life. This truth we are to disseminate by maintaining among us the genuine institutions of Christ's religion, and by sending abroad to the enlightened, the heralds of Christ's Gospel.

Let us do this if we are pained by the sins of the world, and wish to make men better and wiser than they are now. This is our Savior's way. This is the requirement of that religion which bears his holy name. This is the dictate of every sentiment which animates the Christian soul.

Home, Past, Present and Future.

We take pleasure in informing the readers of the *Baptist*, that our address on the Home Mission, which was requested for publication by the Southern Baptist Convention, has been taken in charge by Dr. James S. Lawton, of the Franklin Printing House, Atlanta, Ga., and will be published in a handsome pamphlet in the course of the present week. After consultation with the mover of the Convention Resolution, and other prominent brethren, it was thought best to put the address in a permanent and convenient shape, rather than publish it in the perishable form of an article for our paper. We have, therefore, transferred all our claims in the matter to Dr. Lawton, who assumes the pecuniary responsibilities of the publication. A large edition will be published, and the price will be put at a very low figure so that all may be able to secure a copy. Those desiring to obtain the pamphlet for their own use and for general circulation, are requested to send their orders direct to Dr. James S. Lawton, Atlanta, Ga.

Some amiable individuals in England have subscribed for the shipment of 2,000 plain pulpit covers to the nearest attainable section of the Turkish army. The pulpit covers were sent in hermetically sealed cans.

Wine at Communion.

We remember once being asked our opinion as to the propriety of using Blackberry Wine at the communion. The venerable brother who had used it for this purpose claimed that this was the "fruit of the vine" and that it was purer than what could be obtained from the merchants. We were not satisfied for our part as to the propriety of its use for this purpose, as our Savior clearly intended something different from the juice of the black berry as the sacramental sign of his blood.

In one of our exchanges a "Temperance man" utters his earnest protest against another substitute which is coming into use, and which from his account would seem to be even more objectionable. He says:

"In regard to the so-called unfermented wine used in many of the churches, I cannot understand why we should not just as well baptize by immersion in oil or varnish, as to use, as my church does at the Supper, a fluid which has no more resemblance to the wine than the celebrated Temperance drink, vinegar bitters, which any chemist will tell you is only sour beer and alum. At the Lord's Supper in the church that I belong to they use a mixture made as follows: To a handful of spoiled grapes, the refuse of a certain grocery dealer's stock, there is put a quart of water and enough sugar to make the communion drink deadly sick, if he has, as I have, an intolerable aversion to sweets. This is called following the Savior's commands. For my part, I do not believe that I am partaking of his supper when I touch my lips to it as it passes around. But for peace sake, and to avoid persecution, I conform in appearance to the popular fable. As well might they take a handful of flour, add water and salt, and call it bread."

How to Help in the Educational Work.

We have no Lord Bishop among Baptists to order our denominational work. We all stand upon a common platform, as brethren. Hence all our enterprises demand concert of action for their successful prosecution. We must work together and work with a will.

How may the brethren co-operate in the promotion of the great interest of education? In dwelling upon this subject at the last Kentucky Convention, Prof. Waggener made the following points:—1. You can help by your sympathies. The soldier on the field of battle, the missionary on the foreign field are encouraged by sympathy. 2. You can help us to get students. People won't suspect you of having a personal interest in the matter. 3. You can help us to keep the students in school. 4. You can help us to get money. We can't have colleges without money. We can't increase our college endowments by agencies—shall have to depend upon voluntary individual contributions.

In the course of the debate which ensued, Dr. Samuel Baker emphasized the importance of Denominational Colleges. He bore testimony to the fact that "the Christian sentiment is turning to this point, that for Christian morals the people of this country shall have to look to the Christian institutions and not to State Universities. We can't tax the people to support institutions where not even the morality of the Testament is taught." The good doctor might have gone further, and truthfully declared that in some public institutions, supported by taxation, sheer infidelity is taught under the name of science.

The Southern Baptist Theological Seminary.

The removal of the Seminary to Louisville has at last been definitely decided upon. It will be opened in that city in September next. The following resolutions proposed by Rev. Dr. Warder, at the late session of the General Association of Kentucky and unanimously adopted by that body, have settled the question so long in doubt.

