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The Alabama Baptist.

VOL. 4. MARION, ALABAMA, THURSDAY, JULY 19, 1877. NO. 8.

Patchwork Philosophy.
I've been thinking some, Keziah, while sitting at my work—
Though I ain't the sort of a woman
To let thinking make me sick—
I say, I've been a-thinking,
What a very curious way
Our lives is patched up together,
Cut and fit as we may!

It's a square of blue or crimson,
Then a square of dark and light,
Then a half of red and yellow,
By a half of solid white,
And with all our kailations,
Ex to how the patterns run,
We can never tell exactly
Until the quilt is done.

There's that bit of blue, yonder,
Tis as bright as a June sky, yet
Taint your flimsy kind of color,
That you daren't use as such as we.
It's been five and twenty summers
Since that cambric gown was new,
And these wretched checks had roses
That were best set off by blue.

Then that laylock, on the corner,
It belongs to Betsy Wade;
She was a sort of shillies,
Bought what was shure to fade.
But she counseled us folks' tancers,
For men never are o' d'wines,
And the weakest sort of women
Can throw swadst in their eyes.

And that check, 'twas of a weevil
That I made for Abel Green,
We was—yes, chile—like to marry,
When—when Betsy came between;
Wai, taint you talk talking over,
Howsoe'er the squares may fit,
Ye kin never tell, till you're
Ex to how the colors hit.

For the blue will spite the purple,
And the laylock spite the gray,
And the squares ye matched so certain
Will match jes the other way.
And with all your careful patching,
Yet it ails you to find
That the pattern, when it's finished,
Ain't exactly to your mind.

So, Keziah, I've been thinking,
And sitting at my work—
Though I ain't the sort of woman
To let fancies make me sick—
That our lives are like a patchwork,
With its squares of dark and light,
And there's only one above us
Who can do the patching right!

Communications.
Of Passing Thoughts.
CHAPTER III.
LETTER NO. II.
Dear Bro. Malachi Living—

Since our pastor's sermon on "Honesty," I have been studying who among us has been acting so dishonestly as to make him feel that it was an appropriate time to preach on that subject. I know it was not me he was striking at for I never did but one dishonest thing in my life, which was so long ago that he could not possibly have known anything about it. I never have confessed that thing to any living soul, and as it is said to do the soul good to make an honest confession, I am going to make this confession to you, because I know you will know from your own experience how to sympathize with me. When I was a young man I promised my pastor \$3 for his services during the ensuing year. He did faithful service all through the year, and I loved him very dearly. When paying time came on I had no money. I had just bought a fifty dollar suit and had it on when I went up to him and told him that I regretted to say it very much, but the truth was I had no money at all, and he would have to let me off. He surveyed me from head to foot, and then looked me directly in the face and said, "Well, if you can't pay it, I can't expect it, but I need it very much." I can never forget that searching look, and how all the manhood of my soul blushed with shame and crept out of my heart into my heels, and walked off with my honest self. Now I was too honest to let the matter go without saying anything to my dear pastor about it; but I was not honest enough to take that \$3 out for my pastor and buy a \$47 suit. I am sure it would have fitted my conscience much better. Moreover, I could have gone to my merchant and got the money or anything else I pleased for the pastor, but I was not honest enough to do it. I have suffered for it, I tell you. I hope the Lord has forgiven me. One thing is certain, I never intend to swindle another pastor with a "cant." Doubtless you know, Bro. Malachi, you know how to sympathize with me in all this except the resolution; for the deacons have informed me that you invariably promise \$20 to the pastor and haven't paid it all up in ten years. They say when you have just bought a new piece of land, or a town lot, or a new buggy horse, or a pair of mules, that you claim that you are involved too much to pay up any of your subscription; and when you have made no new purchase during the year, you hand them \$5 with the remark, "I have but little cash by me now—I'll hand you the other fifteen when I get it, and as Bro. Malachi has done us good service this year, I hope to be able to double my subscription." And this is the last of it. Now my brother, our pastor has got a right considerable interest in your land, lots, horses, and mules, and it would not surprise me much if he isn't a little dissatisfied because you appropriate

all the profits to yourself. Is it not probable that you are the very one he was striking at with his velvet padded bledgeon?

It may be, however, that he was hitting Bro. Snodgrass for getting Belle & Co. to furnish him provisions to run all those forty-five hands and their smuggling of everything, and leaving them the only redress of closing out the mortgage on that old, worn-out pine woods place—and thus "getting away with them" for about \$5,000. But such tricks as that have become so common, that I don't know that even preachers regard it as all dishonest. It used to be that merchants broke full-handed, and if their creditors lived in distant cities their influence was not hurt nor their honesty impeached, but now that sober class of men, famous for their honesty and integrity ever since honesty has been regarded as a virtue in man, have got to themselves the honor of doing like merchants in playing tricks on confiding creditors. It is true, that some men make short crops and fail to pay up their merchants in full; but when a man makes as very good crop like Bro. Snodgrass did, and buys such a vast amount of dry goods, and manages to pay off his merchants with an old piece of worn out land, hardly worth its tax, I must confess that I am not surprised at merchants requiring mortgages on \$1,000 worth of property for every \$100 they let out, even to honest Baptists. I know merchant-bankers charge enormous per cent the lack of confidence in farmers, and that farmers can't pay such extravagant charges for many years, and farmers know this too, and that is why I blame them. Nobody ought to be expected to do an impossible thing, but he may be blamed who tries to do it. That's just where our farming brethren have missed it, they ought not to have tried to make seventy-five per cent on merchants' money when they have never been able to make more than ten per cent on their own money, except under very favorable circumstances. And many farmers have undertaken to do this impossible thing and sold themselves into slavery to moneyed men, and are to be pitied rather than censured so severely as some do. But this can not palliate the sin of Bro. Snodgrass. His house was far above suspicion that Belle & Co. let him run his account on a thousand after thousand, without requiring any other mortgage than their first one; and seeing that he had the whole thing in his own honest hands, he used the opportunity of adding his testimony to the fact that even farmers cannot be trusted too far. I tell you, Bro. Malachi, I should not have felt very pleasant that day in Bro. Snodgrass' shoes, nor in yours. It might have been Bro. Blue he was after; for I know he has heard how he borrowed fifty bushels of corn from Mr. Jackson, and says he will never pay it, even if he has to take advantage of the horsehead just because Mr. Jackson told him the third year after he borrowed it that he would never mention it to him again, and that he had never told a Baptist to treat him that way before, and that he had as soon rise his own chance for heaven as a man's who would borrow and never pay back. That was right, never pay Bro. Blue; but I am much of the opinion of Bro. Jackson. I believe in paying by grace, but grace and dishonesty cannot live together in the same heart very quietly, if at all. I confess that I don't like the idea of paying debts by getting mad with creditors. Somebody might owe me some day, and pay it off that way. I have known men to pay their pastor that way. My candid opinion is our pastor's example ought to be followed all over the country. We have got too many merchants who are extortioners, and others who can break whenever they please, and too many farmers, and too many of all vocations, in our churches, who do not act as honestly as they ought, or rather as fairly as honesty requires in their dealings with others. The importance of the Golden rule is felt too deeply by some, but not enough by those who make them feel its importance.

I hope, Bro. Malachi, you will not think I am trying to fit the cap on others when I ought to wear it myself, for I have used it on and it don't fit. Hoping for your speedy improvement, and that of other brethren, in honesty, I am your brother,
NOMAS P. FINE.

Bambles in Alabama.

Rashies are generally associated with pleasure and fun, mirth and laughter. I am too sober in my mood to enjoy either society or solitude as many do. It seems to be my destiny to travel over some portion of this State during the summer, and I have decided to give some of my experiences and thoughts, whether serious or cheerful, to the

readers of the BAPTIST.

