

# THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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## Visit to Selma and Marion.

My business was to attend a meeting of our State Board in Selma, on the 14th of April, and to deliver a lecture to our theologues in Howard College.

Quite a part of my enjoyment depended on my spending Sunday with my friend Dr. Roby, bishop of Opelika, which I did, as much to my pleasure as I expected. I preached for Bro. Roby at 11 a. m. and 8 p. m., and met a number of friends, amongst whom was Eddie Brewer, Geo. Dawson, Bertrand Zachry, the brethren Hudson, and others. Opelika is an important town to East Alabama. Our new church there, since its completion, will be one of the best and most convenient houses of worship in this part of the State. I have not seen another church edifice just like it, nor do I know another bishop just like the bishop of Opelika.

Monday I ran down to Selma, stopping only a short while in Montgomery, and not being at all well I did not leave the waiting room; but I learned from all sides that Montgomery is well pleased with Dr. Wharton, and that the meetings at the First church were increasing in power and interest. When I reached Selma I was still unwell, and felt much in need of hotel privileges. I inquired for a good hotel and was told by my driver that nothing in Selma was superior to the St. James, and so far as I know, he told the truth. The St. James treated me well. St. James—that is really a nice name, and sounds quite Christian like. The wife of the proprietor belongs to the Selma Baptist church.

Tuesday, at 1 o'clock p. m., Dr. Bailey surprised me in the dining hall, and having orders from Dr. Frost to lay hands on me and summon me to report at once at the parsonage, he tried to do so, but it turned out that I captured him and seated him at my table, very much to the destruction of various sundries belonging to the St. James. After dinner Bro. Bailey told me that Bro. Frost was furious about my conduct, and not wishing the Methodist Selma to say his hands on me in wrath, we made haste to dine with him and beg his pardon, which he granted. I must say that the Doctor is rather the warmest hearted man with such a wintry name that I know of. I need not say that Dr. Frost is much appreciated by his church and by the citizens of Selma generally. In behalf of President Frazer, Dr. Bailey and myself, I wish to return our thanks to sister Frost for the splendid dinner which she presented us.

We had the pleasure of an hour's ramble through the rooms of the ALABAMA BAPTIST, and some office chat with Bro. West. Bro. West is looking well. He understands what we need in our paper and will make it all he can afford to. Most of our brethren do not know how much credit Bro. West deserves. Many of them think that he has been well paid for his work. They do not know that he has regarded the ALABAMA BAPTIST as an enterprise of the denomination, and that he has worked like a faithful brother, like a hero, for its life, when it paid and when it did not pay. If the Baptists of Alabama will they can make the ALABAMA BAPTIST all that it should be.

I had not seen Selma since 1862. On a September night in 1862 I was carried up a bluff, on a litter, to somewhere, and I don't know where. I was suffering from a gun shot wound, and from wounded pride also, and nothing looked very pretty to me then. Selma of to-day is not what I saw then. It is fast becoming one of the most important cities of Alabama.

The business of the Board was attended to, and with harmony and pleasure. We all felt sad over the almost certain fact that Alabama will fall behind what we had expected, for missions, this year.

Well, I rather fell in love with Selma, and Selma's friends, and I guess I had better leave the town before I say too much about it.

On the evening of the 15th our party took the train for Marion. We passed through a good farming district from first to last, a distance of about 67 miles. It is a pity that it is not worked by the hands of industrious white men.

P. M. Murfee and young Bro. Hamner met me at the depot, to welcome me to the city and offer me a home, but I was in the hands of the Secretary and had no disposition to resist his entreaties, and so soon found myself in front of his gate and at length in the midst of his very amiable family.

The next morning during my stay in our comfortable Alabama. The atmosphere was very pleasant. The atmosphere was very pleasant. The atmosphere was very pleasant.

me will ever be associated with my visit to Marion.

Quite a remarkable meeting was in progress at Siloam church, and at night I attended the meeting, and met Dr. Davidson, the pastor, for the first time. Bro. Bailey had taught me to love his pastor before I met him, and the lesson was not unlearned by my meeting. In view of the good of the meeting, I thought no man was due in Bro. Davidson's pulpit, and notwithstanding his invitation, I resisted even the temptation to preach in Siloam church. I never think of the history of missions in the South, and especially in Alabama, without thinking of Siloam church.

My recollections crystallize around Marion. Names of piety and power come up before us when we think of the past of this most remarkable of all the towns of our State. I was glad to learn that Dr. Davidson was well received at Marion. Many brethren in Alabama were troubled about Siloam pulpit after the death of our beloved and revered Winkler. I have no fears for the future of Siloam church, so far as the pastor may have to do with it. The Lord is with Bro. Davidson to do much work for him in Alabama; for the Howard and the Judson touch all Alabama, and the Lord will touch them both by our Bro. Davidson.

My lecture was delivered to the theologues in the college building, and not at the church. This was as I wished. The young men were in good health, generally, and were reported to me by Col. Murfee, as doing well in their college course. They are earnest young men, and may God bless them, is my prayer for them. I was personally acquainted with but two of the theologues, brethren Hamner and Sanders. I was very glad to meet them. It was a pleasure to meet some of the Howard boys of my acquaintance—the Messrs. Webb, James Barrow and Mitchell. Mitchell, who was in school anywhere but in Roanoke Institute and Howard College. If Mitchell ever does anything wonderful, Roanoke Institute will claim part of the honor.

Howard College is too well known in Alabama for me to attempt to further advertise it. I will not boast about the Howard—enough of that has been done. Howard is a grand institution, and has done a grand work in Alabama. What the Howard needs is endowment. If the College is not conducted to suit you—if you would have more boys there—if you would repair the buildings and fencing—if you would do anything to better the Howard, you need not rely on further advertisement of the College to accomplish your wish, for it will not do it. You need not rely on flashy articles in its favor. We have had enough of all this. I do not mean to say that any of us have overrated the College, but I do mean to say we have overrated that sort of help. Howard College must be endowed, more or less, or it will be unable to hold its present rank amongst the schools of the South or of Alabama. I think that the next work of Alabama Baptists is to endow Howard College. Give President Murfee plenty of money and he will be equal to every task that you may demand of the Howard. Without it, he or any other man will fail. Quit boasting about the Howard and give it \$200,000.00, and then, if boasting is allowable, we will have something to boast of. Advertise Howard to the boys of the South by giving it \$200,000.00, and then if further boasting is necessary, we can afford it. All honor is due President Murfee and his faculty for their devotion to the College. I would have their hearts rejoice in seeing the noble institution endowed, for the honor and usefulness of which they have so manfully battled.

