

# THE ALABAMA BAPTIST.

JNO. L. WEST & CO., PUBLISHERS.

"SPEAKING THE TRUTH IN LOVE."

TERMS, CASH: \$2.00 A YEAR.

Vol. 11.

SELMA, ALABAMA, THURSDAY, AUGUST 14, 1884.

No. 33.

## The Ministers' Meeting at Tuskegee.

THURSDAY, JULY 17th.

According to appointment last year, the Baptist Ministers' Meeting convened this day (the day preceding the meeting of the State Convention) in the Baptist church at Tuskegee. Dr. Henderson conducted the devotional exercises.

On motion of Elder J. L. Sampsey, Dr. Henderson was called to the chair, and E. V. Baber elected Secretary.

According to programme, Dr. E. B. Teague proceeded to give an exegesis of 1 Cor. 3:11-15. The whole passage, context and all, are suggestive, and are not to be lightly construed. "Foundation" means the general elementary principles of Christianity which Paul had presented to the people. The reason given for caution as to how other builders may build upon that foundation is remarkable.

The material of which the superstructure is made must be as durable as the foundation. It must be indestructible. The truth concerning Christ is compared to precious stones, gold, etc. We are on safe ground when we recognize in this passage a warning against erecting a superstructure of destructible material.

The truth of Christ will stand the test of the fire. A teacher may, from want of information or other cause, build of destructible material, and his work shall not stand because it is not true, although on a good foundation. He shall not be rewarded, and his work will perish. He who builds with the truth on a good foundation shall be rewarded, and his work shall stand. (Dr. Teague's paper will be published, therefore this synopsis is brief.)

Dr. G. B. Eager inquired if the "chastening" mentioned in Dr. T.'s last remarks does not refer rather to the peculiar experience of the mistaken teacher or preacher in the great day, than to this world.

Dr. T. replied that he is sometimes at a loss to decide whether the judgment, or punishment, mentioned in some passages of Scripture, refers to this world or to the next.

Dr. F. said he was perplexed in the same way.

Prof. T. J. Dill inquired whether the burning or destruction spoken of, referred to the error that might be taught, or to the persons who might believe that error.

Dr. Henderson wished to know the same.

Elder J. C. Wright thought it meant the doctrine, and not the people taught. If the teacher is a good man in error, he will be saved as a brand snatched from the fire, but his doctrine will be burned as stubble. This thought may reconcile the idea as to how a man who has wrong doctrine, but whose life is good, may be saved. Good men may spend a whole life in erroneous doctrine, but they have taught truth enough for the salvation of their hearers, and in this respect their work shall stand, but their false doctrine shall be consumed. The baptism of fire and of the Holy Ghost, that has been spoken of, he believed to have passed with the day of Pentecost.

Elder C. P. Fountain desired to ask whether it is possible that a man's life shall be all right while his doctrine is all wrong. In other words, will a man's doctrine not affect his life?

Eld. Wright confessed it is a problem, and would repeat the question: How can a man, who is grounded in error, live a correct life?

Eld. R. W. Inzer would call attention to the warning, "Let every man take heed how he buildeth on that foundation." He thought men have quite a diversity of opinions as to the minutiae of doctrine, and yet all have substantially the same view—the truth—as to Christ, the foundation. If the general purpose of the heart is right toward Christ, God can discriminate as to a man's errors of understanding.

Dr. Jos. Shackelford said some of the brethren had presented a difficulty to his mind, viz., that an individual may lead a good life, and yet his doctrine be all wrong. If we advance the idea that a man whose doctrine is all wrong may be saved, because his life is moral and appears to be upright, we will say to Universalists and all others of erroneous doctrine, that they may be saved, simply because they say they believe in Christ. He did not believe that.

Elder Inzer replied that he meant that if a man's doctrine is right in the essential, though wrong in detail, he may be saved, if his life is right.

Dr. Henderson did not know that he understood Dr. Teague in regard to the phrase "A wise master-builder." Are we to understand that

phases as referring or applying only to the apostolic age, or does it apply to all teachers and to all times. He believed it to be applicable to us, as to the Apostles. We ought to seek wisdom of God. He was inclined to think that we are giving too much prominence to the idea of doctrine in considering this passage. He does not understand how a doctrine may be burned.