1. That the General Association believe that the \$31,000 not yet secured can and ought to be secured at an early day.
2. That the removal of the Seminary to Louisville the coming autumn would in the judgment of the Association facilitate the completion of the endowment.
3. That the Association, therefore, cordially invite the Trustees of the Seminary to open its next session in the city of Louisville, unless in their opinion it be against the interests of the institution.
4. That this body recommend that the most efficient steps possible be immediately taken to complete the Kentucky subscription to the endowment of \$100,000.
5. That the Association further recommend that the donors of bonds already paid the remainder due on such bonds at once as far as practicable, instead of by installments as heretofore agreed upon, that the same may be invested for the annual support of the Seminary.
6. That the State has made a noble donation to this great object, more than \$270,000. The remainder of Kentucky's portion will be believed to

readily raised. We need not ask in behalf of our Christian institution the fostering care of our brethren in Kentucky. They have shown their interest in it by acts, the spirit of which cannot be misunderstood. And yet we cannot resist a certain feeling of reluctance and sorrow, as we see the day approach, when it must depart from Greenville, where its imperiled infancy was nursed, and where it is regarded with so much love and pride. May the manhood of the Seminary be as prosperous, as its childhood has been promising and blest. The interests of the cause of Christ throughout our Southern country are deeply interested in its welfare.

Circulate your Paper.

"It has been well said, that he who persuades a neighbor or a friend to take a religious paper, benefits himself by doing a good work, benefits his neighbor by all the influence which the journal may exert upon him and his children, and benefits the cause of Christ by enlightening an indifferent, follower or a prejudiced foe in regard to the work which the church is now performing. Who, then, can correctly estimate the good that can be done in this way? The distribution of tracts is considered a work of piety; but he who obtains a subscriber to a truly religious journal does better for the newspaper has a charm which no tract can possess. What is paid for will be read, if only to get the money's worth. The tract, after being read will be lost; but the paper will return week after week. The writing of good books is a good work, and the names of Bunyan, Baxter, and Doddridge will be venerated as long as the world stands. The newspaper is the people's book; and he who extends the circulation of good papers is doing a more quiet, but equally useful work as the author."

These suggestions, which we find in the *Christian Secretary*, we commend to the readers of the ALABAMA BAPTIST. The need of our paper for the harmony and the co-working of our denominational forces is universally recognized. As an evangelist and counselor for the family it fills an equally important sphere. Our hearts desire is to promote the cause of Christ in our beloved State. And we are assured by many that something in this direction has already been done. Give us your aid. Give your paper acceptance and currency in the final hour. When the end was near, and he stood face to face with death, his face illumined with angelic brightness, he pointed to the western horizon and said:

Christian Triumph.

In the account given of the death of James E. Drake, Esq., formerly of Greensboro, Ala., there is a fine illustration of the supports the Gospel gives in the final hour. When the end was near, and he stood face to face with death, his face illumined with angelic brightness, he pointed to the western horizon and said:

Literary Notices.

THE WONDERS OF PRAYER, A remarkable record of well authenticated answers to prayer. How God answers the prayers of Christians; helps those who trust in him, and fulfills faithfully all the promises of the Bible. Living evidences of the constant power and presence of God among men, as fully illustrated in the daily cares and experiences of his children. Helps to Christians in doubt, fear, sorrow or trouble, to trust him fully in faith, and a cordial welcome to all to come and give their love or cast their cares upon the Great Comforter. By Henry T. Williams, New York. Henry T. Williams, publisher.

The design of this volume is set forth in this unique title page. The incidents have one defect—they are for the most part wanting in vouchers. We notice that President Lincoln is enrolled among the praying saints; the testimony of those who knew him intimately does not correspond to this ideal picture. We shall be happy to be convinced that Mr. Williams' representations are true.

POPULAR SCIENCE MONTHLY SUPPLEMENT, Appleton & Co., N. Y. Mr. Gladstone and Mr. Tennyson magnify the heroism of Montenegro. There are two articles on the Germ Theory and Spontaneous Generation. The discussion on the relations of Morality and Belief is concluded. Mr. Hawes pays a glowing tribute to the musical and dramatic genius of Richard Wagner. An able article from the *Contemporary Review* exhibits the contrast between Heathenism and Christianity, as reflected in Greek and

Roman Literature. Of the other articles a review of Carpenter's Mental Physiology is the most important. THE SATURDAY FOR JUNE, N. Y. P. O. Box 1554.