I was much pleased with the interest Col. Murfee appeared to take in our theologues. My thanks are due to Col. Murfee and Prof. Dill for special attention during my visit to Marion, and memory lingers strangely around that turkey dinner at Col. Murfee's. My visit to Marion was very pleasant, and I regret that I did not have more time to spend with our theological students.

I had the pleasure of paying my respects to the Judson Institute, of which I will speak next week, if Bro. West will allow me.

JNO. P. SHAFER.

## The Creative Goodness of God a Motive to Repentance.

BY MISS H. E. STALLINGS.

"Sweet is the work, my God, my King,  
To praise thy name, give thanks and sing;  
To show thy love by morning light,  
And talk of all thy truth by night."

We have all doubtless reflected on the creative power of God. We see it in the heavens, in the ocean, in the mountains, and we discern its finer traces in the foliage and the flower. The eye and the ear are hourly impressed with the wondrous works of the Creator, furnishing to the soul inlets of grandeur, sublimity and beauty. Survey yourself. Is there in nature more concentrated evidence of creative skill? Your body is a perpetual and undisputed argument of the existence, power, goodness, and wisdom of its Maker. Your soul connected by a mysterious union to that body, is given by the "inspiration" of the Almighty.

He who created you holds you as his property by a right which none can dispute. He has a claim upon you which nothing in heaven, earth, or hell can set aside. By common consent you call that yours which you have earned by your industry, although it may have been the property of ten thousand before you. You consider that as your own which your ingenuity has fashioned out of material provided at your hand. But upon you God has a higher claim than these.

He created the materials of which you are composed, and "breathed into your nostrils the breath of life." Never were you the property of another. You may say to any claim which your fellow-men may set up, "I am my own master," but you cannot say the same in reference to God; he will consider and treat you as his property, whatever may be the principles or conduct which you profess or exhibit. Since God has given you being, does not that gift place you under obligations to love and obey him? The whole visible creation serves him. The brute animals and inanimate nature all fulfill the end of their existence. The birds sing to the praise of their Creator. They obey the instinct which he has given them. The spring smiles and the summer fruits grow, at his bidding. Yes, all but man seem delighted to obey his commands. Man, the noblest of his works, rebels! Is it not strange that he who is the most highly gifted should be the most ungrateful? Is it not wonderful that he who alone is capable of understanding his Maker's will and enjoying his Maker's gracious smile, should withhold from God his due? What more can we need to prove "that all are gone out of the way, that they are together become unprofitable, that there is none that doeth good, no, not one."

Has it never occurred to you that the goodness of God is manifest in creating you a being superior in capacity to brutes or insects? Perhaps the thought has crossed your mind. Certainly you are made capable of a higher species of enjoyment than the inferior orders of creation. You have a mind that may be cultivated to an unlimited extent. You may go on improving beyond any assignable limit. This power of acquiring will enlarge with the increase of information. The possession of such a capacity for improvement, and the means of gratifying it, are all from God. You are therefore bound to serve him with that mind. You are also made capable of high delight from social intercourse and the contemplation of nature. The interchange of friendship and sympathy in the social relations, is a source of exquisite enjoyment. When properly regulated, much of our happiness depends upon it. But who gave you this capacity for social enjoyment? Why are you not one of the gregarious animals, who, having neither the power of speech nor the capacity for rational intercourse, herd together from the mere force of instinct? Do these blessings impose upon you no obligations to your Creator?

You can look out upon creation with delight. You have an eye for its scenery, and a soul to relish it. You love to muse on objects of grandeur or of beauty. You can revel on the fancy sketches delineated by the painter or the poet. He who fashioned the world framed the intellect with its elevated powers of perception and fruition. Reflect then on the diversified means of intellectual enjoyment, and let me ask, Do they not furnish an argument sufficient to constrain you to reverence your benefactor? You may have been created free from those deformities which render some of our race objects of disgust, and which deprive them of many sources

of happiness. Did this never strike your mind? Have you not when the eye has lighted upon some poor idiot or some ill-shaped and pitiable cripple, asked yourself why you were born with an intelligent mind and perfect limbs and features? Surely such a reflection becomes you. The contrast should fill your soul with gratitude to him who has made you to differ. It should lead you deeply to feel that your obligations are proportionable to your superior capacity. It is to God, your Creator, that you are indebted for the mental and bodily structure which is so finely adjusted in all its points, and so happily adapted to the objects of creation by which you are surrounded.

This Creator calls upon you, as his creature, to consecrate all your faculties to his service. He demands a voluntary surrender of yourself to him and to the principles of the gospel. Your reluctance or refusal to make this surrender is most unreasonable. It will aggregate the amount of those neglected duties and those violated obligations which already swell to a most fearful catalogue. You can never cease to be the property of your Creator.

His hand is around you, he will conduct you to the closing scene of your mortal existence, and when death shall open to you its gloomy portals, you must meet him as your final Judge.

## News from the Gulf City.

An Interesting Meeting and Blessed Results. The Irish Evangelist, &c.

The meetings at the St. Francis Street Baptist church closed on Sunday night, May 3d. It has been many years since the city has been so stirred. Rev. Geo. C. Needham, the Irish Baptist Evangelist, began work with us on the 19th of April, and continued without seeming to grow either weary or stale until last Friday, May 1st. Congregations from the first were large, serious, and deeply interested. Our main audience room perhaps the largest in the city, was crowded morning and night of the first Sunday, and well filled every night thereafter. One or more extra meetings were held daily and were well attended. These Readings were richly enjoyed, being regarded by some as the best part of the feast. Over fifty professed conversion during the meetings. Twenty-six have already joined our church and a number of others will follow soon. Palmetto Street church and other denominations have been blessed and will reap some of the fruits of the meeting. Our church has been greatly quickened and blessed. I hope yet to report many other souls garnered in.

Bro. Needham won our hearts and did noble work among us. He is no mere professional "revivalist," he is a worthy man of God and a true evangelist. He eschews all "sensationalism" and depends for success upon the Spirit and the Word. He is a preacher of rare simplicity, unction and power.

My duties here compelled me to give up going to the Convention. Our city is all ablaze with decoration and enthusiasm, now, over the "Great Inter-State drill."

Geo. B. EAGER.

Mobile, May 5th.

