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VOL. 31

MARION, ALABAMA, THURSDAY, MAY 25, 1876.

NO. 11.

The Alabama Baptist.

Send us new articles from all parts
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He Knoweth Best.

BY THOMAS D. JAMES.

I would not vainly choose
What road shall lead me up the holy moun-
tain.
What path conduct me to the crystal foun-
tain.
Nor willing to lose
The guidance of the hand that's ever led
In ways I know not, but with meekness
spread.

When I am called to die,
To yield my spirit to his secret keeping,
To rest my body in the long, long sleeping,
I feel I would not lose
My trust in him who doth all things well,
Whom I will follow every where should
quell.

If gentle be the call,
If faint and feeble be the distant warning,
Like dimmed daylight of the early morn-
ing.
Tapping the pine-tree tall,
And brightening glowing all the red east
chimes.

With falling dew on the glowing plain,
How grateful would I feel
That I might still behold my loved ones
gather.

Might I tarry till my timid faith grew strong,
The loves that buoyant life can never an-
null.
Like odors evening only can exhale.

I had seen the stroke,
If all unhealed his solemn coming,
Like flash, fast followed by the thunder's
roaring.
That smashes the skyward oak,
While pale with fear we hold our breath
breath.

In awe of the swift messenger of death—
How best the favored lot,
A lot of few departing spirits given,
Palmists to gaze from earth and sin to heav-
en.

Oh surely it were not
Departure we should dread, as once to rise
On whirlwind pinions to the opening skies.

No I suppose my trust;
And whether speedy messenger obeying,
Or waiting patiently my Lord's delay,
To summon me to rest,
On his dear love my willing trust would
dwell.

He knoweth best—he doth all things well.

Communications.

From Deuteronomy.

"WHEN ELDERS, WHO ARE LEADERS,
GET WRONG, HOW ARE THEY TO
BE REACHED?"

A Dilemma.

Now, Mr. Editor, Deut's scared—
he is. The question above appears
in a recent issue of your paper. As
soon as I read it, I thought—first, it's
a lady—and secondly, it's a lady from
beyond Mason and Dixon's line. You
know the propensity of Northern
people to answer one by asking
another. It is a dangerous thing to
answer questions, especially when
propounded by a lady, and more es-
pecially if propounded during the
year in which February has twenty-
nine days. You don't know what it
will lead to.

Then Deut. is requested to write
about preachers who have "gotten
wrong," and you know that is the
worst thing in the world. They won't
stand much from anybody. They'll
get mad if you talk too much about
their faults. The truth is, I am afraid
of both these parties—ladies who ask
questions and preachers who get
wrong. Therefore you see I'm scared.
It would be impolite not to say any-
thing, and it's dangerous to say much.

A Concussion.

But it is true, elders do get wrong
sometimes, and some preachers get
wrong very often. If I knew just
how they were wrong, those referred
to in the question, I could tell better
how they might be "reached." But
the question is general. There are
different ways of reaching different
men who have gone wrong in various
directions.

A Treatment.

For instance, suppose a preacher
gets sour, he is all wrong. He is con-
stantly looking for slights and slurs,
and he generally finds them. He is
not satisfied if somebody doesn't
tread on his toes, he thinks all his
brethren are trying to keep him down,
he doesn't do much but find fault
with what other people do, he never
has a good word to say about min-
isters, especially those about his own
age and standing, he scolds his church
and is generally in a bad humor. The
best way to reach him, is to give him
distance and leave him alone.

Suppose he gets jealous, envious,
ambitious; he wants a church in a
city, to be moderator of the associa-
tion, and to be chairman of com-
mittees, and to be a delegate to the
convention, and to be called a big
preacher. His feelings are hurt if he
is not appointed. Appoint him chair-
man of committee on documents, and
to preach to the colored people! He
will get mad and won't come any
more. Then you have "reached" him.

Suppose he goes to conference
meeting with nothing to say and talks
for half an hour, uttering nothing but
stale platitudes, and then complains
that the church won't turn out on
Saturday. On Sunday he preaches
the same old sermon from different
texts, until there isn't an ounce of
juice in the whole thing, and then
complains because the people go to
sleep. Just tell him that won't do
at all, tell him plainly he must study.

Suppose he gets a hobby, he brings

it on all occasions—in season and out
of season, until everybody is tired of
him and it. This is a hard case, I
don't know how to reach it. I have
no hope of a man who has a hobby.
If you get him off of it, he will get
another. I have thought it a species
of insanity that needed to be treated
tenderly.

Suppose he gets it into his head
that he knows more about the Bible
than anybody else, and refuses to use
help in the study of the Scriptures,
and thinks it a sin to use "mad-made"
commentaries. I never had any sym-
pathy with such preachers. What
are their sermons and talks, but "mad-
made" comments on passages of Scrip-
ture? If it is sinful to read what the
wisest men have written, is it not sin-
ful to listen to the comments of men,
who, although they can read a word
of Greek or Hebrew, and know some-
thing of history, think they know more
than the wisest? Give him a good
commentary and help, and ask him
to read until he finds out how little
he knows, and pray for him.

Suppose he doesn't study—just pre-
sents him of this fact: as soon as a
preacher ceases to study, he is relig-
iously and morally bound to cease
preaching. A farmer will succeed as
well without ploughing and hoeing,
as the preacher will without prayer
and study.

Suppose his manners are bad in the
pulpit. He turns down leaves in the
hymn book, and sometimes even in
the Bible, he spits while preaching,
he talks so loud nobody can under-
stand what he says, he lies down on
the Bible or beats it with his fist, or
rolls up his sleeves, or unbuckles his
vest. Just tell him incidentally and
pleasantly, when alone with him, that
brother so and so thinks a mighty nice
man and you never did see him turn
down leaves or roll up sleeves or do
any of that kind of thing.