I have great respect for travelling correspondents. They give them no little inconvenience, deny themselves many an hour of quiet rest, and pleasant reverie, that they may entertain. If I had their gifts, I am sure I should be willing to make the sacrifices they incur.

THE NEW EXPERIENCE on which I am entering has in it an anxiety and a hesitation which more than balance the charm of novelty. Under some circumstances, I should be jaded at the prospect of riding leisurely over the State, making new acquaintances, and seeing new scenes every day. But the purpose for which I go makes me feel as though I were going myself upon those to whom I am unknown. The zealous guardians of the Judson, in their desire to promote the interests of their cherished Institute, have said to me, "the people must see and know you." As I have heard them laud the Judson, and dwell upon its past renown and its future success, I have smiled at the solicitation they evidently entertain that he who has once touched Judson soil must needs be received with cordial welcome wherever he may go. I hope some of these sanguine Trustees will tell the readers of the BAPTIST that I am a very modest man, and that I shall regard all the courtesy extended to us as extended purely for the sake of the dear Old Judson.

MATIAS are catching. I believe I am taking this mania with uncommon violence. I think of the Judson, dream of the Judson, talk of the Judson, and I have no doubt I shall, in due course of time, learn to sound its praises as earnestly as the large hearted President of the Board of Trustees could desire.

A BEGINNING must be made, if anything is to be accomplished. And so my rambles have a beginning. If I could have escaped the fearful leave-taking of the dear ones at home, my departure would have been all that I could have desired. A bright morning, a handsome "four-out" and a careful driver, what more could one ask for? But I have always had a wholesome dread of sailing under false colors, indeed I have sometimes wished I could get along without colors, that is, without anything that attracts attention. I thought my conference and team altogether too showy for so humble a person, and absolutely felt a strong desire to say to all whom I met, "this is no mine." Be it known, then, that this delightful "Turn-out" is not mine. It belongs to my friend H. H. Hurt of Marion, who, with his many accomplishments, knows how to "fix up" one for a long trip.

I should like to see the man who has a better team, or a more enjoyable conveyance. And as for my man, Friday—he is not my man, nor is his name Friday—well, he is a philosopher. He knows just what to do, and what not to do. I shall have more to say of him. I would have all to know that his real name is George Moore, but I shall call him Friday, and for this reason; it was on Friday I found him out; understood his genius, his adroitness, his self-possession, his short but eminence for the position; he now fills.

My first day was fruitful in thoughts, cheerful and sad, yet it was a happy day. I will give some of its experiences in my next. In the mean time, I hope the good people of Alabama will have for me a kindly greeting. Of course, all for the sake of the dear Old Judson.

L. R. GALTNEY.

To Seminary Students.

Dear Brethren: I want the name and Post Office of every one who has ever attended the Southern Baptist Theological Seminary who is now residing in Alabama, or was from that State at the time he attended the Seminary.

Please send your name and Post Office, together with those of any other Seminary student, whose whereabouts you know, whether he is now living in Alabama or not. I am acting for our State (Alabama) on a committee of one for each State, appointed at a meeting of all the students just before the close of the last session.

Our object is not of interest to the public, but only to Seminary students, hence we think it best to disclose it through a private correspondence.

Accompanying information by letter or postal note immediately.

Address me at Wallaha, S. O. Your brother in Christ,
W. W. SANDERS.

July 2, 1877.

P. S.—If any one who reads this knows of a Seminary student anywhere, he will confer a favor by sending me his name and Post Office at once.
W. W. S.

Heavenly Dews—No. 11.

Among the quiet unobtrusive influences which tend to develop and strengthen and to enrich the character of the Christian, no observer could fail to notice that of private devotion.

We can hardly think that ours is a praying age. We are not forced to this unwelcome conclusion by our prayer-meeting experiences alone, though we may confess that these experiences have probably had their influence in the matter. After an experience of nearly twenty years in the ministry; after having served in the pastorate of two churches in Virginia, of one in North Carolina, and one in South Carolina, and after having spent much time in the work of an evangelist; and after having preached in almost every section of Virginia, and in various parts of North and South Carolina, we may say that we have yet to find, or to be reliably informed of a single church, of any denomination, in which the great body of the membership regularly attend the weekly prayer-meeting. We have never known any large church in which anything like half the members could be found regularly at the prayer-meeting. We have frequently enquired of other pastors, and have found, thus far, not one whose observation in this matter was different from our own.

Such an experience as this is enough to suggest to any inquiring mind, the solemn question, "Does the average church-member of our time love to pray?" The exceedingly slim average attendance at our prayer-meetings would seem to point us to a negative answer to this solemn question.

But if the great body of our church-members do not love to attend the place where public and social prayer is made, can it be at all probable that they are living in habitual enjoyment of private prayer? It can hardly be supposed that they are. The thin attendance at the prayer-meeting is both an effect and a cause of slight personal acquaintance with the throne of grace.

In 2 Timothy, 1:12 we have some words of the Apostle Paul, which are often misquoted, and the misquotation sadly damages the force and beauty of the noble sentiment. Paul says, "I know whom (not in whom) I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Now mark the character of the statements here, and the connection of the latter with the former. The language suggests a financial figure. Paul has an acquaintance with Christ. He knows him. His knowledge of Christ is such as to make him feel abundantly safe as to the deposit which he has made with Christ. There is no danger of the breaking open of the bank by any robber whatever; for Christ is guarding Paul's deposit; and Paul knows the guard.

To what extent is this feeling of a personal acquaintance with our Saviour possible in our day? Can an ordinary, uninspired man rationally expect to have this same sense of a personal acquaintance with Christ, and therefore to enjoy the same confidence in him? And if so, then how? My dear brother, these are momentous questions; and we beg you, as you value your peace of mind—say, as you value your soul—not to dismiss them lightly.

It cannot be that God has given us revelation of his will, and yet left us without the means of settling such questions as these. The Scriptures are abundantly clear on this great subject. They certainly do teach that a personal knowledge of Christ is absolutely essential to a genuine religious experience. For such a knowledge there is no substitute. If you possess this knowledge in a high degree, your standard of piety will be high, and your religious life strong and healthy. If you possess it in a low degree, your standard of piety will be low, and your religious life weak and sickly. If you are destitute of this personal knowledge of Christ, then you have no business in any Christian church, and your church membership is a delusion and a snare of the devil. These are solemn words; but they are true, if the Scriptures mean what they say.

The conclusion which we draw from all this, is that if this knowledge of Christ is so all-important, then the cultivation of this knowledge must be the Christian's education; and hence, in order to cultivate our acquaintance with Christ, we must associate with him—we must have access to him. He has pointed out the means by which we may approach him; he tells us that we must seek him in order to receive him. Private prayer, conducted in a devout spirit, is absolutely essential to an intimate personal acquaintance with Christ.

Our prayer-meetings are poor, dull,

thinly attended and powerless, when we have no closets. If you have been alone with God, pleading with him, and then turn your footsteps towards the meeting of the Lord's people, your very countenance will tell of your preparation for the public gathering.

When Moses had been alone with Jehovah, on the mount, and then came down to the people, his face shone with a radiance which was not of earth—a reflection of the glory of God.
J. C. HINCKS.
Greenville, S. C.

Ministers and Deacons' Meeting.

Elk. Ala. Baptist: The second semi-annual session of the Ministers' and Deacons' meeting of the Selma Association, convened with the Church of Christ, at Olaton, on Friday before the 1st Lord's day in July, 1877.