## The Conclusive Argument.

I have read that Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince them; so he took plaster and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months in letters of living green, the sentence: "This has been plastered." Arguments and culture and fine sermons cannot convince sinners; they want to read in pulpit and pew, in our utter separation from the world; in our contentedness of mind and victorious joy, the clean-cut truth: "This has been sanctified by the Holy Ghost." Ah! brother, sister, the pierced hand of Jesus can pull out thorns of depravity from your heart, and open there a running stream of joy, which will flow on through pain, or poverty, or loneliness, or persecution, or trial, like a cooling river through a desert of sand. It is grand to live in a state where halcyon days form the normal breathing of the soul. It is the joy of unwavering faith and repose in the blood of Jesus.—Advocate of Holiness.

I believe that a family lives but a half-life until it has sent its forerunners into the heavenly world, until those who linger here, in thought, cross the river, and for a transfigured glorious form in the embrace of their human love.—Dr. Bridgman.

## Alcohol, Its Uses and Abuses.

The employment as a solvent of various drugs and as an agent to extract and develop the active principle of a variety of plants is universally conceded as a necessity for fulfilling the many important objects to be attained by medicine and the arts. But the important question to be considered in regard to its use and abuse is the universal alcohol stimulation throughout the country, extending from Maine to the frozen regions of Alaska, where now it is exerting its pernicious influence in not only causing disease and the most abhorrent and hideous crimes. But it is necessary to refer to this distant land to be convinced of its most revolting effect, for we behold it everywhere, like unto radii from a centre, sending forth its streams of concentrated fire over our broad domain, to infect disease and depravity on a vast population, permeating every sanctum where peace and contentment evince the presence of refinement, virtue, and moral culture, gradually to inflict curse on the inmates and stifle every aspiration towards useful and noble deeds, and to sever those ties made holy by the divine institution of marriage, and exerting its pernicious influence to destroy utterly the fabric of polite and refined society, and if not arrested by some mightier power than legislation, to end in national demoralization. In considering this subject of the use and abuse of alcoholic stimulants one of the most terrible consequences attending the indulgence and demanding attention is the distressing disease of mania, a potent, usually termed horridly painful, who are, of all subjects, the greatest sufferers. The shaking becomes most violent and uncontrollable and is accompanied with spasmodic jerking, and the body is covered with a cold and clammy sweat. But the most torturing of all the symptoms resulting from the loss of nerve power, is the sleeplessness, and the total loss of all mental force, rendering the poor sufferer responsible for all his strange actions, and the insomnia, or sleeplessness, which is a terrible and dreadful, which impresses the sufferer with the belief that he is pursued by demons and enemies on all sides. He prefers not to be left alone, nor in darkness, which increases his fears and the torture of the hallucinations, all of which causes the utter prostration of body and mind, and detronement of reason, leaving the patient a hopeless wreck. And strange to behold, this picture of horrors does not diminish the thirst for the poisonous indulgence, for the force of habit continues to exert its sway over the dictates of conscience and the power of mind; and it is evident that the infatuation has become an epidemic, and is diffusing its poison in a way to generate disease and entail on society a moral turpitude, the forerunner of a universal degeneracy, only to be averted by the influence of good example, and moral and religious teaching. Therefore all who desire the happiness of society must use every effort to sustain the temperance cause, particularly by the force of example; and none is more potent towards eradicating this wholesale destroyer of human happiness, than the magical influence of woman, ever heightened by her fond and benevolent disposition, which renders her the most successful and efficient coadjutor to be enlisted in the glorious cause; for as wife, mother and friend her talismanic power that has ever contributed to the purity and refinement of society, can effect much to oppose and baffles the enemies of temperance reform.

## Faith and Vision.

There is wondrous teaching in those New Testament teachings as concerns what bridges over the chasm between the present and the future. It must needs be that the life which now is with all its bodily environment should be limited and should also be veiled. One to whom beyond any man of his time had been given visions of Christ, and visions as well of immortality, yet is heard most expressively to say, "Here we see through a glass, darkly."—"We know in part and we prophesy in part." This was done under the apprehension, as he states it, that until the "perfect is come," the removal thereby of all the limitations which now hedge us about,—that which is only in part can never be done away. Such in fact is the teaching of the whole of Scripture as respects the life that now is as related to the supplementary life which is to come. So we have the words of another than Paul. "Beloved, now are we the sons of God, and it doth not yet appear what we

shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." Here as in the flashing by a momentary lifting of the veil, it is seen that while we know and comprehend largely the present, the future is held in reservation as to its full unfoldings and its perfect revelations. It is now through a darkened glass we look, and so discern outlines and object but dimly. But the time is coming when the sight of the trusting soul shall be "face to face." Vision, an open vision, shall succeed to Faith.

That indeed is a defining of Faith of most marvellous meaning, wherein it is declared to be "the substance of things hoped for, and the evidence of things not seen." Surely if these things could now be clearly discerned, and as clearly apprehended, there could arise no challenge to simple belief, since where there is sight, there is and there can be no occasion for faith. It is hence, as intimated, that herein lies a precious significance of golden meaning that while of necessity in this earthly house of our habitation we have granted unto us the very "substance of things hoped for," that substance is so shadowed by the intercepting veil of the flesh that we cannot see it; yet we may ever rejoice that Faith supplies the rocky ground evidence of the verity of things unseen; so much and so clearly so, in fact and in truth, as to justify that remarkable teaching, "The things which are seen are temporal; the things which are not seen are eternal."

We must do well in this realistic and this materialistic age if we can wisely apprehend the richness of meaning which this, subject enfolds. The vast majority of men and of women live and walk by sight, by sight of the present, of the present though fading and though vanishing away. The life and the walk of Faith few comparatively attain to; the reason for all of which is obvious. The world of sense, with all its murk and its darkness, shuts out the world of the cloudless vision. The great multitude, hence, engrossed to intoxication with the seen and the sensual, never permit their souls to come within the sweet domain of Faith. They see and they are enamored with this flashing and this inebriating objective world, with all that it presents of glitter and of glamor; and so the hunger of the spiritual nature never being created, the very innate susceptibility of the soul to the Faith which "reacheth within the veil," dies out. The sad consequence of all this need not be indicated.

We often hear complaints of the lack of faith as to the invisible world, even on the part of professing believers. Such lack may come, and does come frequently and largely, from one's environments, but more, it may be, from one's subjective make up and temperament. Payson's rapacious views of the spiritual world, described with such a halo of glory, were not when, as during much of his life, he "groaned in this tabernacle being burdened," but rather when the film of sense was taken away from the eye of the soul, and when like the great apostle to the Gentiles, he had put before him in his conscious nearness to heaven, an open vision. It were ever better for the believer to keep steadily in mind that Scripture teaching, "We walk by faith; not by sight."