Suppose he is dictatorial and wants
to drive things, and gets mad when
the church won't do just what he says.
Just tell him to quit, for he hasn't
sense enough to be pastor of a Bapt-
ist church. Everybody knows you
can drive anything in the world eas-
ier than you can a set of hard-head-
ed Baptists (generally their heads are
not soft). If the elder hasn't any
better sense than to try it, he ought
to be dismissed.

Suppose he is lazy—tell him off.
Suppose his back is stiff, and he is
stuck up—break his back and take
him down.

Suppose he doesn't visit enough—
invite him cordially and treat him
kindly when he comes. Don't com-
plain of him for not coming—that's
impolite. Students are not much in-
clined to visit, and need to be encour-
aged. If you want to see him pro-
fessionally, as your pastor, send for
him, as you would for the doctor.

Suppose he visits some families
more than he does others—that's be-
cause they take more interest in the
church and make his visits pleasant
by talking to him about religion, mat-
ters relating to the interests of the
Master's Kingdom, things in which
he is interested, and not about chick-
ens and children and servants and
preachers. People talk too much
about preachers any how.

Suppose he preaches too long—
an hour and a half. Tell him forty min-
utes is long enough for any sensible
man to preach.

Suppose he scatters—there is no
remedy. I heard a preacher say not
long since, after talking about three-
quarters of an hour, "No matter
where I wander, you remember the
text." It was a good text, worth re-
membering.

No matter how the preacher gets
wrong, don't tell everybody about it,
don't tell anybody. If you are obliged
to tell somebody, tell the Elder. Es-
pecially, don't tell preachers, because
generally it will make them feel bad,
and if they are mean enough to enjoy
hearing of the faults and failures of
their brethren, you ought not to be
mean enough to gratify them.

Now suppose I quit.

DEUTERONOMY.

The Greenville Revival.

Its Origin.

Bro. Editor: Three weeks ago last
Friday, I discovered that my congre-
gation was so ripe for a grand rev-
ival, that I went to the Methodist pas-
tor, who had been carrying on a meet-
ing for nearly a week, and proposed
that we would alternate from house
to house, day after day, he conduct-
ing services at his house of worship,
and I at ours. That I would render
such assistance as he wished, as I had
been doing through the week, and he
do the same for me. Each one was
to be entirely unfettered by this,
and not to be at all responsible for
what might occur in the management
of the other. By this both church
doors would be open through the
same week.

The plan I thought was a good one,
and my members all agreed to it. I

made this proposition for two reasons:
1st. This town had been poisoned
by bitter denominational strife, and
the outside world had begun to be-
lieve that a profession of Christianity
was a declaration of spiritual war
against itself.

2d. I thought it likely we would
find it difficult to procure aid from
abroad, and by this means, neither
of us would have been forced to
preach oftener than every other day,
and we could last until the end in
view was accomplished.

When the proposition was submit-
ted to Bro. Mangum, the Methodist
pastor, he said he admired the spirit
of it, but doubted the practicability,
for which he offered good and gen-
tlemenly reasons. He said he would
rather hold the meeting at his house
until it closed entirely, and that I
should work with him freely and
without embarrassment; after that
he would come over and labor faith-
fully with me, to do anything that
he was bidden to do. But, if I thought
my people ready for the meeting,
just commence and run parallel with
his, for he believed the congregations
would be sufficient for both churches.

The proposition had the desired
effect, though not entered upon. I
commenced my meeting on Sabbath,
and received and baptized four valu-
able members. The necessity was
upon us of protracting.

Progress.

The interest seemed to deepen and
widen, until the whole city seemed to
be permeated, more or less, with gos-
pel leaven. Religion was the topic
of conversation in almost every street
and in every gathering. Indeed, al-
most everything else succumbed for
the time.

The preaching in our church has
been simple, and almost entirely on
the floor. Gospel incidents and nar-
ratives have been presented as the
embodiment of grand, spiritual prin-
ciples, with simple illustrations. Bro.
Thames, of Mobile, was dispatched
for, and came up, and preached with
extraordinary simplicity and force.
About the fourth sermon, just when
getting through into the hearts of the
people, he left us. Then came the
awful Columbus scandal, which
almost demoralized the people. By
an extra effort, we succeeded in rally-
ing the congregation, and sent to
Pine Apple for Bro. Skinner, who
came down and preached us three
thrilling sermons, the effect of which
will not be lost for months in this
community.

The whole church was heartily en-
gaged in the work. They visited
and talked to the people. The prayer-
meetings were largely attended, hav-
ing from one hundred to one hundred
and fifty people. The baptisms were
attended by hundreds. The church
could not seat them, many left en-
commodated. Thus it went until last
night, when I preached a sermon to
young Christians, and called them
all forward, and gave to them the
right hand of church fellowship.

Results.

Thirty-two have been received dur-
ing the meeting, among whom are
some of the most influential heads of
families. These all seem to be per-
fectly happy in the Lord. There are
many believers out yet, who pre-
ferred to wait until after the revival
closed, and many others still anxious,
who will be faithfully nursed. Many
who have not been in the habit of
going to church, have been out, and
I think will be regular members of
our congregation. The Baptist church
are now a unit, and are not only
proud of their prestige, but also of
themselves. I am proud of my church.
I never labored for a people, who co-
operated more thoroughly with their
pastor. The results of this meeting
cannot yet be recorded. To God,
the Father, Son and Spirit, be all the
praise.
B. H. CANNON.
Greenville, Ala., May 8th, 1876.