The meeting was permanently organized by electing E. Y. Van Hoose Moderator, and the writer, Secretary. The introductory sermon was preached by Eld. W. J. McBryde, followed by Eld. J. P. Nall. These brethren delivered able and effective discourses. It was rather a strange co-incidence to see these two armed ministers occupying the same pulpit.

After an intermission of two hours, during which full justice was done the refreshments furnished by the brethren of the church, the meeting was called to order by the moderator. After appointment, by the chair, of the usual committees, called for reference from last meeting.

Eld. J. P. Nall, chairman of the committee to whom was referred the query: Shall we make an effort to organize a Ministers and Deacons' Institute? reported favorably. After some discussion, report was concurred in.

The first meeting of the Institute will be held at Troy, commencing on Friday before third Lord's day in September, 1877. Eld. W. A. Cumble to preach the opening sermon, and Eld. E. Y. Van Hoose to introduce by written report, the discussion of Regeneration; and J. P. Nall to introduce in like manner, "Original Sin." The query on Sabbath school work, referred from last meeting to a special committee to report at this session, was postponed until next meeting, in consequence of the absence of a majority of said committee.

The following queries were introduced and discussed.

1. How much ought each member of Salem Association contribute to the cause of missions?
After discussion it was unanimously answered: Each member should give according as the Lord has prospered him.

2. Is a member of a Baptist church who never contributes to the missionary cause, entitled to the name of Missionary Baptist?
Answered, after an animated discussion, in the affirmative.

3. Do we not, as Baptists openly violate the Scriptures by receiving and retaining in church membership, members who have two living wives or husbands?
If so can we expect God's blessing upon our church until we return to the old paths and walk in them? Referred to a special committee, and finally answered thus: First part affirmatively, and second part negatively.

Adjourned on Saturday at 11 a. m., to give place to the meeting of the Fourth District, to meet subject to the call of the business committee. The pulpit was filled as follows: Friday evening, W. A. Cumble, and J. P. Nall; Saturday 11 a. m., E. Y. Van Hoose and J. L. Youngblood; seven p. m. Saturday, J. P. Nall and J. L. Youngblood; 11 a. m. Sunday, W. A. Cumble and W. J. McBryde; 2 p. m. Sunday, W. J. McBryde and J. P. Nall.

The District meeting organized Saturday and discussed the query: Has a minister the right to require a stated salary for his services as pastor of a church? Answered affirmatively.

Other business was transacted unnecessary to mention here. Adjourned to meet with the church at Helicon, Chrenshaw county, Ala.

This was one of the best meetings of the kind we ever attended, not only because the meeting was well attended, the preaching good, congregation attentive and discussions harmonious, but because the Spirit of the blessed Saviour was there, evinced by the feeling of love and sympathy that prevailed.
J. M. CARTER.
June 18, 1877. Clerk.

The Chinese converts connected with the Baptist mission in Portland, Oregon, have subscribed \$1000 towards building a mission for their countrymen there.

Archbishop Bailly of Baltimore, one of the great Catholic dignitaries, has softened of the brain, and has been sent to a convent in France.

The Home Mission Board—Its Work and its Wants.

As the time for the meeting of Associations is drawing near, I beg leave to remind the brethren of the duties imposed upon the Board, and that the means to carry out the wishes of the denomination, as expressed by the Southern Baptist Convention, are in the hands of the friends of Domestic and Indian Missions. Our obligations can be met only so far as we furnish the means.

THE WORK. Feeble churches at important points, chiefly in cities and towns, are to be aided until they shall become self-sustaining, and in their turn be the helpers of the weak.

The calls for assistance in this department are already numerous and pressing beyond our ability to respond. They will increase in number and urgency as the year advances. The waste places in our land, where no church organizations exist, must be visited by the living preacher and occupied, if the command of our Lord to "preach the gospel to every creature," is to be obeyed.

The Indians, civilized and wild, are begging from us the bread of life. Will not the churches provide for our necessities as they send their messengers and letters to their Associations? Will not the delegates to the Associations be voluntary agents for us at their meetings and see that this cause is not overlooked. We have but few agents, and must rely largely upon the voluntary service of our brethren.

Blood-bought people of the living God, we appeal to you for the means to meet these obligations. For the Master's sake, let us not appeal in vain.
Wm. H. McINTOSH,
Cor. Sec.
Marion, Ala., July 18, 1877.

A Daring Exploit.

Last Saturday evening, when most New Yorkers were quietly enjoying the cool breath of coming night, a Twenty-third street liquor dealer was startled by the sudden splintering of a large mirror in his establishment. He instantly gave the alarm to the upstairs occupants of the building, and then ran to the nearest station-house with the announcement that the party-wall which separated and supported two crowded tenement houses was crumbling at its foundations and would shortly give way.

The reserve at the station-house was turned out, and Captain Allaire, the officer in charge, saw at once that prompt action was necessary. Police headquarters and the fire department were telegraphed for aid, and the force at hand was detailed to clear the building. The occupants were of the poorest, but in their eyes the scanty belongings of clothing and furniture were of the greatest value. They had to be driven out of the sinking house by force, while the sick and dying, of whom there were several, were carried down stairs as tenderly as haste would permit, and sent to the hospital. Meanwhile the treacherous wall was visibly settling, but not a policeman left his post or flinched in his perilous duty. Finally after the buildings were emptied and the police withdrawn, Capt. Allaire and Superintendent Adams, lanterns in hand, went through the buildings from garret to cellar to see if some poor soul had been forgotten. Any one who had explored a deserted house even by daylight knows that it is not a pleasant performance to go through with, and can appreciate in some degree the pluck required where from time to time the crash of a falling brick echoed through the dark empty rooms as the foundation crumbled to its fall. The situation was certainly one to try the strongest nerves, but the two men completed their search, left the building in safety and a few minutes later the party-wall fell into the cellar, taking with it a large part of the interior framework. Something like a hundred persons would have been buried in the ruins had it not been for the judicious energy and unflinching bravery of the police.

The people of the neighborhood, poor in most cases as their unfortunate neighbors, opened their doors to the unheeded hundreds—for it was deemed necessary to empty several of the adjoining houses—and two hours after the alarm was given all were provided at least with temporary shelter.

We give this incident especial prominence because it is refreshing to find that quality of courage which leads a body of disciplined men to face death in a shape far more terrible than that in which it ordinarily appears. It is one thing to do one's duty amid the excitement of a battle-field, and quite another to do it in the stifling atmosphere of a tumbling city tenement.—*Christian Union.*

REVERENCE IN GOD'S HOUSE.—A Minister once told his congregation, that the benediction was not a proclamation telling them to run out of the house. Some thoughtless people seem to think that it is, and that the doxology is merely a preamble warning them to gather up their umbrellas and overcoats, and to be ready for what is to come. What would you think if the minister were to put on his overcoat and to fumble with his gloves during the last part of the service, like all the rest of the congregation? It is irreverent and unbefitting to make all of one's preparations for leaving God's house while engaged in singing his praises.

Is God In Everything?

I learned this lesson practically and experimentally long years before I knew the scriptural truth concerning it. I was attending a prayer-meeting for the promotion of scriptural holiness, when a strange lady rose to speak, and I looked at her wondering who she could be, little thinking she was to bring a message to my soul which would teach me such a grand lesson. She said she had great difficulty in living the life of faith, on account of second causes that seemed to her to control nearly everything that concerned her.