Dr. T. replied that it is figurative. Dr. H., continuing, said you must embody anything that is to be burned. We are all bringing in material to the spiritual temple. Some will bring in "error-wood," hay, stubble, and he rather thought the destruction would occur to the real, living material that is brought into the church without the truth, without piety. He did not know how to punish sin without punishing the sinner.

Dr. Eager said Dr. H. believed that men are punished on account of their error of doctrine, their word, hay, etc. Now, the statement here is, that the wood, hay, stubble is built on a good foundation, and according to Dr. H. they are punished or destroyed, notwithstanding they are on that true foundation.

Dr. H. replied that we may make every day a judgment day. Our Lord teaches that a man may cherish an error until he will even crowd with it into the guest chamber at the marriage supper of the Lamb. He believed the sinner and his sins are all objectionable to Christ.

Dr. J. E. Chambliss thought we might be making too serious a matter of this passage. He thought it referred rather to the hopes of reward on the part of the teacher. As to the "destruction" mentioned, suppose we substitute the word "service" for "work," then it appears that the man's erroneous service will not be accepted or rewarded—that his offerings to this will be rejected, although he may receive comfort as to his own life. He did not think we need to understand the passage as authorizing us to send a large number of people to hell because they joined the church under the preaching of a man who did not know how to preach the Gospel.

Dr. Teague said he could not separate the foundation from the superstructure. If the foundation is doctrine, the superstructure must be doctrine. Eld. J. O. Hixson would inquire whether the passage was addressed exclusively to the ministry? He thought it meant that each Christian or individual must erect for himself a good superstructure on Christ, the good foundation, as well as that the minister must preach the truth. We must build by a godly life as well as by entertaining the truth.

Bro. W. C. Ward endorsed the position of Dr. Chambliss and Elder Hixson. We must take this language in the connection in which it is used. Paul, here means to say, "I have given you the plan of salvation; now do you build your lives upon it."

Eld. G. E. Brewer thought the preacher is the workman, the church is the building. Some people brought into the church are good material, some are bad; the bad shall be burned, destroyed.

Dr. Shackelford thought there is a serious objection to the view of Dr. Henderson and Eld. Brewer. Who is most responsible for error, the false teacher, or the person who believes the error? He thought the teacher as much responsible for error as the person who believes that error. He agreed with Dr. Chambliss and Elder Hixson.

Eld. Brewer asked if we must not keep the whole idea together. The apostle had presented the church at Corinth as the building; the false material introduced into that building would be destroyed.

Adjourned till 4 o'clock p. m.

THURSDAY, 4 O'CLOCK P. M.

Prayer by Elder H. C. Taul.

Deacon W. C. Ward, pursuant to adjournment, spoke on the topic, "What Kind of Preaching is Demanded by Our Times?"

1. The preacher should be learned with the learned, simple with the simple, but never ignorant with the ignorant. He should speak to the people in plain and simple terms. He should not discourse upon bank failures, nor financial crises, nor political conventions, nor should he extol human nature, nor present a system of religious asceticisms; for men who feel that they are lost, need the plain and simple Gospel. The preacher should not turn aside to notice the vagaries of skepticism, as they sometimes do, to make a show of learning, and in the discussion he often suggests doubts which he cannot remove, and which confuse the hearer. To a world lying in sin we should preach the "Old

Story of Jesus and His Love." He would announce as the preaching that is needed, the glorious Gospel, which is the power of God unto the salvation of every one that believeth. It ought to be preached with consuming zeal, as of fire in the bones; not in a mere perfunctory manner, but from deep conviction. The preacher must dogmatize, not reason. The people want truth, not logic. We should preach with reverence. The age shows a tendency to awful irreverence. Many preachers discuss the truths of the Gospel with flippancy. While the Gospel is old, and must remain the same, yet it is progressive.

(As the address will be published, this synopsis is brief.) Dr. Henderson said he felt like sitting down and thinking over this matter, rather than talking about what had been said.