Centennial at Brewton.

Dear Bro. Winkler, On the 5th
Sabbath in April, according to pre-
vious arrangements, I delivered a
Centennial address at Brewton, Ala.,
at the conclusion of which the Dol-
lar Roll was presented, and 75 cer-
tificates were taken out-right. All
things considered this was decidedly
the most liberal response that has yet
been made by any church in the
Bethlehem Association. The work
at Brewton is just now in its incipi-
ency and entrusted, as it is, to the
hands of a faithful and efficient Col-
lecting Committee, together with an
occasional reminder by Bro. Bell, the
pastor, I feel confident that by the
meeting of the association, more than
a hundred certificates will be sold.
The entire membership of this church
is only 35. Thus already more than
two centennial dollars per capita, has
been given. If all the churches in
Ala. do as well, our centennial ac-
tivity will be a grand success.

A Disappointment.

The failure of Bro. Bell to meet me

was a sad disappointment to myself
as well as others. The Good Tem-
plars (and nearly every body in
Brewton is connected with that or-
der) turned out on Saturday under
the hope of hearing a Temperance
Lecture from Bro. A. J. Robinson.
In this, however, they were disap-
pointed, in consequence of Bro. Rob-
inson's being engaged in centennial
work elsewhere. The writer was so-
licited to fill his place, but the cen-
tennial was too much on the brain to
risk a Temperance speech just then.
The town of Brewton is situated
on the Mobile and Montgomery R.
R. It has been built up since the
war under the influence of the Times
her excitement, and notwithstanding
the recent crash in that business
there are still signs of progress and
improvement. The tone of society
is decidedly moral. And upon the
whole the outlook for the church and
community is encouraging.

W. G. CONRY,
Barnet Corn, May, 1876.

Deuteronomy.

CALLED OUT FROM HIS AMBUCADE
AND ABANDONED.

Dear Bro. Editor, In Deuteronomy's
first he shows a fault-finding
spirit, striking at deacons and others.
As it seems that he could not "get
rid" of them, he proposes in his sec-
ond to sell out almost unreservedly
to the Grangers. I suppose the
Grangers accepted his proposition,
(i. e.) took all that he (Deut.) had
not killed. In his third, he speaks
of the remainder as being dead, dead,
as a "dead fort," as might have been
expected under such circumstances.
I regret that any church should
ever become so indifferent as to de-
serve being advertised in a public
paper; but this sad state of things
might occur where a church has as
her pastor one who can deliberately
write an article to your paper for
publication, in which he gives expres-
sion to his great anxiety to "get rid"
of certain members and Deacons of
his church, who may not do as he
may "dictate" (although they may
be in good standing in the church as
Christians). He would "set fire" to
such churches as do not do as he
thinks they might; and then writes
another, a "later" article, the style of
which is perhaps too characteristic of
many of his sermons, an article
humiliating to the ministry, to say
the least of it. He then writes still
another letter to you on the same
subject (dead church), and says, "I
was a preacher," &c.; willing that
some innocent lay member should be
censured with writing these worth-
less communications.

When a pastor can get his con-
sent to forward for publication a se-
ries of articles against his church, to
either of which he is willing to risk
his proper name, but would hide him-
self behind some fictitious name
(Deut.), he may reasonably expect
his to be any thing but a prosperous
church.

Such a course is hurtful to the
ministry as well as to the church.
Bro. W. S. R., of Seale, says that
there is "a little preacher" in that
section whose "peace of mind" is dis-
turbed on account of these out of
place pieces, and I know of another
preacher whose influence is crippled
by the same thing, and how many
more there may be we can't tell, but
thank God there are many good min-
isters of the gospel who wear so
much of the image of the meek and
lowly Jesus that they are above sus-
picion. The way to remove a church
difficultly is to do it in love.

TATER.

Change of Residence.

Correspondents will please address
me after the fourth Sunday in May,
at Wilcoxville, Shelby Co., Ala.

I may say to those interested, that
a field of future labor already offers
itself—that is all I could desire. At-
tention to my farm will only require
a few days at most, each week, neces-
sary for the recuperation of my
strength, already however well high
restored. I strongly hope for un-
wonted vigor above the malarial pre-
valence of the State, where the summers
are less protracted and enervating. I
shall be in easy communication with
such men as Weldrop, Wilkes, Hen-
derson, Renfro, Smyth, and others,
amid the scenes of early days.

E. E. TAZUE.

In Memoriam.

Nancy.—Died, at her residence,
in Prattville, Ala., Mrs. Sue Nummy,
wife of Mr. George W. Nummy, and
daughter of the late Rev. L. P.
Lundy, on the 27th of March, 1876.

Mrs. Nummy was a lady of super-
ior intellect, warm affections and
fervent piety; was almost worshipped
by those who knew her best for her
noble qualities of mind and heart.
She was firm and ardent in her at-
tachments, a constant friend, a kind
and affectionate sister, a loving and

dutiful daughter, a faithful and de-
voted wife.

For months before her decease, she
labored under an overwhelming con-
viction or presentiment of coming
death, and her favorite place and em-
ployment was at the mercy-seat
"pouring out" her soul in prayer for
her loved ones, and for the world.
And we feel assured she earnestly
sought, for calling upon her unex-
pectedly one morning, when she met
me with joy and gladness, bearing in
her countenance, singing praises to
God for His goodness, and a realiz-
ing sense of "His mighty love shin-
ing in her eyes." "Oh!" she cried,
"He suffered death for me and sinners!
I don't say 'His' will be done? 'What
ever crosses he sent' would be done? 'What
so because He knew the end'!"