The literary notices are unusually full. The leading articles are on Vital Statistics, by Nathan Allen, and the legal Plea of Insanity, both full of thoughtful suggestion in regard to matters of universal interest. Gov. HAWKINS' MARSH: Composed by E. Mack. Published by Ludden & Bates, Savannah, Ga.

This is a bright and soul-inspiring little piece, the title page of which bears a handsome portrait of the Governor.

TOWN MEETING, FATHER TIME: Composed by Charles Baker. Published by T. W. Helmick, Cincinnati, O.

This song and chorus bids fair to enjoy the popularity it deserves.

Field Notes.

Bro. Cheatham communicates his impressions of the Convention, to the *Tea Dea Baptist*. He says: "We had a pleasant and harmonious session of the Convention. The business of the body seemed to be characterized by the spirit of the Master. Many will rejoice to learn that the Home Mission Board is once more out of debt. The Foreign Mission Board as well as the Home Mission has been truly fortunate in the appointment of its Corresponding Secretary, and also the officers and managers in general of our mission work. There was not a dissenting voice in their re-appointment, so far as heard. Let us all renew our prayers, our efforts, and our contributions for the great work before us in the ensuing year, with the Divine blessing."—Our venerable brother Daugherty, 74 years old, of Iowa, sends us \$7.50 for three subscribers. Will not some of our younger brethren follow his example?

—In the editorial remarks on the communication, "The New Association," the word "motions" should read "motions."—Send in your renewals as your subscriptions expire.—"We all love and prize our noble paper highly and do not want to miss a copy."—Z. H. C.—There will be an annual meeting of the ministers and deacons of Muscle Shoals Association at Hopewell, Morgan Co., commencing Friday before the fifth Sunday in July next.—Rev. S. S. Relyea, one of the editors of the *Southern Baptist*, died on the 4th inst. The *Mississippi Recorder* says, "he was one of the leaders of our Zion, and a man of far more than ordinary ability."—\$170.80 is the amount contributed by Mississippi Baptists, during the month of May, to the support of young ministers attending college.—Attention is called to the letter of the committee of arrangements of the church at Gadsden, in regard to the Convention. Let no one stay away for fear he will not be entertained.

The Baptist church at Morroville is being thoroughly repaired.—The *Foreign Mission Journal* says: "Dr. Winkler's speech on Italian Missions will be published in tract form. Who will present our Board with a thousand copies for gratuitous distribution, to aid us in raising twenty thousand dollars more to complete our Rome chapel fund?"—Bro. J. S. Dill left for Jacksonville last Tuesday morning, to labor, during the summer, as pastor of the church at that place.

Communications.

DISTRICT MEETING. The District Meeting for the fourth district of the Zion Baptist Association, convened at Indian Creek Church, on Saturday before the fifth Sunday in April, at 10 o'clock a. m. Opened with singing and prayer, by Eld. G. W. McQueen.

Organized by electing Elders M. Bishop, Moderator, and J. M. Fortune, Secretary. On motion, all visiting brethren present, not members of the meeting, were invited to seats with us, and take part in the discussion of the subjects.

On motion, the speeches of those brethren to whom the various subjects were assigned, were unlimited in time, all other speeches to be limited to fifteen minutes each. On motion, the secretary read the programme of the present meeting.

On motion, the subjects were taken up and discussed in their order. "What is the Scriptural idea of Sanctification?" Discussed by G. W. McQueen, and J. M. Fortune.

On motion, adjourned one hour for dinner, after which the body reassembled in the house. Prayer by Eld. M. Bishop. The first subject was further discussed by A. F. Goldsmith and M. Bishop. "Is Faith essential to Scriptural baptism?"—by Bro. W. H. Cheatham and Elders I. L. Taylor and G. W. McQueen. "Are we sinners by inheritance, or transgression?"—by W. H. Cheatham and A. F. Goldsmith. "The necessity of studying the Scriptures."—by A. F. Goldsmith,

W. H. Cheatham and G. W. McQueen.

On motion, adjourned until half after nine o'clock Sunday morning. Benediction by the moderator.

SUNDAY MORNING.