"Tis by the faith of joys to come  
We walk through deserts dark as night;  
Till we arrive at heaven our home,  
Faith is our guide and faith our light."

So while, as our distinguished departed poet enjoins, we are to "trust no future, however pleasant," that is, rest in the future for the supreme achievement of the soul, we prefer to accept what our own living poet has set forth when he says,—

"And so beside the silent sea  
I wait with muffled oar,  
No harm from him can come to me  
On ocean or on shore.  
I know not where his islands lift  
Their fringed palms to air;  
I only know I cannot drift  
Beyond his love and care."

Such faith as this is strong and clear as vision. It places heaven but a little way off from earth, with but a narrow and thin veil between.—Watchman.

When strength is given us from God, our first thought should be to thank him for it; and the second to seek to employ it for his praise. So weak in ourselves that we can do nothing, and so strong in him that we can do all things, why shall we not try to honor him to the extent of our ability?

I never was deeply interested in any object, I never prayed sincerely for anything but it came. At some time, no matter how distant a day, somehow in some shape—probably the last I should devise—it came.—[Dr. A. Judson.]

## "Having a Good Time."

James F.—was quite the best looking boy in school. It may be that his clothes had something to do with it. At any rate he never knew what it was to wear patched trousers or an old hat. His clothes were fine, and always well made. His boots had morocco tops and were "shined" every morning by a servant at his boarding house. It is true James was an orphan, but his parents had died when he was very young, and he had never felt their loss. Then, too, they had left him rich. A kind-hearted guardian managed his estate and kept him supplied with pocket-money. A good-looking, generous-hearted, well-dressed boy, with plenty of money, is apt to be a hero in a big school. It was so with James. He had things pretty much his own way. He was bright enough, too, and stood high in his classes, when he had a mind to work. But James did not always have a mind to work. He loved above all things to have what he called "a good time." One of his ways of having "a good time" was to hide a bottle of wine in an old stove pipe in the cellar under the academy building. After school hours he would slip down with two or three fellows and have "a good time" in drinking it. One night he got up a little supper in his room and there were more bottles than one on the table, and more noise than orderly boys are accustomed to make. Nevertheless, everything seemed bright for James. He was to go to a great college when he finished his school course. He was then to study medicine in Europe. And then there was always in our minds, and in his mind too, it is to be feared, the great fortune coming to him as soon as he was of age. That of course would make it smooth sailing for him always. There seemed to be no reason why James should not go on having his "good times." By-and-by we left school and heard no more of James. During the nearly twenty years that have gone since, we have often wondered what became of James, and to what use he had put his bright mind and all his money. Well, we have just found out, and in the very strangest way. Only a very little while ago, passing down the street, we noticed a tramp shambling along in front. His coat was torn and muddy. His hat was full of holes. His face was tanned by the sun and covered with a short, rough beard. As we came up he turned and spoke, and the following conversation took place:

"Don't you know me?"  
"No. Who are you?"  
"No you remember James F.—?"  
"Yes; but surely this is not James?"  
"Well, it's what's left of him."

We will put up as few words as possible his long, sad story. He had gone to college, but loving "a good time" better than hard work, he soon dropped out. His money was put into his hands when he came of age. This he had freely spent traveling in many parts of the world. Drinking led to gambling and gambling soon swallowed up his fortune. He had "a good time" while it lasted, but when it was gone it began to be hard to get along. He had no profession; he had no trade. He knew very little about business, and with his unsteady habits it was hard to find a place. He had finally drifted to Texas. Here he wandered for some time over the State doing odd jobs as a painter. Lately he had failed to get anything to do, and was on the street without food or shelter. He wound up the story by saying, "For the sake of old times give me a little money to get some dinner; I have had nothing to eat to-day." Poor James!—Texas Christian Advocate.

## The Ala. Central Fem. College.

The Alabama Central Female College, of this city, stands now in the foremost ranks of female colleges in the South, and its future prospects are encouraging in the highest degree. During its twenty-seven years of existence, it has sent out educated women to almost every portion of Alabama, and a number to other States, many of whom are still living and giving evidence of the thoroughness and efficiency of their cherished Alma Mater.

Prof. A. K. Yancey, who has presided over the Institution with such signal ability and success, for the past six years, having resigned the presidency, for the purpose of taking charge of a female college in Missouri, Prof. Geo. W. Thomas, of Montgomery, was chosen by the Board of Trustees, as his successor. Prof. Thomas has accepted the position, and will enter upon its duties at the close of the present session. He comes to Tuscaloosa with the highest testimonials, from prominent gentlemen who have known him, as a teacher, for more than thirty years.

Prof. Thomas is a thorough and finished scholar, a highly cultivated and an eminent Christian gentleman. The trustees were fortunate in securing the services of one so well fitted for the position, and the College will, we doubt not, under his administration, retain its former prestige, and go to greater usefulness in the noble work of educating the fair daughters of our land.—Tuscaloosa Times.

## Help to Reform the State Prisoners.

To the Public:

In the past fourteen years vast improvement has been made in the management of convicts in this State. At present, as a rule, this unfortunate class of men and women are well cared for, being properly clothed and fed and not over-worked, and our efficient board of inspectors are doing all they can to bring the condition of prisoners up to the highest possible standpoint of sanitary condition. But as yet no provision has been made by the State to supply the convicts with literature. In order that the true object of imprisonment may be accomplished it is necessary to reform the prisoner, and perhaps in no other way can this be done more effectively than by the influence of good books and papers.

I therefore, hereby appeal to all good people in the State to help me supply this long felt need, by sending me such books and papers as they may feel disposed to give to this cause.

It is my intention to establish in each prison a sort of library, and preserve all books and papers that may be secured, as long as possible, for the benefit of this unfortunate class of our people.

I would like to have copies of every paper published in the State, that the prisoners from each county may know what is going on at their old homes. As we know where every prisoner is, this may be easily done, and I would take pleasure in distributing these papers as rapidly as possible among the men from the country where the paper may be published.

I would like to have copies or files of all religious and literary papers published in the State. These would all be appreciated and would doubtless do more good than to "lie in a corner," or be wasted. Books, all sorts of books, except immoral ones, would be prized very highly, and they could be kept, perhaps, for years and thus accomplish a vast deal of good. Send all small packages to me at Birmingham, P. O. Box 553. Larger packages may be sent by express at my expense.

Will not all the papers in the State publish this appeal and give their readers an opportunity to do something for a good cause?

H. CLAY TAYLOR,  
Chaplain State Convicts.  
Tallapoosa Church.

Bro. West: I wish to say a few words in reference to the outlook of this church.