So when the angel messenger came
with the summons, "Come up high,"
she spread her folded wings and
soared gladly up into the heavenly
light, while the darkness of time, and
of earth, thickened around the loved
and loving ones she left behind. Sor-
rowing husband, sister, brothers,
look up, be comforted. "She is not
lost, but gone before." Soon you
will be reunited in that perfect Home
above.

A little while

"Hold fast the promise, and hope on.
The Father's hand ordains
All these thy griefs and pains,
A little while! they shall be past and gone."
FAY.

Family Prayer.

In binding a family together in
peace and love, there is no human in-
fluence like that of domestic prayer.
Uniting all the inmates of a house-
hold in one common object, it unites
their sympathies and desires. Raising
their hearts to heaven it brings all to-
gether in the presence-chamber of
God. All repair to it from the cares
and toils of life. Reminding us of
the most reserved in heaven, it unites
all in efforts of faith and obedience,
for its attainment.

Earth has no holier spot than a
house thus sanctified by prayer, where
the voice of supplication and thank-
sgiving concerns every day; where
the word of God is devoutly read,
and young and old unite to show
forth his praise. It may be humble,
but it is holy, and therefore heavenly.
Poverty may be there, and sorrow,
but its inmates are rich in faith, and
peace, and hope. Sickness may enter,
but all these come as angels of
peace and mercy, and the spirits, whom
death may release from the imprison-
ment of the flesh, shall be united,
free and happy, to worship forever,
earth did not permit them, a fam-
ily in heaven.

THE FIRST NEWS OF WASHINGTON'S
DEATH.—There never was a more
striking or spontaneous tribute paid
to a man than here in Boston when
the news came of Washington's death
(1799). "It was a little before noon;
and I have often heard persons say at
the time, that one could know how
far the news had spread by the closing
of the shops. Each man, when he
heard that Washington was dead,
shut his store as a matter of course,
without consultation, and in two
hours all business was stopped. My
father came home and could not
speak, he was so overcome; my moth-
er was alarmed to see him in such a
state, until he recovered enough to
tell her the sad news. For some time
every one, even the children, wore
grape on their arm; no boy could go
into the street without it. I wore it,
though only eight years old.—Life of
George Ticknor.

Southern Baptist Convention.

MORNING SESSION, MAY 11TH.

The twenty-first session of the
Southern Baptist Convention met on
Thursday, May 11th, with the First
Baptist Church, Richmond, Va., as
the place of meeting.
At 10 o'clock, Dr. J. P. Boyce, for-
mer President, called the Convention
to order, and the exercises were open-
ed with reading the Scriptures, sing-
ing and prayer.
The former secretaries being ab-
sent, Dr. C. C. Bittling, of Virginia,
and Rev. O. P. Gregory, of South
Carolina, were appointed pro tem.
While delegates' names were being
enrolled, the Convention joined in
singing several popular pieces from
Gospel Hymns.

Rules of the House.

Mell's Parliamentary Practice was
adopted.
The following hours were fixed:
Meet at 9 A. M.; adjourns 2 P. M.;
meet 8 1/2 P. M.; adjourns at pleas-
ure.

The Baptist pastors of Richmond,
Manchester, Fredericksburg, and Pe-
tersburg were appointed a Commit-
tee on Religious Services.

The treasurer's report was received
and referred to a special committee.
In the absence of both principal
and alternate, Dr. Lorimer was se-
lected to preach the Convention ser-
mon.

Adjourned with prayer by Rev. H.
F. Buckner, of the Indian Territory.

Next Session.

Convention Sermon.

The house was crowded to its ut-
most capacity to hear Dr. Lorimer's
sermon.

The speaker announced as his text
the last verse of the thirteenth chap-
ter of 1. Corinthians: "The greatest
of these is charity."

By way of introduction he brought
out the circumstances of the text,
and held up the fact that the Apostle
meant to bring out the abiding char-
acter of Faith, Hope, and Charity,
and that the greatest is Charity.

He held that as every system has
its own peculiar characteristics, so char-
ity is a peculiar characteristic of
Christianity. He beautifully brought
out that Paul the impostor, active
worker, Peter the impostor, and
John the beloved disciple, all loved
and reiterated the value of Love. He
spoke of the false view of charity

which prevail in the world, and which
is ready to sacrifice principle, church,
God, at the behest of spurious char-
ity. He made an eloquent and burn-
ing protest against false charity. But
he warned against the opposite dan-
ger of undervaluing charity, and argu-
ed its preeminence by such considera-
tions as these:

1. It imparts worthiness to every-
thing. Faith, hope, knowledge, obedi-
ence, are of little value unless they
are all baptized in love.

2. It cultivates forbearance, which
is so greatly needed in our intercourse
with men.

3. It inspires beneficence. It illus-
trates the constraining power of love.

4. It is eternal—loving deeds live:
People forget words, but deeds live
on.

He concluded, by eloquently insist-
ing that the denomination here rep-
resented had in the highest degree
of degree manifested this grace; that it
had in an ancestry of charity—
He wanted the denomination to catch
more of this spirit, and, while hold-
ing firmly to its principles, to show
charity for all.

At the conclusion of the sermon
Rev. Dr. W. H. McIntosh, corre-
sponding secretary, read the report
of the

Home Mission Board.

The report pays a tribute to Dr.
Sumner, the late corresponding sec-
retary of the Board, and speaks of
the election of Dr. McIntosh.

During the past year the Board
had appointed fewer missionaries and
accomplished less work than usual,
owing to its indebtedness and the de-
creased receipts of these hard times.
But the debt has been reduced; and
the future is hopeful. The report
then gives the names of the mission-
aries and a sketch of their labors.