Met pursuant to adjournment. Moderator read part of the 22nd Psalm. Prayer by J. M. Fortune.

On motion, the fifth subject was postponed indefinitely. Eld. G. W. McQueen moved, that when this district meeting adjourns, it will adjourn *sine die*, and that we meet at Steep Creek Baptist Church, on Friday before the fifth Sunday in July next for the purpose of organizing a Ministers' and Deacons' Meeting. After speeches by Bro. Cheatham and McQueen, the motion was carried unanimously.

The moderator appointed the following committee to arrange the programme for the Ministers' and Deacons' Meeting: G. W. McQueen, A. F. Goldsmith, W. H. Cheatham, L. A. Satterwhite, and W. P. Bush, to report at the close of this meeting.

On motion, the moderator was added to the above committee. Then followed an address upon the organization and practical working of the Sabbath school, by G. W. McQueen.

The hour of eleven having arrived, adjourned for preaching, when Eld. G. W. McQueen preached a stirring sermon from Ps. xvi. 6. After which the meeting proceeded to business.

The Committee of Arrangement made the following report, which, on motion, was adopted:

Your committee beg leave to submit the following

PROGRAMME:

Qualifications for heavenly citizenship, to be discussed by Rev. B. H. Crumpton, L. A. Satterwhite and Berry Meadows. Qualifications and duties of ministers, by R. M. Bart, B. B. Davis, and Rev. J. E. Bell. Qualifications and duties of deacons, by Rev. I. L. Taylor, W. H. Cheatham and W. P. Bush. Obligations and responsibilities of church members, by Rev. M. Bishop and A. P. Goldsmith and Geo. Thigpen.

On motion, the secretary was instructed to furnish the ALABAMA BAPTIST with the proceedings of this meeting for publication.

The minutes were read and approved, and the meeting adjourned *sine die*. M. Bishop, Moderator. J. M. Fortune, Secretary. All Baptists are cordially invited to attend our Ministers' and Deacons' Meeting, and we hope that the brethren who were given subjects, will be present with their best thoughts. There will be conveyances at the depot at LeFolache for those who come on the cars. J. M. F.

The Alabama Baptist State Convention.

MEETS AT GADSDEN, JULY 12, 1877.

Ample preparations have been made to accommodate delegates to the State Convention during their stay in Gadsden.

Delegates from Southeastern, South and Western Alabama, will reach Gadsden by rail, via Birmingham. Trains leave Birmingham on A. & C. R. R. at 11:40, A. M., only, and arrive at Gadsden at 4:40 P. M. Delegates from along the line of S. R. & D. R. R., will find hacks at Jacksonville to carry them to Gadsden. Steamboats leave Rome for Gadsden on Tuesday, 10th of July, and also on Thursday, 12th of July, arriving at Gadsden the same evening—returning on Thursday 17th.

Daily trains to and from Chattanooga to Gadsden. Delegates who expect to attend the Convention are requested to notify the Committee of Arrangement at least five days before the day of meeting, in order that quarters may be assigned them.

Delegates on arrival at Gadsden, will report at the Baptist church.

INA R. FOSTER, J. R. NOWLEY, J. H. WILSON, J. H. RICHARDSON, R. B. KYLE, Committee.

State Convention.

Ed. Ala. Baptist.—I have written to all the railroad lines in Alabama, over which delegates to our State Convention, to meet in Gadsden on 12th July next, will pass, asking the usual accommodation rates of fare, and, as I receive replies, will send them for insertion in the *Baptist*. You will please give this card a standing insertion till the meeting of the Convention, adding the replies from the several companies as they come in, obliging. Very respectfully,

JON HARLSON, Pres. A. B. S. Convention.

Ed. Ala. Baptist.—I have written to all the railroad lines in Alabama, over which delegates to our State Convention, to meet in Gadsden on 12th July next, will pass, asking the usual accommodation rates of fare, and, as I receive replies, will send them for insertion in the *Baptist*. You will please give this card a standing insertion till the meeting of the Convention, adding the replies from the several companies as they come in, obliging. Very respectfully,

JON HARLSON, Pres. A. B. S. Convention.

As per your request, delegates who purchase our "special round trip tickets," will be passed over this road at the usual excursion rates of three

cents per mile each way.