The interest of the church is increasing steadily from week to week. Brethren are being aroused to activity in prayer and every good word and work; congregations are large and sinners are inquiring the way of life. So we look forward to the time not far in the future when the harvest shall be.

The Sabbath-school interest is on a solid basis and is rapidly increasing, with our worthy Bro. Piper as superintendent, and a band of faithful brethren and sisters as teachers.

We feel highly complimented in the reception of a nice, well selected Sabbath-school library, presented to us by the Baptist Pub. House, Philadelphia, through the influence, I learn, of our worthy friend, Mr. Milstead, Superintendent of Tallapoosa Falls Manufacturing Company, over Mr. L. Loomis, of New York, who is traveling in the interest of Sabbath-school work. To these parties we take this method of expressing our most hearty appreciation. May God bless continually those good people as they are striving to honor him with their lives and their increase.

W. J. D. UPshaw.

Eclectic, April 27.

The maestro attracts more notice than the quiet fountain; a comet draws more attention than the steady star. But it is better to be the fountain than the maestro, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—[Dr. John Hall.]

Teacher, do you speak to your scholars personally about the salvation of their souls? If not, you should, by all means.

# Alabama Baptist.

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JNO. L. WEST & CO., PUBLISHERS.

JNO. L. WEST, Editor.

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## FIELD NOTES.

We hear that Dr. Cleveland is moving things forward in Gadsden. He is organizing and systematizing. The Sunday-school is interesting and is well attended. The congregations are large and increasing. At every conference meeting somebody is received into the membership.

We regret to learn that Bro. I. U. Wilkes, of Brierfield, has had the sad misfortune to lose his voice so completely that he can only speak in a whisper. His churches have given him a vacation for rest, hoping that his voice may be restored. We trust that he may soon be able to resume his labors.

Rev. Z. D. Roby, D. D., will deliver the next lecture to the ministerial students of Howard College. We hope in our next issue to announce his subject and the exact time. This will be the last of the series except one to be delivered by Rev. T. M. Bailey, D. D., on Sunday night of commencement week.

"We have preaching once a month at Providence church by Bro. T. Jones, of Newton. He is a lively young preacher and bids fair to make his mark in the future. We also have a nice little Sabbath-school which has been running three years, under the superintendence of J. F. Pauney. He is a never tiring laborer in the vineyard of the Master, and the Lord is crowning him with many blessings."—M. E. Brewer, Dale county.

"Our pastor, for we claim brother Davidson ours, refreshed us every night for two weeks with the word of God, and many rejoicing souls thank him for his earnest and faithful presentation of the truth. Over sixty have been received by the church, and still the steady steps of the Spirit manifest God's power and willingness to save. Each Sunday and Wednesday evening new faces turn Zionward. We feel that the prayers of God's people have done us good. To him be all the glory."—Judson Echols, Marion.

The last number of the *Judson Echo*, Marion, says in regard to the contemplated addition to the Judson Institute: "Next week, work will begin on the three-story wing to be erected in the place of the formerly projected music hall. This is to contain an art room 18x25; a study hall 34x43; a study hall for preparatory department 18x33; several recitation rooms; twenty-six practice rooms, and numerous closets and apparatus rooms. This will enlarge our accommodations, increase our conveniences and make 'our home' complete. The keys are to be delivered October 1st, 1885."

## Demopolis Church.

The receipt of the following amounts is hereby acknowledged with grateful thanks: Friendship ch., per Dr. W. W. Ramsey, \$10.00; McKinley ch., per Miss Alice Borden, 5.00; McKinley ch., per Miss Lucy Anderson, 5.00; Ebenezer ch., per J. J. Wright, 5.00; M. B. F. and Miss Bettie Brown, 5.00.

The house is progressing by degrees toward completion as we are able to procure the funds. If all the pledges made at the Pine Barren, Bigbee, and Bethel Associations last fall, were paid in now, it would enable us to advance the building so as to occupy it soon. Our grateful acknowledgements are extended to those who have so kindly helped us.

G. S. ANDERSON.

Newberne, May 5th.

## They will Remain.

When at the Convention and on my way there, I was frequently approached by brethren from this State, who asked me, as a member of the Board of Ministerial Education, concerning the young ministerial students at Howard College. Will they remain to the close of the session? I answered in every case and want to answer all who are interested in the matter, *Of course they will.* They can not afford to go; the Board of Ministerial Education cannot let them go; the Baptists of Alabama will not let them go; the College will not let them go; of course they will stay, must stay. This is a simple fact, and its announcement is simply on my own authority, there being no time or opportunity for conferring with any one. But I appeal to the Baptists of the State—to the friends of ministerial education—to support my statement with liberal contributions. Send money at once to T. L. Hodgins, Treasurer of the Board, Birmingham. The appeal is in behalf of our Master's servants and in our Master's name.

J. M. FROST.

## Missionary Meeting of Bethlehem Association.

There will be an associational missionary meeting at Evergreen, beginning on Friday before the 4th Sabbath in this month (May) and continuing until Sunday. Rev. T. M. Bailey, D. D., Secretary of the State Mission Board, will be with us, and requests that all the pastors and representatives of the association meet with us.

The object of the meeting is to discuss the mission question and other practical religious subjects bearing thereupon—a felt need of the hour.

As pastor of the Evergreen Baptist church, I fully concur with brother Bailey in the importance of such a meeting, and, in behalf of the church, extend a cordial invitation to any and all delegates from the churches, and visitors from other associations who may be inclined to come. Especially do we invite the pastors and churches of Greenville, Fort Deposit and other railroad towns and stations. It was suggested that we assign subjects to different brethren, but we have thought it best to publish a list of subjects and urge all the brethren to examine them and prepare themselves upon any one or all, and come with their hearts full of them, and let us have a warm informal discussion. Brethren, do try and make a little sacrifice and attend. There are to be no collections. If churches can not have a conference meeting to appoint delegates, let any member of any of the churches come and represent them. The following is a list of subjects:

- 1st. Evidences of Christian character.
- 2nd. The work of the Baptist State Convention of Alabama.
- 3rd. The past success of missions and encouragement for the future.
- 4th. The duty of Baptists to contribute systematically to the support of missions.

A committee of hospitality will be found at Cooper & Herrington's store who will attend to delegates and visitors.

B. H. CRUMPTON.

## Southern Baptist Convention.

FIRST DAY, MAY 6TH.