On motion of Dr. Curry the report
was referred to appropriate com-
mittees.

Adjourned with the benediction by the President.

At 11 o'clock tomorrow Dr. Curry
and others are to speak on the Ital-
ian mission.

SECOND DAY'S PROCEEDINGS.

MORNING SESSION.

The Convention was opened with
prayer at 9:30 a. m.

The standing committees were then
announced.

On motion, a committee of one
from each state was appointed to
nominate new boards.

Devotional exercises were led by
Dr. H. Hartshorne. The special
order of the day:

FOREIGN MISSIONS.

was then taken up. Dr. Tupper said
that instead of a mass missionary
meeting, as formerly, the subject
would now be discussed by certain
members.

Mr. Eaton, of Virginia, offered a
resolution recognizing the success of
the work in this field (the mission),
during the presidency of which, Dr.
Hiden addressed the Convention.

Dr. Hiden's speech
was compact, incisive, and cutting.
He said that if any outsider want-
ed to know the use of the ex-
penditure of so much time, labor, and
money in the foreign mission work,
the answer was at hand. If one want-
ed to know what good had been ac-
complished, potent results could be
pointed out. Why, even as young a
man as himself remembered the wit-
ness of the brilliant John M. Dan-
iel, who, when the question of send-
ing a minister to the Sandwich Is-
lands was under discussion, proposed
in the Richmond Convention the name
of a certain distinguished Virginia
politician, and urged that he be sent
on the ground that he was so lean
and thin that even the worst cannibals
would refuse to eat him.

How different the state of things
there now under the genial influen-
ces of the gospel!

He insisted that Christ is the grand
want of the heathen, and that they
will surely perish unless we send them
the gospel. He vividly pictured the
advances made by many heathen na-
tions in literature, science, and art,
and ably argued that men so intelli-
gent would be held to a fearful ac-
countability for forgetting God.

He closed that foreign missions
have done everything for us that our
ancestors were heathen; and that we
would be heathen to-day had not
somebody carried the gospel to our
forefathers.

Remarks of Dr. Williams.

The Convention then rose and sang
"Did Christ ever sinners weep?"
Dr. J. W. M. Williams of Balti-
more, next took the stand. He made
a characteristic speech, in which he
earnestly insisted that more of the
missionary spirit is the great need
of the Convention, defined what that

great pleasure to the report of the president of the Board (Dr. Curry), and fully endorsed his views of the difficulties of the field and the hopefulness of the final success. But the report urges, even if the difficulties were greater, the Convention is too fully committed to this work to recede from it now. The responsibility is increased by the recent withdrawal from the field of the American Baptist Missionary Union.

The report would have the Convention instruct the Board on two points:

1. There must be no curtailment of the work of the Board, but an enlargement as far as possible.

2. Means should be taken at once to double the Home Chapel fund by earnest efforts within and without the bounds of the Convention.

Dr. Samson then gave an interesting account of the origin of the Italian mission.

The Treasurer's Account.

Mr. William Thayer, of Charleston, S. C., from the Committee on the report of the Treasurer of the Convention, reported that the account is properly audited and the \$3,700 properly disbursed. The investments had been very judiciously made and managed, and in cases where the investments have failed to yield income the treasurer (G. W. Norton, Esq.) had generously paid the dividends to the Convention out of his own pocket.

The report was unanimously adopted.

Policy of the Home Mission Board.

Dr. T. G. Jones made the report of the Committee on the Policy of the Home Mission Board, deeply regretting the necessity but approving of the policy of contraction.

The report approves the judicious management of the Board during the past year, and urges the liberal contribution of the churches to sustain it.

Rev. Dr. J. C. Furman, from the Committee on New Boards, offered the following:

Boards of the Convention.

Foreign Mission Board (located in Richmond, Va.)—J. L. M. Curry, Virginia, president; H. A. Tupper, corresponding secretary; J. C. Williams, treasurer; W. H. Gwatney, recording secretary; J. F. Cottrell, auditor.

Home Mission Board (located in Marion, Ala.)—E. T. Winkler, Ala., president; W. H. Mcintosh, corresponding secretary; W. H. Fiebert, recording secretary; J. B. Lovelace, treasurer; S. H. Foxwell, auditor.

THE CHINESE MISSION.

Dr. R. Fuller presented the report of the Committee on the China Mission. The progress of our common Christianity within the past hundred years has been greater than in any four hundred years before. A new departure should be made. What Jesus commands can and should be done.

He spoke of the peculiar circumstances of the opening of China and gave an interesting account of the history of the mission, and urged upon the Convention that we should go forth to our work with the motto:

The Gospel for the whole world, and the whole world for Jesus.

Rev. J. B. Hartwell, missionary to China, was next called out and made an address of deep interest. He spoke of the strange providence of God which had so long allowed China to be without the gospel, and of the immense difficulties in the way.

But China has begun to move.

The Walls have been Scaled.

The fortress is yielding. The intercourse with European nations and with America has so overcome the exclusiveness of China that they have now built steamships and have even begun a railroad. He regarded this as the entering of the small end of the wedge, which will, by God's help, driven home, to the breaking of pieces of Chinese exclusiveness.

He gave a sketch of Protestant missions in China, and stated that there are now over 10,000 converted heathen who are members of evangelical churches along the coast. As an evidence of the goodness of the work he stated that the Chinese agents at Canton are now sending missionaries to their country in Oregon, Australia, and other countries. He gave a very interesting and hopeful sketch of his work at Lung Chao, and related some striking incidents, showing the firmness and stability of the native churches. He told of a man who had been a heathen, but who gave himself to his conversion, but the native church refused to accept him; he has since that abundant evidence that they were right. The man turned out badly in China, and is now lecturing in the northern cities as a genuine "Heathen Chinese."