Eld. D. I. Purser felt as Dr. H. had just expressed himself. He had recently been inquiring what because of all the preaching that is heard. We ought to preach as though we felt that we are standing in the presence of God. Much of the preaching of the present day is mere chaff. He felt that we ought to get down and pray. He felt that much of his own preaching is too cold. The demand of the times is esthetic preaching and syllabus and bouquets, and he was sorry to say the preachers are doing too much of that kind of preaching. He did not desire to be critical, but he spoke from observation and experience. We need deeper conviction. He thought we might go to extremes in either direction as to preaching upon bank failures, political conventions, and other events of the day. We might preach upon topics altogether outside of the Bible; and yet we ought to keep up with the occurrences of the times, and make the best use we can of them.

Dr. Chambliss endorsed and gratefully accepted much that was said by Bro. Ward; but he did not think there were a dozen Baptist preachers in the country who preached upon the frivolous subjects that had been mentioned. He had examined into the charge of sensational preaching that is so often made at this day, and had looked at the texts used by the old preachers a hundred years ago, and he felt that we would be ashamed to give such evidences as they gave of a desire to catch the popular ear. There are only a few sensational preachers in the country who have any prominence, but they make so much noise as to make it appear that a great many are engaged in that kind of preaching.

Dr. J. M. Frost agreed with most that had been said; but he did not accept the implication conveyed by the question as it stands—that this age needs a different kind of preaching from any previous age. Boston needs the same preaching as China and Africa; this age needs the same kind of preaching that any other age has needed—the Gospel that was preached by Paul in his day. He might be an old fogey in some respects, in one of which he delighted to be so called, namely: he believed in a distinct call to preach. We are often conscious that we have failed in our efforts to preach; but when we go to God and ask him to help us, once more, we go and try again, and feel that he has called us to preach. He believed the preacher ought to have learning, but not the kind of learning that makes the Bible a new book. We ought to hold up the Old Testament in our preaching. There are a few men whose sensational sermons are published in the papers, while nothing is said about the dozens of others who preach the pure old Gospel. Some say, Give us the practical in preaching; but he believed in doctrine as the very life and back-bone of the practical. We should preach repentance, whether men repent or not, for so Christ did. We ought to preach the old doctrines of the Bible. We need the power of the Holy Spirit in our preaching; the only way in which men are to be saved is by preaching the blood of Jesus Christ under the blessing of the Holy Spirit. It was to him a solemn thought that had been suggested, that we must give an account of our preaching. May God help us to do right.

Dr. C. C. Bitting thought the old story of the Cross is sufficient preaching. He thought it an affecting story, and related a touching incident illustrating its power.

Dr. W. C. Cleveland thought a mistake had been made. He thought the truth to be that the world is demanding just what it needs. A few men in the cities or the country may perform as actors, and have congregations of curiosity-seekers, but the truth is, as to the great mass of people, that if we do not preach, even and religion to them, they will stay away from the churches. Those who preach to gratify itching ears have a hard time; because those who demand such preaching soon tire of it, for the reason that it does not satisfy the soul, and the sensational preacher must seek other fields and other congregations. The preachers whom the people go to hear Sabbath after Sabbath are men who preach just such Gospel as we have been told we ought to preach. The happiest lot in the world is to preach the Gospel.

Prof. A. K. Yancey felt that we had just had, in the speeches we have heard, some very good specimens of the kind of preaching we ought to hear. It might be profitable for young ministers to hear how preaching sometimes affects the hearer. He related an incident enforcing the suggestion that a preacher ought not to exalt himself, or to feel that he is condescending when he turns from other things to preach the Gospel. Also, an incident showing that consecration and humility should be marked characteristics of the preacher. These two thoughts were intended as a partial answer to the question (for the benefit of young ministers), as to what kind of preaching is needed.

Eld. W. S. Rogers was pleased with the idea presented—that sensible people agree with us as to the kind of preaching we ought to have. But there are a large number of people, especially in the cities, but not altogether there, who do not hear the Gospel—who do not often attend church. He would be glad, to be told how we can reach that class.