The fortieth session of the Southern Baptist Convention met in the First Baptist church, Augusta, Ga., at 10 o'clock a. m., May 6th, and was called to order by the former President, Dr. P. H. Mell. "Rock of Ages" was sung. Dr. Mell read the 133rd Psalm. Prayer was offered by Dr. Basil Manly, of Louisville, Ky. The President ordered the call of the States, and the delegations reported as follows: Alabama, entitled to 54 delegates, had present 38; Arkansas, entitled to 12, present 5; Florida, entitled to 35, present 6; Georgia, entitled to 147, present 103; Kentucky, entitled to 105, present 38; Louisiana, entitled to 25, present 8; Maryland, entitled to 50, present 11; Mississippi, entitled to 44, present 5; Missouri, entitled to 101, present 5; North Carolina, entitled to 163, present 28; South Carolina, entitled to 132, present 115; Tennessee, entitled to 30, present 10; Texas, entitled to 302, present from the State Convention 16, from General Association of Texas 28; Virginia, entitled to 158, present 23, making a total enrollment the first day of 440.

The names of two ladies, Mrs. J. P. Eagle and Mrs. M. D. Early were read as delegates from Arkansas. Rev. J. Wm. Jones, of Virginia, claimed that ladies were not eligible to seats as members of the Convention, and moved that the question of admitting Mrs. Eagle and Mrs. Early to seats be referred to a committee of five; whereupon the President appointed on that committee, J. W. Jones, Virginia; B. Manly, Kentucky; J. H. Kilpatrick, Georgia; J. L. Carroll, North Carolina, and M. B. Wharton, Alabama. The committee brought in a majority and minority report, the former signed by Messrs. Manly, Wharton and Carroll, that while they did not deem it expedient and for the best interests of the Convention to allow ladies to come as members, they saw nothing in the constitution to prevent their membership. The minority report, signed by Messrs. Jones and Kilpatrick, proposed to respectfully deny admission to the female delegates from Arkansas.

Rev. J. W. Jones, of Virginia, said if there was nothing in the constitution prohibiting the admission of ladies as delegates, it was because it was framed at a time when there was no probability of such an issue arising. For forty years the Convention had been in existence and never yet had a female taken part in its deliberations. If there was nothing in the written instrument denying them a place in the Convention, there was the common law, the unbroken custom of the Convention during its entire existence, which declared against receiving them.

Dr. Manly was a strict constructionist. He believed the Convention was bound by its constitution. The Convention had no right, either through prejudice or feeling, to evade or disregard the written law. True loyalty was adherence to that which had been laid down. He thought the Convention as shut up to the majority report. Had he been in Arkansas when these ladies were chosen as delegates he would have objected. But Arkansas had a right to appoint her own delegates and the Convention had no right to reject those of her selection. The minority report speaks of common law; the unwritten law of custom cannot change the written law of our constitution. If the constitution admits them, we must admit them. If we don't want them then let us change the constitution.

Dr. Jones, of Virginia, thought the Convention ought to meet the question fairly and squarely. If it wanted ladies let it say so. If it is true that no ladies were ever admitted before because they never applied for admission, it is equally true that they never applied for admission because they knew it would be refused. His remarks had no personal reference to the ladies applying for admission from the State of Arkansas; they were true and noble sisters in the great work, but he did not believe it was ever intended that they should occupy such position.

Rev. M. B. Wharton, of Alabama, thought the only question was one of fidelity to the constitution. It was, Shall we admit them if they are entitled to their seats under the constitution, or shall we exclude them whether entitled or not? He thought they should be admitted under the constitution, and the constitution afterwards amended to prevent a repetition of the difficulty if it was not desired to have them in the future.

Rev. O. C. Pope, of Texas, corrected the statement that no lady had ever been a member of the Convention. The records showed that Miss M. E. Graves, of Texas, had been enrolled as a member without objection or debate.

Rev. J. L. Carroll, of North Carolina, thought the gate should stand as wide open as the constitution had left it. The fathers might have made a mistake in leaving the gate so wide open, but as they did it, he did not think the Convention had a right to stand in the way of any it would admit.

Judge Stewart, of Georgia, asked: Is it true that any one can be a member of this Convention? Is it true that we are shut up to the letter of the constitution and cannot go behind the returns, as it were? He was unwilling to admit such to be the case. He thought the Convention had a right to examine into the intention of the framers of the instrument. He did not believe it was ever intended that ladies should be delegates.

Dr. T. W. Sydney, of Virginia, said it has been argued that the constitution does not prescribe even church membership as a prerequisite to being a delegate to this Convention. Suppose a lady delegate should bring with her her infant child, and it had been designated as a delegate by the church from which the lady came, would it be eligible to recognition as such?

Hon. J. P. Eagle, of Arkansas, thought it his duty to speak, both on account of the relation of husband and wife, and because he bore to one of the ladies sent as a delegate from Arkansas and because he, too, was a delegate from that State. I believe brother Stewart, of Georgia, is right. The constitution is subject to construction by the Convention. But could the Convention construe it fairly and exclude these ladies? I do not think they should be admitted because of any loophole that may exist in the constitution. These ladies do a great work in Arkansas. They have done more, perhaps, in that State for the missions than all the men. But if you think that the presence of these ladies will do any harm to the work of this Convention, you should exclude them; but you should do it according to law. Admit them under the constitution as it stands and then amend your constitution if it is desired.

Dr. J. B. Hawthorne, of Georgia, did not think the principle of the majority report was correct. Should the Convention adopt it, it would commit itself to a grave error. There were men in the Convention learned in construing constitutional law. Not one would endorse the principle of the majority report as a correct one. Is it true that whatever is not expressly forbidden in the constitution is lawful? Are we going to bind ourselves by any such principle? Because the constitution does not expressly prohibit women are we bound to receive them?

Dr. T. T. Eaton, of Louisville, Kentucky, said the majority report says we can't help ourselves now. We don't want you, but you've come and we can't help ourselves, but we'll be ready for you next time. The minority report says we'll shut the door now and keep you out anyhow. The question now is, not on the merits of the ladies or their fitness to sit as members of this body, but simply have we the right to construe our constitution. I am in favor of the ladies, but opposed to the majority report.

Rev. M. D. Early, of Arkansas, said he was present at the State Convention when delegates were appointed to this Convention. At the time the names of these ladies were proposed he objected, but examined the constitution of this Convention and found

nothing that would exclude them. These ladies had done signal service to the cause in their State, and it was in recognition of their service, that they were appointed. The question before this Convention is, Shall the Baptist ladies of this country, who have sent more money into the vaults of this Convention than the men, be excluded from a part in its deliberations?

Dr. S. Henderson, of Alabama, asked, Did our fathers exhaust all possibilities that might arise in the future in framing the constitution?