Mr. Hartwell denounced the man, as agents of whom he has recently seen in the city, as a thorough impostor.

He spoke of recent letters from China, which gave hopeful accounts of the mission work there.

He gave a deeply interesting account of some secret societies in the north of China, who had preserved some remarkably pure religious traditions, whom the Government had sought in vain to crush out by persecution, and upwards of two hundred of whom had been recently received into the church by Rev. Mr. Corbett, a Presbyterian missionary.

He closed with an earnest appeal to the leaders of the denominational press to have more missionary intelligence in their columns, and to the pastors to inform their churches as to the names, fields, and work of the missionaries.

The hour for

The Religious Exercises.

Having arrived, Rev. Dr. Cutbert, of Washington, conducted them. After reading the Scriptures and singing, Dr. Cutbert made some feeling remarks on the subject of praying for foreign missions.

Dr. Fuller said that he thanked God for the meeting place of prayer. When Rev. Hartwell stopped speaking in his usual martial spirit, and tried to get the floor to speak, the audience had been deeply interested in seeing the Virginia State

Library on yesterday last. The

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patch of Stonewall Jackson to General Lee, in which he said: "I shall attack the enemy at once." And so he felt, after hearing our veteran missionary, like sounding out to these soldiers. Let us attack the enemy at once. Let us charge and force his ramparts. But he felt now like kneeling at the cross and asking Jesus to attack the enemy—to scale the ramparts and to carry the fortress.

The hour for devotional exercises having expired, the Convention resumed the consideration of the report.

Dr. Fuller made an explanation to the effect that the papers had been published all of the missionary news which had been sent them.

The report was then adopted.

Dr. Tupper's Articles Adopted.

Rev. John Pollard offered resolutions warmly commending the articles recently published by Dr. Tupper on the subject of foreign missions, and expressing the earnest wish that they be published in tract form.

After remarks by Drs. Winkler and Samson the resolutions were adopted.

The Convention ordered the printing of the report of the Foreign Mission Board, G. W. Norton, Esq., was elected treasurer, and A. Long, Esq., auditor, by acclamation.

H. K. Ellyson, from the Committee on the

Treasurer's Report of the Home Mission Board.

reported that during the year \$18,000, exclusive of the Levering legacy, had been collected. The report calls attention to the marked disproportion between the receipts of the Board and the cost of collection, and at times that this is not done to ensure the Board, but to call attention to the necessity of having a better system. If the receipts had been larger, or if the salaries of the district secretaries (who are really missionaries) be deducted from the expenses, the percent would be greatly reduced; but even then the percent, of cost of collecting would be too large. If the agents could be discharged and the Board rely on the labors of the able and efficient corresponding secretary, all would be well.

The report offers resolutions to the effect that members of the Convention be called on to act as voluntary agents, and that the Board be instructed to discharge all paid agents as far as they may deem it practicable.

The report states that the debt of the Board had been reduced to \$6,483.

The Report Discussed.

There was a protracted discussion of this report, which was participated in by Dr. Gwin, of Alabama; Rev. T. Eaton, of Virginia; Dr. A. B. Brown, of Virginia; Dr. Howard, of Texas; Rev. C. L. Lewis, of Kentucky; Rev. H. F. Buckner, of Indian Territory; Dr. Manly, of Virginia; H. K. Ellyson, of Virginia; Dr. H. H. of Kentucky, and Dr. Furman, of South Carolina.

The point of the discussion was as to dispensing with paid agents.

The resolutions calling for voluntary agents were passed, and a number from each State offered themselves.

Pending the further consideration of the report the Convention took a recess at 3:15 P. M.

NOTES SESSION.

The Convention was called to order at 8:15 o'clock, and after devotional exercises the consideration of the report of the Committee on Treasurer's report of the Home Mission Board was resumed, and Col. H. W. Edwards, of South Carolina, took the floor in opposition to the second resolution.

H. K. Ellyson, of Virginia, explained that the report did not propose to dispense entirely with paid agents, but merely to inaugurate measures looking to that ultimate end.

Rev. W. H. Davis, of Georgia, opposed the resolution on the ground that no inviolable distinction between the boards should be made or implied. The Foreign Board had expended over \$1,500 more than the Home Board, and the reason of the larger percent of the expenses for this Board is to be found in the fact that their receipts are smaller. He earnestly urged that the true remedy is to rally around and sustain this Board with sympathies, prayers, and contributions.

After further discussion by Dr. Winkler, of Ala., and Dr. Jeter, of Virginia, the resolution was adopted.

The question coming up on the report of the committee, it was further discussed by Col. Edwards of South Carolina, H. K. Ellyson of Virginia, William Thayer of South Carolina, J. B. Lovelace of Alabama, H. F. Buckner of the Indian Territory, Dr. Howard of Texas, and Dr. Winkler of Alabama, and adopted.

REORGANIZATION AND POLICY OF THE CONVENTION.

Rev. Dr. Montgomery, from the committee to whom was referred the reorganization and the policy of the Convention, offered a report, proposing certain amendments to the constitution, which it recommended to be printed in the minutes and acted on at the next session. This was unanimously adopted.

The Committee on

Time, Place and Preacher.

for next session reported in favor of Atlanta as the place, Rev. Henry McDonald as preacher, and Rev. Dr. Hatcher as alternate.

Lexington, Ky., and New Orleans were put in nomination, and their claims pressed by their friends.

Atlanta was stricken out and Lexington inserted. Then there was a protracted discussion on the relative merits of New Orleans and Lexington.

By a rather close vote the Convention decided to meet in New Orleans.