S. D. HUMPHREY, JR., G. T. AG. MEMPHIS AND CHARLESTON RAIL ROAD. We will grant our usual one and one fifth fare, say 6 cents per mile for the round trip. Will have tickets sold July 10th and 11th, and made good until July 17th.

R. H. TALLEY, Pass. Clerk.

ALABAMA CENTRAL RAIL ROAD. "All Agents, sell red return tickets, for one fare to York or Selma, to delegates attending Baptist State Convention, held at Gadsden, July 10th, and make tickets good to return until July 20th, 1877."

J. H. B. BRIDGES, Sup't. SELMA MARION AND MEMPHIS RAIL ROAD COMPANY.

Inform us, through Sup't. Gen'l. E. W. Kucner, that they will give delegates the usual accommodation rates.

JON HARLSON, Agent.

LOUISVILLE & NORTH & SOUTH R. R. I will endeavor to arrange for through round trip tickets, and you may authorize any of our connecting lines to issue through excursion tickets over us, for this occasion (Gadsden Convention) allowing us 6 cents per mile one way for round trip—6 cents per mile in each direction.

C. P. ARMOUR, G. P. & T. Agt. SELMA MARION & GADSDEN R. R.

"We will sell Delegates round trip tickets to Gadsden at 6 cents per mile. Tickets will be on sale from July 10th to 12th, and will be good for 15 days."

HAY KNIGHT, Agent.

Our Home Mission Board at the Kentucky Convention.

The discussions upon this subject as reported by the *Recorder* are full of interest.

The report on Southern and Indian Missions was read by Dr. Kean. The report represents that the outlook in this department is quite encouraging. The receipts of the Marion Board for the last fiscal year amount to \$176,816.64, of which amount Kentucky contributed \$3,389.42, being the largest given by any of the Southern States, except Georgia. The Board is nearly out of debt. Our missionaries have been greatly blessed in their labors. The report urged that our people continue their active co-operation with the Board at Marion and that we endorse and recommend that Rev. V. E. Kirtley be continued as the agent of that Board for Kentucky.

Rev. W. H. McIntosh, corresponding secretary of the Marion Board, addressed the meeting. He stated that the Board is relieved of all debts except the indebtedness for *Kind Words*, and that is provided for. The missionaries are all paid or provided for. Dr. Kucner's salary has been paid to the 1st of April, 1877. Dr. B. is greatly encouraged in his work. The speaker visited him last year. The Greeks are exceedingly anxious for a high school. In this nation there are 20 Baptist churches, with a membership of 2,500 or 3,000, in their association, the Muskege. The couple of the Creek Nation propose to give the Marion Board 100 acres of land and \$6,000 annually for building and sustaining this school. To accept this offer would make the acceptance of a gift, and the union of the church and State, but the Board is relieved of all debts except the indebtedness for *Kind Words*, and that is provided for. Dr. Kucner's salary has been paid to the 1st of April, 1877. Dr. B. is greatly encouraged in his work. The speaker visited him last year. The Greeks are exceedingly anxious for a high school. In this nation there are 20 Baptist churches, with a membership of 2,500 or 3,000, in their association, the Muskege. The couple of the Creek Nation propose to give the Marion Board 100 acres of land and \$6,000 annually for building and sustaining this school. To accept this offer would make the acceptance of a gift, and the union of the church and State, but the Board is relieved of all debts except the indebtedness for *Kind Words*, and that is provided for. Dr. Kucner's salary has been paid to the 1st of April, 1877. Dr. B. is greatly encouraged in his work. The speaker visited him last year. The Greeks are exceedingly anxious for a high school. In this nation there are 20 Baptist churches, with a membership of 2,500 or 3,000, in their association, the Muskege. The couple of the Creek Nation propose to give the Marion Board 100 acres of land and \$6,000 annually for building and sustaining this school. To accept this offer would make the acceptance of a gift, and the union of the church and State, but the Board is relieved of all debts except the indebtedness for *Kind Words*, and that is provided for. Dr. Kucner's salary has been paid to the 1st of April, 1877. Dr. B. is greatly encouraged in his work. The speaker visited him last year. The Greeks are exceedingly anxious for a high school. In this nation there are 20 Baptist churches, with a membership of 2,500 or 3,000, in their association, the Muskege. The couple of the Creek Nation propose to give the Marion Board 10