Her perplexity became so great that at last she began to ask God to teach her the truth about it, whether He really was in everything or not. After praying thus for a few days, she had what she described as a vision. She thought she was in a perfectly dark place, and that there advanced towards her from a distance a body of light, which gradually surrounded and enveloped her and everything around her. As it approached a voice seemed to say, "this is the presence of God—this is the presence of God." While surrounded by this presence, all the great and awful things of life seemed to pass before her—fighting armies, wicked men, raging beasts, storms and pestilence, sin and suffering of every kind. She shrank back at first in terror, but soon saw that the Presence of God so surrounded and enveloped each one of these that not a lion could reach its paw, nor a bullet fly through the air except as His Presence moved out of the way to permit it. And she saw that, let there be ever so thin a sheet as it were between herself and the most terrible violence, not a hair of her head could be touched, nor anything touch her unless the Presence divided to let the evil through.

Then all the small and annoying things of life passed before her, and equally she saw that these also were so enveloped in this Presence of God that not a cross lock, nor a harsh word, nor petty trial of any kind could reach her unless His Presence moved out of the way to let it.

Her difficulty vanished. Her question was answered, for even God was in everything; and to her henceforth there were no second causes. She saw that her life came to her day by day, hour by hour, from His hand, let the agencies which should seem to control it, be what they may; and never again had she found any difficulty in an abiding consent to His will, and an unwavering trust in His care.—*The Christian's secret of a happy life.*

The Old Scotch Woman's Faith.

By the side of a rippling brook in one of the secluded glens of Scotland, there stands a low thatched cottage, with the neat mossy-suckle porch facing the south. Beneath this humble roof on a snow-white bed lay, not long ago, old Nanny, the old Scotch woman, patiently and cheerfully awaiting the moment when her happy spirit would take its flight to "mansions in the skies," experiencing with happy Paul, "we know if our earthly house of this tabernacle be dissolved, we have a building not made with hands, eternal in the heavens."

By her bedside on a small table, lay her well-thumbed Bible, her "barrel and cruse" as she called it, from which she daily, nay hourly, spiritually fed on the Bread of life. A young minister frequently called to see her. He loved to listen to her simple expressions of Bible truths. For when she spoke of her "inheritance incorruptible, undefiled and that fadeeth not away," it seemed but a little way off, and the listener almost fancied he heard the redeemed in heaven singing, "Unto Him that loveth us, and washed us from our sins in His own blood."

One day the young minister put to the happy saint the following startling question: "Now Nannie," he said, "what after all your prayers, and watching, and waiting, God should suffer your soul to be eternally lost?" Pious Nanny raised herself on her elbow, and turning to him a wistful look, laid her right hand on her "precious Bible," which lay open before her, and quietly replied, "Ae dearie me, is that a' the length ye hae got mon?" and continued, her eyes sparkling with almost heavenly brightness, "God would have the greatest loss, Pair Nanny, would lose her soul, and that would be a great loss indeed, but God would lose His honor and His character. Heaven forbid I bring my soul upon His exceeding great and precious promise, as if he brak. His word. He would make himself a liar, and the universe would rush into confusion."

THE NEW BIBLE.—By the latest reports from the "Translation Commission" we learn that their work is approaching completion, and that we shall soon have a new Bible, or rather the old Bible retranslated by the best attainable English and American scholars. The revision has held their thirty-ninth session, for the purpose of comparing notes. The revision had reached the eighteenth chapter of Revelation, and the second revision of the gospel had been finished. The work has been in progress over six years, and ought to be pretty thoroughly done. How much the new translation, when complete, will vary from that of King James' edition remains to be seen.

When the light thickens, the captain says, "Steady boys!" and it is their steadiness which pulls the soldiers through. Fiftal soldiers are rarely useful ones. That is our great need to-day, steady Christians—men and women you can count on. Many Christians are like intermittent springs. They flow to-day; to-morrow you cannot get a thimbleful of religious activity out of the dried channels of their lives.

Trust God's Word.

In an address at the fifty-third anniversary of the American Sunday School Union, held at St. Louis, Dr. John Hall said:

Mr. Mackenzie Wallace describes a peculiar people as lying along the frontier of the great Russian dominion and known for a very long time to the Greek Church of the Russian government as heretics. These heretics are known among themselves as Wallachians. They number hundreds of thousands of members. The Russian government does not give them permission to build churches, edifices, but they have their Bibles. They take the ancient apostolic church as their model. They refuse to give any submission to any dogma that cannot be sustained upon the authority of the Holy Scriptures. They will not admit the authority of any higher dignity than a presbyter. They meet together in any one's house on the Lord's day, and spend two or three hours in psalm-singing in prayer, and in conferences regarding the Holy Scripture. When a question is raised upon which the Scriptures do not seem authoritatively to pronounce, they say, "Well, we will let that remain an open question." And so their life, as Mr. Wallace says, is in mutual charity and good will. They have no church edifices, they have no public instructions of the kind that we enjoy but the testimony of Mr. Wallace is this: that for integrity, intelligence, for sobriety, for diligence, for prosperity, for all the things which make good neighbors and good citizens, these people stand head and shoulders above all the people around about them. And this notwithstanding the fact that the despotic government under which they have lived has again and again deposed them from the places that they had made fruitful, and settled them in inhospitable regions.

Oh, brethren, let us not be afraid to trust God's blessed Word. Teach it to the old; teach it to the young; let God speak, and when any man comes between him and you, and refuse to give to the creature that voice of the Creator, charge him at once with the daring impiety of trying to shut the mouth of God. Let God speak, and if any man will but hear, we have a guaranty for honesty, a guaranty for purity, a guaranty for that foresight that is the beginning of wisdom.

But a man may say it is well enough to supply the old, even the grown-up, with the truths of the Bible. These Bible truths are so profound, of some of them so metaphysical, some of them so subtle, some of the so far above the reach of human understanding, that it is impossible to impress them upon the attention of the young. I do not need to argue that point with beloved fellow-laborers that are actually Sunday school teachers. I do not need to argue that point with you Christian parents who have seen the result of teaching the truth to your little ones; but there are many outside with whom one needs to argue it. I say there is no religion of a great-hearted man, there is no religion of an older church, there is no religion of a glass-steady, there is no religion of a million more genuine than that, after millions of years, of a dying child. Except we, that are men and women, have such religion, how shall we enter into the kingdom of God?

Words to Young People.

Little girls, do you ever think about the meaning of words? This word now, *courtesy*, has something about it, which girls and women ought to care for very much indeed. You know that hundreds of years ago, in Europe, and in many heathen countries now, women are not much better than slaves. In China, for instance, when company comes to a house, the parents present the boys very proudly; but they send the girls out of sight as far as possible. They do not want anybody to know that they have little daughters in their home.

Gradually, in the Middle Ages, woman came up from a state of barbarism, and the clergy and poets together helped her to win her proper place. The lady of the castle kept the keys and presided at the feasts, wore beautiful robes of stuff called samite and camelot, and gave medicine to the sick. She learned surgery too, and when the soldiers and knights came home from battle, wounded and faint, she knew how to set the broken bones and bind up the bruised parts. So everything treated her politely, and the sort of manners which then came to be popular in place of the old roughness and rudeness, took the general name of *courtesy*.

The Bible bids us to be courteous. Do you want to know the highest and loveliest style of courtesy, which you can practice at home, at school, and in the street? It is all wrapped up in one phrase, "In honor preferring one another." Suppose you try to live with these words for your motto, say, for a whole week to come.—*S. & S. Times.*

THE FRUITFULNESS OF SALVATION.—A poor woman passing a garden saw some delicious grapes; and thinking how much they would refresh her sick mother, offered the gardener all the money she had for some, but he rudely repulsed her. She supposing it was because she had not offered enough, went home and after earning some more money, came again only to be still more rudely repulsed. A lady hearing the conversation called her to her and said "my good woman don't you know this is the King's garden and nothing can be done here?" She then took her basket and filled it full with the luscious grapes.

Alabama Baptist.