Dr. Henderson, in response to Eld. Rogers, asked that an article from the London Times, in regard to the reasons of Spurgeon's success, be repeated. Dr. Teague recited the substance of the article, the point of which is, that Spurgeon believes the Gospel himself, and so people are attracted by him.

Dr. Bitting had heard Spurgeon eight times. The secret of his success is, that he preaches the Gospel from a warm heart.

Eld. M. Garrett said he had always observed that when the Gospel is preached in the spirit of the Gospel, saint and sinner both feel it. 2. That Christ always had the people to hear him; so if we will always carry Christ into the church, the people will go there.

On motion, the addresses of Dr. Teague and Bro. Ward were requested for publication.

Adjourned till 8 o'clock. Prayer by Dr. Cleveland.

By appointment, Dr. Eager made the opening speech on the question, "To what extent is the pastor responsible for indifference to missions on the part of the church?"

After showing that indifference does exist, he proceeded to show who is responsible for it. There is no justice, common sense, or Scripture in the idea that the pastors are wholly responsible for this condition of the churches. Time was when the pastor, the priest, kept the conscience of the church; but he thanked God that such time had passed, and the time has now come of large personal responsibility on the part of each individual.

Responsibility is now, as it should be, taken in proper measure from the pastor and put upon the members of the church. But there is still a disposition to saddle upon the pastor the responsibility that belongs to the church. In this day of opportunities of knowledge, a church is not excusable for failing to do its duty to missions, even though its pastor be utterly indifferent. The Scripture so often reversed should be quoted just as it is, "Like people, like priest," so that the members of the churches will recognize their duty to stimulate their pastors. While he could not admit that all the blame should be laid upon the pastor, yet the pastor is in a large measure responsible. He did not know just where is the limit of influence. We are responsible not only for the influence that we actively exert, but also for what we may possibly exert. The pastor is responsible for indifference among the people just in proportion as he is himself indifferent. If he has failed to exert the influence which he might have exerted, by failing to catch the spirit of Christ, he is responsible for that. And he is responsible for failure in his official capacity, as distinguished from his personal capacity. A pastor may discharge his duty in this and in other matters officially, and yet if he is not personally interested in them, the people will see the sham and become indifferent; and for that he is responsible. He should be personally alive to missions, and he should

faithfully present them in his official capacity as pastor. Some pastors are in fact missionaries, but are too timid to present them in the face of an anti-mission sentiment in the church. They are accountable before God for such failure. A pastor cannot expect interest in missions to rise higher in the hearts of his people than in his own heart. The pastor being nearer the fountain, he should be, should keep the mission spirit higher in his own heart than it is in the hearts of his people. And the pastor is responsible for indifference, because he has not taught the people what the Word of God says: he has not given them the missionary information, so that they can know and be stimulated. A pastor that the church may have a plan system for making contributions, yet if the pastor fail to keep up an interest in their enterprises, the effect will be seen and felt. As for himself, he could, as pastor, do more in collecting money for missions than any committee of his church; but he must always give the people information of the facts and the consequent necessity. He believed the pastor could do more than any other save a divine agency. He saw the other day in Mobile an old preacher who had always refused to talk of money to his churches, and now he is in the poor house, and his churches are bankrupt in the missionary spirit.

There is the pastor who believes in missions, but thinks they ought to begin at Jerusalem—first preach the Gospel at home. He opposes boards and other agencies, and has declined to take collections for any missions but those immediately around him. How is he responsible? Then there is the combative pastor. He is always opposed to something—always "contending for the faith once delivered to the saints." A good man, but misguided. Missions do not live under such teaching as his. There are some preachers always ready to pounce upon something, but thank God there are some who are feeding the flock, and the work of missions goes on. There are some preachers who love the praise of the people, and they are afraid to preach missions. Such one fails to do his duty, and when he dies or leaves his people, they waver, because there is no cohesive power of mission spirit.