On motion of Rev. Dr. Curry, the Chair appointed Dr. E. T. Winkler, Dr. Howard, Rev. W. A. Pratt, Rev. Henry McDonald, Dr. John A. Broadus, Dr. A. D. Dickson, and Mr. Stickleland, fraternal messengers to the anniversary of the northern Baptists, which meet May 23rd in Buffalo, N. Y.

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everybody for everything were adopted with a hearty good will.

A motion to adjourn was then adopted, the minutes were read and approved, and the Convention united in singing.

"Blest be the tie that binds," after which Dr. Jeter led in prayer.

The President then made a few appropriate and touching remarks and declared the Convention adjourned.

Alabama Baptist.

S. S. Department.

MARION, ALA.

Thursday, May 25th, 1876.

Second Quarter, Lesson XI.

June 4th, 1876.

Acts 5:12-27.

ANALYSIS.

I. THE MIRACLE. 12-16.

II. THE IMPRISONMENT. 17-20.

III. THE PERPLEXITY. 21-27.

I. The Miracle.—12. These signs and wonders were wrought

partly for the purpose of establishing religion still more firmly in the minds of the people. The wonder-working power did not belong to the apostles, but was imparted for a special purpose. (Acts 1:11). *Solomon's porch.*

"This portico was on the east side of the temple, and Josephus says it was part of the original structure of Solomon."

13. Of the *unconverted* none ventured, after what had taken place, to profess discipleship. The awful fate of Ananias and Sapphira had a good effect in keeping the church pure. Hypocrites feared to unite with God's people. Various interpretations have been given to this passage. Some suppose it to mean that none dared to come near the apostles as they daily worshipped in the porch, but the people standing in the courts around, magnified the speakers. But the meaning first given is probably correct.

14. *Believers* were added. These were troublous times, times of danger. None but believers in such a season, would confess Christ, but believers could not be deterred. Faith emboldens.

Through floods and flames if Jesus lead, I'll follow where he goes.

15. *Beds, couches.* The words denote the softer beds of the rich, and meaner cribs of the poor. The diseased were healed if by Peter's shadow fell on them. So a woman was cured by touching Christ's garment. Matt. 9:21. (See also Matt. 14:36).

A handkerchief or an apron from Paul restored the sick. Acts 19:12. Divine goodness is not limited in its modes of operation. God reveals his healing power in shadows, in garments, and in handkerchiefs.

16. Not only Jerusalem but all the surrounding cities learned of the miracle cures, and those sick, and those possessed with devils, in whom unclean spirits dwelt, were brought to the apostles and healed. All were healed. Medicine fails. The power of God, never. No case too difficult for it. So can he purify the worst forms of spiritual disease. Science understands comparatively nothing of many diseases. The power of God heals the most aggravated cases.

II. The Imprisonment.—17. *Judgment.* 1. On account of the fame which the apostles were winning; 2. Because the wonders were wrought in the name of Jesus of Nazareth. *The Sadducees.* One of the chief sects of the Jews. The Pharisees were the other. There were also several smaller sects.

18. Imprisonment was foretold by our Lord. Luke 21:12. They were put in the "common prison," with all classes of evil doers. Here they were to be detained for trial. John Ban-

yan stayed in Bedford jail twelve years for preaching the gospel. More than a century ago, men were fined and whipped and cast into jail, in Virginia, charged with no other offence than proclaiming the good news of life eternal. The world has not changed in its opposition to Christ. There are those now who would persecute conscience if they had the power.

19. So Peter was released. (Acts 12:7) and Paul and Silas (Acts 16:26). In Peter's case, the church prayed for him. Paul and Silas prayed and sang praises to God. No doubt Peter also prayed and the brethren prayed for him. God hears the cry of his people, and brings them out of all their distresses.

20. The apostles were not commended to escape from the city. Who follows Christ must leave his own life. They are not bidden to take revenge. God's servants must be "harmless as doves." But they are told to go boldly, "Go, stand and speak." All the words of this life, of life eternal, which lead to believe on Christ. John 17:23. Leave out nothing. Speaking for God is the duty of all his servants.

III. The Perplexity.—21. The apostles joyfully obeyed, entering the temple early in the morning and teaching. *Council.* The Sanhedrim. See who composed it in 4:5, 6, 11.

the Senate. "An unusually general convention, though hastily summoned."

22, 23. The officers found the priests on keepers at the door, but the apostles were not within. The jailer's office was one of great responsibility. After Peter's deliverance, Herod ordered them to put to death. Acts 12:18. So the Philippian prisoner keeper thought to slay himself. Acts 19:27.

24. The authorities were confounded. God brings to nought the counsel of the crafty. Picture the scene. The Sanhedrim waiting for the apostles to come in bound. Plotting what shall be done with them. Officers enter. "Apostles cannot be found." What a blank expression on the faces of all!

25. In the midst of their perplexity, a messenger comes and states that the men who were put in prison are teaching in the temple. Can any fail to admire the loyalty of the apostles, and their godly boldness? Be sure your cause is right; then fear nothing.

26. The officers would have torn the apostles in pieces, but for fear of the people. So some of the Jews would not answer Christ's question about John's baptism, for fear of the people. (John 21:20). They should have been humbled when they saw that God was against them. But the natural heart is "desperately wicked."

LESSONS.

1. Religion is humane. A heartless Christian is an impossibility.

2. To follow God there must be entire commitment to his service. "Go, stand," for him.

3. If fear of the people deters men from crime, it also often prevents them from doing good.

A Needed Reform.

The *Christian at Work* says that the one thing (doubtless meaning one of the things) which needs reformation in our Sunday schools is the matter of systematic giving.