JOHN L. WEST, EDITOR.

MARION, ALA.

Thursday, July 19th, 1877.

A Splendid Offer.

We will send the ALABAMA BAPTIST to new subscribers from now until January, 1878, for ONE DOLLAR. We make this offer for the purpose of putting the paper within reach of all, and with a view to the extension of its circulation. We trust our pastors, and others, will take advantage of this and lose no time in pressing the claims of the paper on all who are not new subscribers. Remember, it is only one dollar from now until January 1st, 1878.

The Life to Come.

2 Cor. 5:10. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

God, in governing men, exercises toward them a merciful consideration. It would be enough to answer the ends of justice, did he simply command us to discharge the duties of our several offices, threatening us with penalties in case of transgression. His kindness is shown in the use of promises as additional motives to duty. He appeals to self-love, to the natural desire for happiness existing in the breasts of all men, and by direct propositions and offered blessings urges us to the performance of our religious tasks. We may even say that for this end he stimulates our love of pleasure. He thrills our senses with natural delight, he presents a blooming world around us, he links us in a thousand relationships of mutual and ardent love, to cultivate that faculty which leads us to aspire to heaven and constrains us to serve God forever. There is a religious character in all the satisfactions of earth when they are earnestly regarded, and our joys, if they are hospitably entertained, will throw off their transient appearances and manifest themselves to be bright-winged angels who point us to a higher sphere, or if we follow their light tracks, we will find them among the ardent seraphs that kneel before the throne of God.

Our text exhibits both these methods of appeal to the fears and the hopes of men. It represents a commanding motive to religious zeal in the fact that we occupy a state of probation and that we are bound to a dread or a glorious hereafter. It anticipates the coming of a final Judge, a being almighty and all-wise, sitting upon a throne that gleams with the white splendor of justice and of equity, looking upon the nations gathered before him, reviewing the existence of every individual in all that amazing multitude, and according to the results of the investigation distributing retribution and rewards. We do not at present consider the special circumstances of the day of judgment, but rather the principle upon which this grand and awful theme is reared. For many alas! by a strange fatality, have sought to escape the control of religion either by representing the future state of recompenses, as too unreasonable for belief or too uncertain to exercise an influence upon the ordinary lives of men. They have made a distinction between business and religion, as if religion were not the greatest business we have to transact. While admitting immortality in some vague indeterminate sense, they have denied it in practice. Their daily history proclaims a different creed. To the watcher who stands upon the balustrade of our modern civilization, and looks upon its movements and its inventions and its busy hosts, a faithful eye carries above all the clamors of the mart, and transcends the clashing engines of the factory, and sounds superior to the roar of winds and water when the great ships battle with the seas, and this pen of despair, let us eat and drink for to-morrow we die. And we, on our part, protest against this philosophy of existence. We proclaim that man must live for hereafter, because the issues of the present life are there.

EXTORTION PROVED BY OUR PRESENT STATE.

No argument is needed to assure us that we are made by God, and that he is by right and by nature exalted above the highest of earthly sovereigns. And it surely is not foreign to the conception of God as a being of goodness, wisdom and justice, that rewards and punishments should have place under his government. For why should it seem to us incredible that we owe homage to his Majesty? Or why should we deem the assertion preposterous that we must render submission to his sway? If even the evidences of his government were obscure, it is not a thought whose sublimity might overmaster every doubt, that he who made us and who

from the boundless realms of infinity surveys us, is also our King. But the fact itself is too manifest for denial. If we are made by God, he must have intended that we should serve him, and if we are made free agents, then some method must have been adopted to secure our service; some motives must have been applied to our hopes and our fears; some distinctions must have been instituted between those that serve him and those that serve him not; a government of rewards and punishments must have been established over men.

And now is it maintained that these discriminations embrace only the present lives of men? Both no invisible avenging agency lurk within the portals of the sepulchre? And do we actually find that the present penalties of sin equal its demerits, and that the present rewards of society correspond to its virtuous acts and generous characters? If this is our state we need no retributions hereafter; sufficient for the day of life is the goal as well as the evil thereof. But tell us, ye who have experienced life's blessings and its woes, ye who have walked in the sunshine, and under the cloud, have we not reached the explanation of this checkered scene?

Mystery in the case of the good. These are not rewarded in such a manner as to distinguish their earthly fortunes from those of other men. Good works and the points of faith are far from being the associates of prosperity. Sometimes the pleasures of life are removed by what seems an unwise act of Providence, and the energies of a pious youth are cut down and wither like the tender grasses of spring. Sometimes in the long retrospect of a pious age, the days of the years of life appear to have been few and evil. Nor indeed could all the pleasures of time and sense, had they been heaped upon it, have satisfied the large desires of a godly nature. Toward such as these, God's dispensations are yet incomprehensible. Another state must come, if over they shall be crowned with distinguishing rewards.

Mystery in the case of the wicked. These are not punished according to their demerits. They are not reclaimed by the discipline of the Almighty. They are so well satisfied with this world, which some fancy to be the scene of their punishment and that they would be willing to remain in it forever. If God governs the world a future state is necessary to vindicate his justice in reference to the allotments of his creature. If God governs a fact most sure, every great transgressor is himself a living argument of a future state, and the blood-stained trophies of fame are erected and the thimbleful wealth of covetousness is garnered as the signs of the coming of the great day.

IMMORTALITY.

Turning now from these proofs derived from man's outward state, we question human nature itself. There is evidence that we shall live in a future state. Our souls are a simple and spiritual substance to which the changes of outward nature do not extend. They have a peculiar existence, capacities which cannot be filled to repletion with any multitude of truths, energies which traverse a boundless sphere. That so peculiar a nature should live after the body perishes is not difficult of belief, for it is not of the earth so that its destiny may be figured by the fading leaves of autumn, and it is not made up of parts which may be dissolved like the atoms of the outward frame. On the contrary do we not often see the signs of its immortal life when the body is in weakness and decay? The eyes of the consumptive beams from its deep socket with the light of unearthly intelligence, and through the clefts of its rent tenement of clay the Christian soul looks up with unceasing ecstasy, and sees Jesus standing at the right hand of God. It is not certain, arguing from reason only, that the body perishes forever. The same power which made it can restore it. And if we consult a natural and sacred instinct only, how revolting to conclude that all the multitudes of glorious forms with which the earth has been peopled, have proved to be mere wrecks that were made to be broken upon the sands of time, that all the hands we fold in friend embraces, the lips we touch, and the eyes that shed upon us their kind benedictions are destined to perish. But whether in these or other forms we surely live in the future, if we may believe the testimony of human reason and the universal consent of men. We find the belief clinging to human nature in all countries and ages. We see the vision of a nobler life and stately world preserving religion from neglect and guiding the advance of nations. Especially do we behold it sustaining the good under the shock of adversity and enabling them to rejoice in the prospect of dissolution. O it would be to renounce our humanity did we shut the doors of the tomb upon such an obsequy.

What, then, must be the character of that unseen state which human nature generally and earnestly forebodes? Let conscience declare it—the

claim herein conscience of the good, which defies change and change, and which in the points of painful weakness triumphs over the King of Terror, the hopeful conscience which discerns in his red sunset, the flash of unearthly blessings and the glimmer of glory and immortality as the stars in a firmament. Let conscience declare it—the rigorous conscience of the wicked—the terror that seizes the strong, the vengeance that steadfast and sure follows the track of secret sin, the trembling power confronting the truth, though but in the person of a chained apostle who preaches of temperance, righteousness and a judgment to come; the arrested pleasures that see a hand from the dark writings on the palace walls. This law in the heart of man proclaims a lawgiver and his lawgiver's law. It is nature's proclamation of the judgment. So that a man who denies the doctrine of future retribution, is antagonized by the lessons of human experience and denies himself.