Dr. I. T. Tichenor—If it be true that the people are responsible, even though the pastor be indifferent, there is tremendous guilt somewhere. When a man presents himself for membership in the church, he says by that act that he has consecrated himself and all that he has to God. Does he really do? Put this profession along by the command of Christ, and look at the fact that not more than one-tenth of the church members give to missions, and the conclusion is irresistible that there is tremendous guilt somewhere. How many of the church members would give to missions if the pastor did not ask them? How few that give because they are moved by the spirit of missions! Let the responsibility be upon pastor or people, there is great fault somewhere. The pastor is sometimes blameable, but not wholly so. He sometimes has to repress the spirit in him because of the opposition which he meets largely in the shape of a lack of business management of church affairs. Pastors are sometimes at fault, but not always. They are often opposed by influential members of the church, and it would require extraordinary grace and courage to enable them to risk the loss of support by advocating missions in the face of Bro. Brown and Bro. Jones. The future looks dark, but through the clouds there comes the bright light of promises of God.

Dr. J. M. Robertson, of Tennessee, thought the preachers are responsible for the indifference to missions, and for the hindering of business management of the churches. The preacher can and ought to educate the people aright. The preachers are God's appointed leaders of the people, and if they do not lead them in the right way they are responsible.

The meeting then adjourned. Subsequently the Convention Committee on Programme were instructed to prepare a programme for a similar meeting at the same time next year. S. HENDERSON, D. D., Pres.

E. F. BABER, Sec'y.

There are some great troubles that only time can heal, and perhaps some that can never be healed at all; but all can be helped by the great panacea—work. When grief sits down and folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away, into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.

Explanation of the Work of the Board of Ministerial Education.

1. With the consent of the Board of Trustees, and as a matter of economy, the Board of Ministerial Education have determined to establish a "mess hall" for Theological students at Howard College. The Convention having limited assistance to \$125 per month to each pupil, it is necessary to practice the most rigid economy. In view of this—

(1) All who receive aid will be expected to board in the "mess hall" provided by this Board.

(2) An attempt will be made to reduce board to \$5 per month.

(3) Each student will furnish bed clothing, pillows, towels and light.

(4) In no case can we do more than pay for books, college expenses and board, and students will, as far as possible, provide college expenses and board, and return the books at the end of the session.

2. In order to the successful prosecution of this work the Board will need \$1,200 on the first of October next, and \$1,200 on the first of February, 1885.

3. The following express requirements on the part of the Convention are obligatory upon the Board: Each applicant must be recommended by his church, examined by this Board, and give his note, without interest, for the amount received, to be paid if at any time he should abandon the ministry.

4. Feeling the responsibility resting upon us in the conduct of this most important work, the Board earnestly appeals to the churches throughout the State in this crisis of ministerial education. May we not confidently appeal to the ladies to assist us in furnishing the rooms in the home of our young preachers?

5. All communications to this Board are to be addressed to R. H. Sterrett, President of the Board, Birmingham, Ala. All monies must be sent to T. L. Hudgings, Treasurer, Birmingham, Ala.

From St. Clair.

Dear Bro. West: This year, up to the present, has been one of marked peculiarities. At the first some of the coldest weather known by the oldest inhabitant, followed by the most incessant cold rains and sleet, and most destructive winds in the history of the past. The weather prophets have been astonished and have felt their inability to comprehend the wondrous workings of Him "whose ways are past finding out," and their want of knowledge of the coming seasons and times, and have pronounced it all an "anomaly." Be that as it may, whether it is a deviation from the ordinary course of things or not, yet one thing is sure—that finite mind cannot comprehend the infinite in the works of nature and providence. The incessant rains have continued up to the present time (July 21st), except about three weeks in May, and the oldest farmers say that it has been the most difficult year within their recollection to manage their crops. The wheat was reduced to a bad stand by cold, and since it has been cut it has been much injured in the fields by the wet weather. The three weeks of dry weather in May shortened the oat crop, and it has been badly damaged in the fields since cutting. The cold and wet have been terrible on the cotton crop. The stand is bad and the weed small, and it is in the grass yet in some localities. Corn is late, and if the rain should cease at this time the yield will be small. But what the future will disclose is yet to be known. Much labor has been done. I hope and pray that it may be rewarded.