A vote was taken and the minority report substituted for that of the majority. The Arkansas delegates obtained consent to withdraw the names of the lady delegates, whereon the report adverse to their taking seats was also withdrawn.

The Convention went into the election for President by ballot, when Dr. P. H. Mell was re-elected to the position.

Messrs. Levering, of Maryland; Brewer, of Alabama; Tichenor and DeVoe, of Georgia, were appointed a committee on the Order of Business. After benediction by Rev. J. L. Burrows, of Virginia, the morning session adjourned.

## AFTERNOON SESSION.

The afternoon session was opened at 3:30 o'clock with singing "Jesus Lover of My Soul," after which prayer was offered by Dr. Landrum. President Mell then introduced Hon. J. C. C. Black, who delivered a brief address of welcome to the Convention, to which Dr. W. E. Hatcher, of Va., responded on behalf of the Convention.

The report of the Board of Foreign Missions was read by Dr. H. A. Tupper, of Virginia, Secretary of the Board. The annual report of the treasurer was also read.

The annual report by the treasurer of the Board of Foreign Missions of the Southern Baptist Convention, from April 30th, 1884, to April 30th, 1885, inclusive, shows that the receipts including a balance from last year of \$5,566.36, amount to \$64,154.18. The different States contributed as follows: Alabama, \$2,150.78; Arkansas, \$957.24; California, \$12.93; Connecticut, \$10; Colorado, \$75; District of Columbia, \$44.86; Florida, \$867.44; Georgia, \$5,898.53; Indian Territory, \$7; Kentucky, \$10,292.64; Louisiana, \$1,339.96; Maryland, \$3,340.35; Mississippi, \$3,556.29; Missouri, \$6,508.24; New York, \$125; North Carolina, \$4,456.71; Ohio, \$20; Pennsylvania, \$10; South Carolina, \$3,894.34; Tennessee, \$2,446.59; Texas, \$4,245.08; Virginia, \$9,961.85; West Virginia, \$107.60.

The money applied to missions was as follows:

China Missions—	
Canton.....	\$ 7,140.28
Tung Chow.....	3,259.85
Hwanghsien.....	975.00
Shanghai.....	3,259.85
Property at Chinkiang.....	\$5,320.81
Expenses of mission.....	3,354.97
	—————
	\$26,780.81

African Mission.....	\$25,739.55
Brazilian Mission.....	12,135.64
Mexican Mission.....	10,054.07
European Mission.....	10,927.50
Kibylia—balance.....	30.94
	—————
	\$37,709.55

The report of the Home Mission Board was read by Secretary I. T. Tichenor, of Georgia, together with the report of the treasurer.

The report of the Treasurer for the Home Mission Board for the year ending May 1st, 1885, shows receipts to be (including a balance of \$3,542.36) \$71,431.63, from the following sources:

Georgia.....	\$ 4,470.40
Alabama.....	1,871.85
Florida.....	171.85
Mississippi.....	940.49
North Carolina.....	1,515.39
South Carolina.....	2,447.05
Virginia.....	4,428.38
Maryland.....	1,760.67
Indiana.....	175.80
Texas.....	47.80
Indian Territory.....	43.00
Louisiana.....	397.80
Kentucky.....	3,813.56
Tennessee.....	610.85
Missouri.....	428.35
Ohio.....	30.00
Eleven shares Ga. R. R. stock.....	1,095.58
Interest.....	62.93
Burke & Co., Kind Words.....	1,085.80
Bills payable.....	6,813.86
Amount received.....	35,428.30
Expenses by contract with State Convention and General Association's vouchers.....	35,428.30
	—————
	\$0.00

The money was used, in part as follows: For Arkansas Convention, \$2,662.50; Arkansas General Association, \$653; Texas Convention, \$6,000; Texas General Association, \$20,292.26; Indian Missions, \$5,098.50; Levering School, \$8,966.64; Florida Convention, \$5,000; Louisiana, \$1,915; Convention of Western North Carolina, \$1,068.51; other States, \$4,576.78.

Arkansas; J. S. Felix, Kentucky; T. H. Pritchard, North Carolina; J. A. Munday, South Carolina; A. W. Lamar, Tennessee; O. C. Pope, Texas. The committee appointed for the purpose reported the following for Vice Presidents of the Convention: Messrs. Reuben Jones, of Virginia; Redding Andrews, of Texas, and H. C. Wallace, of Missouri.

The report submitted by the Committee on the Order of Business was recommended, on motion of Dr. Lansing Burrows, with instructions to make the historical address by Dr. J. L. Burrows the special order for 12 o'clock Friday.

Rev. J. B. Link, of Texas, pronounced the benediction and the Convention adjourned.

## EVENING SESSION.

At 8 o'clock the Convention met to hear the annual sermon by J. L. M. Curry, D. D., L. L. D., of Virginia. The building was packed from wall to wall, and many were turned away who could not find room. The devotional exercises preceding the sermon consisted of the singing of several hymns, prayer by Dr. Renfro, of Alabama, and the reading of the 119th Psalm by Dr. Curry. Dr. Curry's eloquent sermon was listened to throughout with wrapt attention by the vast audience.

## SECOND DAY, MAY 7TH.

The Convention was called to order at 9 o'clock, Vice President Reuben Jones, of Virginia, in the chair.

The reports of Vice Presidents of the Foreign Mission Board was the special order, and Dr. H. A. Tupper offered the following:

Resolved, That the reports of the Vice Presidents of the Board be referred to a select committee of five, and that they be required to report to the Convention. Carried.

Dr. J. W. Jones, of Virginia, offered a resolution to refer the question of the eligibility of women to seats in the Convention to a committee of one from each State. Adopted.

Dr. I. T. Tichenor offered a resolution to appoint certain committees to consider the several items of the report of the Home Mission Board.

Dr. Curry, of Virginia, offered a resolution to invite Mr. Bucknell, of Philadelphia to a seat on the floor. On motion of Dr. J. W. Jones, an invitation was extended to all visiting brethren.

Dr. H. A. Tupper moved that the Foreign Mission report be referred to select committees on each section. Carried.

Rev. D. M. Breaker, of Missouri, moved that the Home Mission Board's report from States be referred to a committee of five.

Dr. J. B. Hawthorne, of Georgia, thought the resolution appointing a committee was uncalled for, as the whole question would come before the Convention for discussion.

Mr. Breaker explained that the resolution was offered at the suggestion of the Secretary of the Home Mission Board, whereupon Dr. Hawthorne withdrew his objection, and the resolution was adopted.