SOME OUTLOOKS.

But, if this argument were incomplete, as we cannot think it to be, if the inequality of human conditions may be ignored, and the voice of conscience may be scorned, there is a testimony which speaks to us with commanding authority—the Word of God. That Word proclaims that when the dust returns to the earth as it was, the spirit is ushered into the presence of God who gave it. It proclaims that the separation of these twin companions should not always last, that the time of re-union approaches, that the trump shall sound and the sheathed bodies of the dead shall rise and be re-animated before the judgment throne. It pictures to us the amazing scene—all nations, all classes, all families, the small and the great, the rich and the poor, the servant and the master, the minister and his people, the father and the mother and the child—every creature from Adam to the last of his race, gathered in the presence of him whose sacred blood was shed for their redemption. It portrays to us the unrolling of the book of their lives, the various sentences, the surprising joy and woe of immortals saved with an eternal salvation—of immortals thrust into the torments of the damned. And O, it is in all these words are spoken. We walk under the light of a peculiar revelation. We cannot choose a path in life which is not radiant with glories, or lurid with flames.

Have we then assurance that these statements are true? The strongest that can be rendered or conceived. The assurance of the Son of God who came from heaven to declare to us the will of his Father. The assurance of the Lord Jesus who proved the most difficult doctrine relating to the future state in his own person, and who rose from the dead as the first fruits of them that sleep. The assurance of the Captain of salvation and the Head of the church, who ascended to heaven to open the bright way for his people, and who testified that he lived and reigned in the future state by shedding the Holy Ghost with spiritual exultations and fiery tongues upon their worshipping assemblies. The proofs of Christ's doctrines are a most certain in history. We need not refer to the example of Gilbert West, a learned infidel, who selected Christ's Resurrection the precise point which establishes the doctrine of a future life, as a subject for hostile criticism, and who, in so unfavorable a frame of mind, is converted by evidences. (For he is but one of many who have gone to the republic like the Roman guard, with helmet bows and hostile swords and spears and fearless intrepidity, only to fall to the earth as Christ's pale and princely in festive ensue forth. The judgments are certain as our existence.)

PREPARE TO MEET THY GOD.

The fact here before us, it is proved by the inequality of human conditions, the testimony of human conscience, and the faithful Word of God. Regarding bearings upon your present existence. Understand well that you are in probation, on trial; that the most critical day of your history has not yet come, while yet every day of your life contributes to its records and shapes its doom, that as you act now you shall fare forever. Be not led away by the vain speculations of men who are seeking for impunity in their wickedness, and who for this reason represent the Creator as weakly and blind, as overlooking the sins and neglects of his creatures, as permitting men to transgress his commandments, to defy his power, to trifle with his overtures of mercy. Be not deceived, God is not mocked. For whatsoever a man sows that shall he also reap; he that sows to the flesh shall of the flesh reap corruption, and he that sows to the spirit shall of the spirit reap life everlasting.

Consider with earnest spirits, believing a subject so momentous, whether you are ready or are making ready for the judgment. Believe it, dear reader, that a holy life in your business, not only in duty to God, your Creator, your Sovereign, and your

Savior, but as you owe it to yourself. Your eternal destiny depends upon it. You may be too careful about your worldly affairs, but you cannot be too exact, too thoughtful, too laborious in an affair which relates to God and your immortal soul. You may pray too deeply for an earthly blessing, but you cannot pray too much for this. You cannot begin too soon, if you are not willing that Christ should meet you as you are, remember that the precious moments are passing, hastening to the Judge with the records of life, that they cannot be recalled, and that days and years are nighing you on to his bar. No price, though it were a king's ransom, should hire you to delay your preparation for eternity a single day. No business whatever, no possible experience, no narrow straits of adversity, no pleasures of a prosperous career, no honors and no dishonors, should interfere with the life to come. O, believe it, there is no adversity borne for his sake which God will not recompense abundantly, and no prosperity or honor sacrificed for his sake which God will not surpass and no shame with which we can clothe ourselves for his cause which he will not hide forever with a far more exceeding and eternal weight of glory. O, believe it, and address yourselves to the tasks of probation as the aspirants for heaven. If you are prepared, continue in a watching, waiting frame. Keep your lamps trimmed and burning. Rejoice in his redeeming grace. Anticipate his coming with acts of duty to his cause and his creatures, with acts of fellowship with his Spirit, for to those who thus look for him he will appear a second time without sin unto salvation.

E. T. W.

It pains us to announce this week the death of Bro. HENRY W. CRAWFORD, which occurred at his residence, 12 miles north of Marion, on Thursday, the 12th inst. Bro. CRAWFORD was an active deacon of the Fellowship church. He was one of the original subscribers of the ALABAMA BAPTIST, and was, to the last, an efficient friend to the paper, as our subscription list testifies.

J. L. W.

Spirit of Romanism.
In our country Romanism appears under a disguise. It is tolerant, apologetic, favorable to republican liberty, pretentiously charitable and devoted to the interests of elegant and cheap education. To discern what is the true spirit of the system we have but to repair to some country where its power is supreme.

A significant illustration appears in an incident which has recently occurred in Mexico. Mr. Paez, who writes from that priest-ridden republic, gives the following account of the treatment accorded to two converts of the British and Foreign Bible Society:

"In the first town they stopped at, not far from Toluca, a mob surrounded their lodging, and they escaped only owing to the arrival of the guard, and had to pass the night in the barracks for safety. They returned, and I sent them out again, but on their way back to Toluca they were attacked by six respectable Catholics, well mounted and armed, who surrounded them, fired a pistol-shot, robbed them of all they had, made a fire in the road, and burnt all the tracts, sending the Bibles off to the nearest town to burn on the place."

What would be our condition if the same people had the power here which they wield in our sister republic?

W.

John Wyckliffe.

The month of June of the present year which witnessed the celebration of the Pope's Fifteenth Anniversary as Bishop, was also the Five Hundredth Anniversary of the promulgation of three papal Bulls launched by Pope Gregory against John Wyckliffe, the "Morning Star of the Reformation." The last named event was celebrated in Exeter Hall by a large public meeting. John Bright says that Wyckliffe was the greatest man in English History. Wyckliffe's idea was a pure church, separated from the State, and consisting of believers—an idea well worthy of consideration by those who honor the Reformer's memory.

W.

Our Rome Mission.

A correspondent, of the Standard after referring to the departure of Bro. Van Meter from Rome goes on to say:

His schools at the Vatican are very interesting and cannot fail to sow good and productive seed. The schools are the largest Protestant schools which I saw in Rome, and both teachers and pupils are very much attached to him. They will be confined under the care of Dr. Taylor, of the Southern Board. The mission under his superintendence is growing in interest and establishment in Rome. In European cities its mission work makes much impression until it has in some way made a show of permanence, either by actual long stay, or by erecting and possessing permanent edifices.

Fundamentals in Church Order.

Rev. J. C. Malley, of Brookline, Massachusetts gives the *Beginner* the following as the conclusions to which he has come, on a re-examination of the questions which are connected with church communion. His views are plain, impressive and what is better, Scriptural. This statement we republish as put by the pastor in the hands of forty new converts which had been received into the membership of the church. They are words in season.

1. Christ not only established Christianity, but he provided that it should have a legitimate organic form in the church. — Acts 2: 41-47.

2. To the church, this organized body, Christ gave two ordinances, viz: Baptism and the Lord's Supper. — Matt. 28: 19-20; 1 Cor. 11: 23-29.