Now, as to the religious outlook, it seems that we are making rather slow, yet, I trust, sure progress. I notice that some new church houses—rather more than usual—are being built, which is a good omen of interest in the cause. Bro. J. A. Glenn, our missionary under appointment of the State Board, is doing a good work, riding over these mountains and through these valleys, encountering the winds, rains and tides, preaching the Gospel of the grace of God. There has been a new element brought into this part of the State by the building of so many new railroads, and the developing of iron and coal interests. I am sorry to say that it has added nothing to the moral and religious good of the people. The new population has not in the main that moral stamina that these people have who have been reared in these rural districts, away from the great thoroughfares where vice, sin and moral degradation stalk abroad at noonday. What mighty efforts need to be put forth by the people of God here in these strongholds of hell! In

the main, where you find a good farm here you find a man controlling it who is a member of some Christian organization and a man of sterling worth, with his sons growing up as corner-stones in the palace; and these are filling the more important stations of the country. What we need are more good farms, churches and schools. These are the strongest evidences of improvement in any country. Without them everything else is a failure. Railroads may facilitate travel and commerce, and bring the ends of the earth together, but the Gospel of Christ only can restore of man from the thralldom of sin. P. S. MORTIMER.

Ashville, Ala.

From West Perry County.

Mrs. David B. Scott died from a stroke of paralysis at her home at 1 o'clock yesterday morning, and was buried at 4 o'clock in the evening, Dr. Raymond, of Marion, conducted the funeral services and preached an excellent sermon. Mrs. Scott leaves five children. She died very suddenly—was sick only three or four hours. She was in her 43rd year.

On last Thursday night the hardest and most damaging rain within the knowledge of the oldest and most reliable farmers fell in this section. The rain fell in torrents for four or five hours, and the creeks and branches overflowed their banks and spread over the lowlands. Logs of immense proportions were raised from their beds of many years and swept furiously down the current, carrying with them corn, cotton, fences and bridges. Corn is seriously damaged, and cotton in some places was washed up by the roots and thrown in huge piles; while in other places cotton that stood five feet high a few days ago lies partly buried in the mud. In some places not a rail remains of the formerly strong fences. Bridges that have stood the high water of many years have been swept away, hardly a vestige remaining. The public roads are almost impassable. Uplands have not been as seriously damaged as low lands, but numerous ditches and gulches abound. The fine crops of both corn and cotton in the lowlands of last week lie to-day partly buried and rotting. Reports of a similar character come from every direction. The damage done can not be estimated.

CORRESPONDENT.

August 4th, 1884.

A ministers and deacons' meeting was held at Mt. Carmel church Friday before the fifth Sunday in June. Eld. P. J. Corley was elected moderator and Deacon William Foster, clerk. Elders C. W. McClellan, of the Muscle Shoals Association, who was present, was voted a member of the body.

Query First: Who was referred to in Mat. 8:12? Answer: The people alluded to were the Jews.

Query Second: What is the duty of each church member? Answer: Keep the commandments of God.

Query Third: Does the Bible authorize Sabbath-schools? Answer: It does.

Query Fourth: Ought we to practice anything as worship for which we have not an express command or example in the Bible? Answer: No.

Query Fifth: Are sinners subjects of Gospel address? Answer: They are.

Query Sixth: Does the Bible teach that men are free moral agents? Answer: It does.

Query Seventh: Does the Scripture, "One Lord, one faith and one baptism," Eph. 4:5, refer to the Baptism of the Holy Ghost? Answer: It does not.

Query Eighth: What is baptism? Answer: The immersion of a believer in water, by a legal administrator, in the name of the Father, Son and Holy Ghost.

The committee on devotional exercises reported that services held Saturday night by Elds. F. M. Rigney and A. J. Preston; on Sabbath, by Elders C. W. McClellan and J. M. Simpson.

Bro. J. M. Casey was received as a correspondent from Warrior River Association.

It was resolved that Bro. William Foster prepare a synopsis of the proceedings for publication in the ALABAMA BAPTIST.