In very many schools—probably the greater part of them—the superintendent says, in a dry, perfunctory sort of way, "the collection will now be taken," and around goes the plate and in goes the penny. The result? Well, in a school of say 150, two dollars is taken in, and sometimes the amount averages less than one cent to each scholar. Then this sum, amounting to twenty five dollars at a quarterly meeting, is sent to some missionary board, or given to some benevolent institution, and the children know little or nothing as to where their pennies go. But even where definite objects are specified to which the money shall be appropriated, still in most of the Sunday schools so little is the duty and privilege of giving enjoined upon the children that they give in a mechanical way—because other children give, and it is the natural thing to do. Outside of mission schools, there are few schools whose scholars cannot give five cents each a week. This would give a result far different from what we generally have. Besides, in the case of poor churches, hampered in their finances, it would be a grand thing for the children to take hold and support their own school, thus emphatically making it their school! The matter of systematic giving on the part of Sunday school children needs the attention of school superintendents and teachers, and parents. Constant, generous giving, if not the chief, is at least a large part of the Christian life; and when the habit be more easily formed, and the character be more easily affected for good by little acts of benevolence, involving a spirit of sacrifice, than in early childhood?

The Sunday-school.

"Such institutions as ours," said a bank president, "never thrive till we take them to bed with us." And a superintendent in the *Sunday School World* thinks that this is no less true of the "nurseries of the church," as some men, with questionable propriety, style Sunday-schools.

This abiding interest is not undervalued. The Sunday-school will repay every man who pays it. Witness the fact that a Baptist church at Sudbury, Connecticut, has received seventy additions, the past year, directly from the Sunday-school. Witness also the fact, as stated by a missionary in Missouri, that out of the Sunday-schools which he has organized within seven years sixty-three churches have risen.

In the light of such results, must not our want of earnest interest and laborious activity in behalf of Sunday-schools stand rebuked? Should not every church, if possible, emulate the Wilmington, Pa., church, which is said to have every family in its vicinity in the Sunday-school? Ought not every superintendent, teacher and parent to take the Sunday-school work "to bed with him," and think over it and pray over it there?—*Tex. Bapt. Herald.*

Children's Department.

A True Story.

One cold day in winter a lad stood at the outer door of a cottage in Scotland. The snow had been falling fast, and the poor boy looked very cold and hungry.

"Mayn't I stay, ma'am?" he said to the woman who had opened the door. "I'll work, out wood, go for water, and do all your errands."

"You may come in, at any rate, until my husband comes home," the woman said. "There, by the fire; you look dreadfully with the cold," and she drew a chair up to the warmest corner, then she plucked a fowl from the fowl.

Two Japanese naval officers will shortly arrive in England, and will be given appointments in ships of the royal navy, in order that they may gain some practical knowledge of the navy, and the information and guidance of the Japanese Government.

of her eyes, she continued setting the table for supper.

Presently came the tramp of heavy boots, and the door was swung open with a quick jerk, and the husband entered, wearied with his day's work.

A look of intelligence passed between his wife and himself. He had looked at the boy, but did not seem to care much for him; nevertheless, he had been so kind to the table, and was glad to see how heartily he ate his supper.

Day after day passed, and yet the boy begged to be kept 'till to-morrow,' so the good couple, after due consideration, concluded that as long as he was such a good boy, and worked so willingly, they would keep him.

One day, in the middle of winter, a peddler who often traded at the cottage called, and after disposing of some of his goods, was preparing to go, when he saw the woman.

"You have a boy out there splitting wood, I see," pointing to the yard.

"Yes; do you know him?"

"I have seen him," replied the peddler.

"Where?" Who is he? What is he?"

"A jail-bird," and then the peddler swung his pack over his shoulder.

"That boy, young as he looks, I saw in court myself, and heard him sentenced. 'Ten months,' you'd do well to look carefully for him."

"Tell me," said the woman, "show me the man who has laid away the things she had bought of the peddler; nor could she be easy till she called the boy in and assured him that she knew that dark part of his history."

Asheamed and distressed, the boy hung down his head. His cheeks seemed bursting with the hot blood, and his lips quivered.

"Well," he muttered, his frame shaking, "there's no use in me trying to do better; everybody hates and despises me; nobody cares about me."

"Tell me," said the woman, "show me the man who has laid away the things she had bought of the peddler; nor could she be easy till she called the boy in and assured him that she knew that dark part of his history."

"Oh!" exclaimed the boy, with a burst of grief that was terrible to behold—"oh, I hadn't no mother! I hadn't no mother ever since I was a baby! If I only had a mother," he continued, while tears gushed from his eyes, "I wouldn't have been bound up, and kicked, and cuffed, and horse-whipped. I wouldn't have been away and got knocked down, and run away, and then stole because I was hungry. 'Oh! If I'd only had a mother!'"

The strength was all gone from the poor boy, and he sunk on his knees, sobbing great choking sobs, and rubbing the hot tears away with the sleeve of his jacket.

The woman was a mother, and though all her children slept under the cold and in the churchyard, she was a mother still. She put her hand kindly on the head of the boy, and told him to look up; and said from that time he should find in her a mother. Yes, even put her arms around the neck of that forsaken, degraded child. She poured from her mother's heart, sweet, kind words, words of counsel and of tenderness. Oh! how sweet was her sleep that night—how soft her pillow! She had plucked some thorns from the path of a little sinning but striving mortal.

That poor boy is now a promising man. His foster-father is dead, his foster-mother is aged and sickly, but he knows no want. The "poor outcast" is her support. Nobly does he repay the trust reposed in him.

"When my father and mother forsake me, the Lord will take me up."