3. Baptism is the rite of initiation into the church—to be performed once—the first public act of the believer—symbolic of the beginning of the new life through faith in the risen Lord. — Acts 2: 41; 22; 16; Rom. 6: 4-11.

Hence baptism, in its order and intent, precedes the Lord's Supper, which is to be observed repeatedly, symbolizing the growth and nourishment of the new life. Communion is therefore the privilege, not of the believer as such, but of the believer who has taken the place of a true disciple in the organized church through baptism. (For proof see the uniform apostolic example, the very symbol of the ordinance; also, 1 Cor. 11: 28-29; Matt. 28: 19-20.)

4. Immersion, and that only, is baptism. (See any standard Greek lexicon, and the symbolism of the ordinance; also, Matt. 3: 16; Acts 8: 38-40; Rom. 6: 4; 11: 22; Col. 2: 12; 2: 13.)

5. Believers, and they only, are to be baptized. — Mark 16: 15-16; Acts 10: 47-48.

6. The ordinances of the church are to be withheld from those who walk disorderly, as a matter of discipline. — 2 Thess. 3: 6, 14, 15.

Therefore, as our authority to administer these ordinances is derived from Christ, and as he never excepted in his revelation, Baptists feel warranted in refusing to the Lord's table only immersed believers, who maintain an orderly walk.

Note.—If there is any *consciousness* in such a conclusion, it is a closeness arising from a conscientious adherence to what we believe is the New Testament design in respect to ordinances.

If it seems exclusive, it is an exclusiveness which Baptists have not chosen, and for which they do not admit the least responsibility.

2. It is not bigotry or narrowness, but loyalty to Christ, which seeks simply (while granting the same liberty to others) to maintain the New Testament order. We are commissioned, not to plan the campaign, or to change the methods of the signal service, but to obey orders.

3. The application of "Close Communion" is a term of reproach, which Baptists have never accepted. The closeness exists in our acknowledging, but not in our form of baptism as Scriptural.

"Close Communion" is essentially *restricted teaching, limited invitation*, according to some, who judge one has been Scripturally qualified.

4. Let it be borne in mind, also, that amidst the conflicting views which we find among men, we can at the best have only a choice of evils in respect to ordinances. We are to hold and teach a doctrine of ordinances at all, it must be a Scriptural, or an extra scriptural, doctrine.

If there is any objection on our part to hold as we do, we are bound to hold the true one.

Notice.

A Ministers' and Deacons' Meeting of the Muscle Shoals Baptist Association, will be held with Hopewell Baptist church, Morgan county, commencing Friday, before the 31st Sunday in July.

Rev. J. B. Hawthorne D. D. in Talladega.

For many long years the present Bishop of Montgomery has been under promise to visit and preach for us in Talladega. Having visited us just before his late illness, on which occasion he was prevented from preaching more than two or three sermons by sickness, he said, *some time* in the providence of God, he hoped to come again, on returning to Alabama he said that he still recognized the existing promise. But how brief the stay with us! How closely packed, and joined, and hedged around by obligations and work do our city churches keep their pastors, and necessarily so, too! And this especially the case where there is such an interest as has grown up under the ministry of our brother in Montgomery. Where there are circumstances like these now existing with our cause at the capital of the State, brethren in other important places must not expect much visiting or long staying from the pastor of that place. It is impracticable that he should lay down his work here to attend the many invitations that come from many places. We all feel grateful and rejoice together at the enlarged success which attends his ministry in Montgomery, and it gives us great pleasure to say that Dr. Hawthorne feels permanently settled in that city. We shall expect to witness influences going out from the

Montgomery church which will be happily felt all over the State; for this let us earnestly pray and believe and hope.

Bro. Hawthorne preached for us only six sermons, beginning Monday night, July the 2nd, and closing the following Friday night. He preached to full houses and fully met the expectations of our congregation; and we have reason to believe that the services were blessed of the Holy Spirit and good results were realized; and shall yet expect to reap from these labors more enlarged results.

It is not necessary that we should allude to the ability and eloquence of this gifted preacher; that which strikes us will even more power than his eloquent speaking in the boldness and inspiring vigor with which he exposes and rebukes the popular vices and secret sins of our current age. If his sermons be full of eloquence, rest assured that every bouquet hath a thorn in it which is apt to prick somebody. If he present the cloud with silver and gilded lining, look out for the thunder-bolts which strike down from that cloud. If the well furnished armory of the accomplished soldier be opened to view, be certain that you will see the unsheathed sword and the flying arrow sent with deadly aim. Surely we need in high places more of this style of preaching. Men to-day should not be preached to as if they had no sin, no consciences, and as if there were no righteousness demanded, and no judgment to come. There must be a Mount Sinai and a Mount Calvary in the successful pulpit.

The Baptist ministry of Alabama has for many years embraced great ability and great power with the people, and possibly never more of these qualities at any other time than now. How earnestly and faithfully should our churches strive to keep these men in our State. We can think of a number of them whose leaving would be a calamity to us, and yet they are men who can get other places and will leave when you cease to do your duty toward them; and men who will, if the Lord permit, remain as long as the churches properly appreciate them.

J. J. D. Ruxton.

Talladega, July, 9th, 1877.

Proceedings of the Alabama Baptist State Convention.

GALESDEN, ALA., July 12, 1877.

FIRST DAY.

MORNING SESSION.

The Convention met with the Baptist church at Galesden on Thursday, July 12th, at 10-12 a. m. Devotional exercises were conducted by Bro. O. E. Gregory, of Eufrata. Bro. Kimebrey, pastor at Galesden, delivered to the assembled delegates, a short but cordial address of welcome, which was responded to by Bro. Lewry, of Mobile. The Convention was then organized by electing Hon. J. H. Harrison, President, A. B. Good, Secretary, and J. W. Harrison, Assistant Secretary.

The Reports of the Boards of Trustees of Howard College and the Judson Female Institute were read and referred to the Committee on Education.

The report of the State Mission Board was read and referred to a special committee.

AFTERNOON SESSION.

The report of the Managers of the ALABAMA BAPTIST was read and referred to a special committee.

By request, Bro. M. T. Sumner, addressed the Convention in the interest of the

SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

The Seminary is not a stranger to the members of this body. The work which has already been accomplished encourages the hope that much more may and will be done, and is a call to the Denomination to place it upon a firm and unmovable basis. Organized in 1836, the Seminary has gone steadily and quietly on, excepting only a short period during the war—to the present time, with a number of students ranging from 20 to 60. During the last session there were eight students from Alabama in the Seminary. This institution is the child of Providence. The necessity which called it into existence demands its continuance. Its wants are increasing every year. The change of location was not unadvisedly made. The three hundred thousand dollars pledged by Kentucky has already been almost secured. At the close of the next session there will be no provision for the support of the Faculty, unless the endowment shall be secured within that time. About ten thousand dollars have been raised by Alabama, one third of the amount which the Convention, at its last session, resolved to raise. The first grant used of the Seminary was money.

Here an opportunity was afforded for brethren to give bonds and a cash collection was taken up for the benefit of the institution.

A resolution was offered by Bro. J. R. Foster providing for the appointment of a Committee whose duty it should be to devise means by which the colored population of our State may be more efficiently aided and instructed in matters of religion. After a general discussion, the resolution was adopted.

THE CONVENTION SESSION.

was preached at 8-12 p. m. a very large and attentive congregation; by Rev. W. B. Crumpton, from Gen. 4: 9, "Am I my brother's keeper?" It was an earnest appeal to Christians to recognize the fact that they are responsible for the welfare of men—their brethren—enforced by striking and beautiful illustrations. We must care

for their bodies, their minds, their souls.

SECOND DAY.

MORNING SESSION.