The next meeting of the body will be held with new prospect church, commencing on Friday before the fifth Sabbath in August. Elders C. W. McClellan was appointed to preach the introductory sermon; Bro. J. M. Simpson, alternate.

Wm. M. FOSTER, Clerk.

Some people are always finding fault with Nature for putting thorns on roses; I always thank her for having put roses on thorns.—Alphonse Karr.

The Successful Preacher.

Did you ever watch a skillful engineer? He knows his engine. He knows every part of it before it is put together. He carefully turns on the steam with a steady hand, but he looks not at the hand. He sees every movement of the machinery. He detects every irregularity, and out of his well-equipped chest he draws what is needed to set things aright. He never rests.

Very much like this is the successful preacher. He knows his congregation. He knows the individuals of his congregation. He has seen them measuring cloth, and weighing sugar, and shaping a plow, and building a wall. He goes into the houses. He sees the inside workings of cottages and stone fronts. He turns to his study, and there in his Bible he finds something to fit each one of their cases. Laboriously he draws out what is needed. Sunday comes. He looks squarely into the faces of the people whom he has studied all the week. He corrects the erring; he encourages the weak; he comforts the sorrowing. He answers their questions; he arouses their consciences; he allays their anxieties. He persuades, and rebukes, and applauds. He preaches to his congregation and not before them. And now he takes their longings, and affections, and hopes upon his heart and bears them to the throne, and there commits them to God.

P. RIDGE.

Impositor.

We, the Harmony Baptist church, Blount county, Ala., having been informed by Elder J. B. Huckabee, of Jasper, Walker county, Ala., that John Moore, a small, dark-complexioned man, who has Baptist credentials and has been preaching through the county, is an impostor and doubtless forged his credentials, he having been excluded from Philadelphia Baptist church, Fayette county, Ala., ask the publication of this notice in the ALABAMA BAPTIST.

Done in conference and signed by order of the church, July 26th, 1884. E. R. BELL, Mod.

J. H. McNEAL, C. C.

Mrs. Mary Catherine Blake.

Died, at the residence of her brother, Deacon E. V. Caldwell, Harpersville, Shelby county, Ala., July 21, 1884, Mrs. Mary Catherine, relict of the late T. A. Blake, and granddaughter of the late venerable Rev. James M. Scott. Deceased was born September 8, 1837; baptized by her grandfather in June, 1851, at the early age of thirteen; was married to Mr. T. A. Blake June 23, 1856.

Our sister, always of a delicate, nervous constitution, received a shock on the sudden death of her only child, Clifton, a sprightly and promising youth of twenty years, by an appalling accident, which, with other causes, permanently impaired her health, that gradually grew more imperfect to the close of life. Several years of suffering ended in long and painful prostration. The weary months and years were borne with a fortitude, patience, and hopefulness most exemplary, found only in the history of those who are sustained by the blessed comforts and hopes of the Christian religion. No murmuring words escaped her lips or disturbed the repose of her trusting spirit. Unusual loveliness of person and Christian character made the sick chamber a bethel to the many friends who constantly visited her. Sister Blake loved the cause of Christ passionately, and went up to the house of God, whenever strength allowed, with joy; was always ready, according to her means and opportunities, to aid in every good word and work, leaving a bequest of value in aid of the cause after her decease. Her end was peace; she gently "fell asleep in Jesus."

"So fades a summer cloud away,  
So sinks the gale when storms are o'er,  
So gently shuts the eye of death,  
So dies a wave along the shore."

A painful vacuum is left in the social and Christian circle in which she moved. Many a heart-felt tear is dropped upon her grave by scores of friends unusually attached to her while living, and tenderly mourning her now lost to human sight. As often as we visit her late home, or enter the portals of the church she so eagerly attended, a vision of her lovely person and gently beaming face, will fill the imagination and touch the heart of a whole community.

PASTOR.

Human love, when deep and true, is never ashamed of the lowliness of its object. A truly noble nature recognizes a friend the more he needs help. Though we are mean and low, and despised yet Christ is not ashamed of us, because he loves us.—[Rev. Newman Hall.]