After devotional exercises, conducted by Bro. Jenkins, the Convention proceeded to the consideration of the

REPORT ON HOME MISSIONS.

This report calls attention to the fact that the present condition of the Home Mission Board is highly encouraging. It is practically out of debt, and is successfully prosecuting its work. This great interest is entrusted to us, and should be furthered by our contributions and our prayers.

Bro. McIntosh: The debts of the Board have all been paid, except that of *Kud Work*. Arrangements have already been made for the liquidation of this debt, which, if they will entirely cancel it, will greatly reduce it. It now depends upon the liberality of Southern Baptists to indicate what shall be done in the future. Of its history none of us need be ashamed. Nearly a million of dollars has passed through its hands. Between thirty and forty thousand souls have been converted through its instrumentality. The necessity for its continuance is even greater than that which called it into existence thirty years ago. One important part of the work of the Board is to assist feeble churches and to supply destitute fields outside of the limits of the older States. From different parts of the South, earnest and persistent appeals for help are constantly coming to it.

Another important feature is our work among the Indians. Much has already been done among them, but more yet remains to be done. We need more missionaries for the Indian field. There is now a strange movement going on among the wild tribes. Important appeals come from them for schools and for the Gospel. The Creeks propose to give 100 acres of land on which to establish a manual labor school, and after the buildings are erected, to make an appropriation of \$5,000 annually for the education of 100 scholars. It is interesting what we should do for it. Let us remember that it is *our* B. R. work not undertaken by any other organization.

In answer to questions asked by Bro. Muffey, Bro. McIntosh stated that the Presbyterians and Methodists already have schools among the Indians, and the Catholics are making arrangements, looking in the same direction. In case of our failure to accept the offer made by the Indian tribes, our Northern brethren are ready to respond to their appeals. The Indians are determined to have schools, and if we turn away from them they will turn to others for help.

The warm, earnest and eloquent speeches elicited by the Report, can not be justly reported. They cannot be printed without printing the men who made them. One thing was made manifest: The ecclesiastical impoverishment of our land is fearful, and thousands of churches are in need of sustenance. The heart of the Convention was thrilled by the burning words of the President of the Home Mission Board, as he painted the prospect which spreads out before us, and plead with matchless earnestness and pathos for the wild tribes of the West.

At the conclusion of the discussion, two hundred dollars were raised for the establishment of a school in the Creek nation.

AFTERNOON SESSION.

The Report on Foreign Missions shows that there is much to encourage us in this work and some things which we ought to deplore.

In China we have three stations, occupied by eight Americans and seven native assistants. We have two Americans aided by five native assistants in Africa. Bro. Taylor is successfully prosecuting the work in Rome, our contributions during the last year have been small, but have increased since the meeting of the Southern Baptist Convention. The Committee recommend that pastors and deacons present this matter to their respective churches and take up a collection at least once a year for the work in foreign fields. Some of our returned missionaries are anxious to go back, but in its present condition the Board cannot send them.

Bro. Henderson: If we would succeed in the prosecution of all our enterprises, we must keep the Foreign Mission Board alive. There were several opportunities offered us for spreading the Gospel as at the present time. These we must improve.

Bro. B. H. Crumpton: The Foreign Mission spirit is the spirit of the Gospel. The time has come when the prophecy is fulfilled, There is no more sea, and the islands of the seas are brought near together. There is no limit to the Commission and should be none to our efforts. The command is, go forward, let us go. The sea will divide. All that is necessary to make the Foreign Mission work a complete success is to believe it, and then to preach and practice what we believe.

Bro. Chandon: I am sorry that the words Home and Foreign have ever been used in this connection, for the Devil has made a bait of them at which many an anti-missionary has bitten and has not given a dime to missions since.

Bro. Nunnally: The distinctive feature of Christianity is its diffusiveness. Stand still and speak to the people come, and you are but a Jew under the old Dispensation. But spreading your wings and searching the world for an audience, you are then a herald of the Gospel. This is God's world, and he has a people in every nation. Go tell them that God is their Father, Jesus Christ is their Savior and Heaven is their home. They have all these, but they know it not. Will you suffer them to die in their ignorance?

advantages for the education of the youth of our land. Then why may not the halls of our colleges be filled with the opening of the next session? The attendance last session at both colleges was good, notwithstanding the stringency of the times. The advancement made by the pupils was highly satisfactory. The plan of instruction now in operation is a marked feature in the present system of management. What these institutions now ask for is only the privilege of educating the boys and girls of our people.

EVENING SESSION.—JULY 12, 1877.

A mass meeting was held in the interest of the State Mission work, at which addresses were delivered by brethren Henderson, Gregory, Winkler and Tichenor.

Bro. Henderson: Parts of Alabama which once flourished like a garden, were made desolate by the late war. The condition of these sections was the necessity which called the State Board into existence. At first only a modest work was attempted; but its proportions have increased, and it is now a mighty work. The field is broad and inviting. The question for us to answer, shall we enter it? For this service we want and must have strong and earnest men. If we can secure such men for the field, contributions will increase and the work will be magnified. The watchword is *forward*!

Bro. Gregory spoke of the work which has been done by the State Mission Board of South Carolina. He explained how it has progressed, until every association in the State has been brought into active cooperation with the State Convention. The adoption of the Report before us means something more than a simple assent; it means action. If retrenchments must begin, let them begin with the follies of the world, and not in the work of the Master.

Bro. Winkler: When this work was first undertaken, it was feared that the establishment of the State Board would prove prejudicial to the interest of the Home Mission Board; but time has proved that these fears were not well grounded, for such has not been the case. Our Evangelists contributed to the advancement of every interest fostered by this Convention. The large attendance here is in great measure, the result of the work of this Board. With the extension of this work, a corresponding influence will be exerted on all the enterprises of the Denomination.

One feature of the work demands special emphasis: The churches are encouraged to meet every Sabbath in their own houses for worship and the study of God's Word. Through the instrumentality of this agency there are *two hundred churches* in the State of Alabama this meeting every Lord's day. Let this good work go on, until all our people shall be engaged every Sabbath in the study of the Bible, until all our churches shall be radiant with its fire, and sinners shall be converted as in the days of the apostles, when those who were scattered abroad went every where preaching the Gospel.

Bro. Tichenor: It is not claiming too much to say that God has given this great State to the Baptists. When all her resources shall be fully developed, she will be capable of sustaining within herself thirty millions of people. The day is not far distant when there will be millions of inhabitants within her borders. A glorious destiny will be hers, when the material prosperity toward which she is hastening shall have been enveloped and permeated by a Christianity which enriches all, and impoverishes none. This grand result must be accomplished by the Board in whose interest we meet to-night. We need some practical expression of interest in the work. The amount for which the Board calls should be raised here to-night.

At the close of this discussion, more than sixteen hundred dollars were raised for the prosecution of our State work.

Evenings at Home.

The long evenings, which follow the short days, are made in some families, the happiest of all happy times. The cares of the day are ended; the mother's resting time has come; the father has dropped all cares of business; woman and child, and the whole family throw themselves with zest into the innocent pleasures of the home circle.

Solomon tells us that there is time for all things; a time to weep, and a time to laugh, and to play.

The cares that infest the day—Eld of their traits like the Arabs—And silently steal away.

It is well for the women of the household to remember that the pleasant evenings at home are strong antidotes to the practice of looking for enjoyment abroad, and seeking for pleasure in by and forbidden places; for relaxation and recreation will be indulged in somehow by most men and happy are they who find in the home circle the diversion they need. A lively game, an interesting book read aloud, or in musical forms, a new song to be practiced, will furnish pastime that will make an evening pass pleasantly.

A little forethought during the day, a little pulling of wires that need