Rev. G. E. Brewer, of Alabama, offered a resolution that a committee of seven be appointed to consult upon and arrange terms of consolidation of the Home and Foreign Mission Boards under the name of the Mission Board of the Southern Baptist Convention.

Mr. Brewer advocated the resolution strongly. Thought the consolidation would save half the expense of the missions and give a considerable fund for missions now used in supporting the machinery of the Home Board. It would greatly simplify the work. If the work could be done satisfactorily by one board, had they the right to spend a large sum in maintaining the Home Board which might be spent in missions? Prior to the organization of the Home Board there were no State organizations, and this rendered the Home Board necessary. The State organizations, which now reported to the Home Board, could report directly to the Convention.

Dr. T. C. Teasdale, of Mississippi, thought when the Home Mission Board was abolished a long step would have been taken towards destroying the Southern Baptist Convention. He thought the consolidation of the Boards would be reducing the work one-half and would not add to the receipts or effectiveness of the Board. He therefore respectfully moved that the resolution be laid on the table.

President Mell, who had taken the Chair, announced that the Committee on the Order of Business for the day had reported in his absence, and he had not been informed of it. The report had fixed the special order and the resolution was out of order and the Chair so ruled. The order for the hour, as reported by the committee, was Dr. Manly's address to the Convention on Ministerial Education.

who would preach the gospel in all its simplicity and power. This is what we need. I want to appeal to the members of this Convention to pray that their sons and brothers may be ministers.

Dr. W. E. Hatcher, of Virginia, said there were present in the Convention Rev. W. D. Powell, missionary to Mexico, and two native ministers, who came as delegates from the Baptist churches of that country. He moved their admission as members of this Convention.

The Chair stated that it would be the pleasure of the Convention to receive them and requested that the delegates from Mexico come to the Clerk's desk and enroll their names.

Mr. Powell was asked to introduce the Mexican brethren to the Convention, who would be pleased to hear from them. They were introduced as Senor Porfirio Rodriguez and Senor J. Martinez. The former addressed the Convention as follows, speaking in his native tongue, Mr. Powell acting as interpreter.

My dear brethren, I salute you in the name of the Baptists of Mexico. I desire to tell you of the church in my country. Mexico was entirely in darkness and had no idea of the Gospel, but twenty years ago God directed a Baptist minister, James Hinkle, to that place, that he might distribute the knowledge of the Gospel, and certain Baptist churches were organized. A few years later the Presbyterians established a few churches and Miss Runkin came to distribute Bibles and Testaments. The Baptists always maintained their Baptist principles, and despite much discussion we remained steadfast. In that time I had opportunity to go to work myself. I have visited many places in Mexico and I see the great necessity of extending the work there. Romanism still has great power over the consciences of the people. Our only hope is in you to snatch us from the superstitions of Romanism, because you have sent men to bear the torch of truth and preach the Gospel. We have always known you as brethren of dearest possible ties, because you have snatched us from chains of death and superstition, and have sent us men learned in Gospel truth. We have sown the seed and we want men to help us till the soil. Pray for us, brethren, that the Lord may send workers to help us. Never forget Mexico, brethren, for there is much opposition there to the word of God, and efforts that it be extinguished. There if a church is proposed there are men ready to destroy it. It is our hope that the time may come when Mexico may worship with all the freedom that you enjoy. Here you come and worship and praise God and no man hinders you. May God hasten the time when this will be true of Mexico. May God bless you and your work is our prayer.

Senor Martinez was then introduced and spoke as follows:

We are indebted to you for the first light we have received. For three hundred years our country was buried in darkness and was ignorant that there was a Word of God. Our superstitions can only be destroyed by the preaching of the Gospel. We live praying to God that we may share a part in extending the work of this Convention, and we pray, and ask you to pray, that more toleration may be extended to us by our rulers, who are not tolerant to the preaching of the Gospel. We pray God that he may send to us more strangers who come to teach us the Word of God and the way of life, and we pray that he may direct the deliberations of this Convention and abundantly bless you.

Dr. Burrows read a letter from the Baptists at Montgomery, Ala., inviting the Convention to meet there next year. Referred to committee on time and place, when it should be appointed.

President Mell then devoted that 30 minutes would be devoted to religious exercises, conducted by Rev. Redding Andrews, of Texas, Vice President of the Convention and President of the Baylor University in that State.

Rev. Dr. C. C. Bittling, of Philadelphia, Secretary of the Bible department of the American Baptist Publication Society, addressed the Convention on Bible work. He pleaded that the brethren should be more interested in the distribution of Bibles among the people. He made a ringing address reviewing the work of the Bible department of the Society. The eloquence of the preacher availed nothing without a Bible that was read and studied. He urged a larger dissemination of the Word of God. He alluded to the addresses made in Spanish from the stand and interpreted by Rev. W. D. Powell. The burden of those addresses was a plea for the Word of Life that is denied to the people of Mexico. He gave a thrilling account of the effect of the Bible in bringing the people of Asia Minor to the knowledge of the truth. He says that by common consent all the Baptist Bible work in the North will be transferred to the Bible department of the American Baptist Publication Society. They had never refused a call for Bibles; it mattered not if it came from North, South, East

or West. Dr. Bittling is an earnest, captivating speaker, and his talk was much enjoyed.

Dr. J. B. Link, of Texas, offered a resolution to instruct the Committee on Time and Place for holding the next Convention to name Friday as the day for beginning the next session, in order to prevent the necessity of travelling on Sunday by those who lived in Texas and other distant States, they being obliged to do so to get here by Wednesday. Adopted.

Rev. Geo. E. Brewer again offered his resolution in reference to consolidating the Home and Foreign Boards. The motion did not receive a second. Adjourned with prayer by Rev. S. G. Hillyer, D. D., of Georgia.

## AFTERNOON SESSION.

The afternoon session was called to order at 3:30 o'clock, President Mell in the chair.

The chairman of the committee to which was referred the report of the treasurer of the Foreign Mission Board, reported that the committee found the report duly certified to by the auditor and correct. Though it showed some falling off in the sums collected during the year, when the stringency of the times was taken into consideration, the report, which showed a cash surplus on hand, was very satisfactory.

The committee on the Future work of the Board made its report. The report said the history of this board is one of expansion. From small beginnings in men and means its missionaries now are numbered by hundreds and its converts by thousands. Twenty men and women are now applying for appointment to foreign missions. The committee would urge that no efforts be spared to bring the treasury of the board in direct communication with the churches.

Dr. S. Landrum, from the committee on the Missions, of the Board made a report. The report said missions, like light-houses, were scattered all over the country, at considerable distances. It referred hopefully to the Mexican mission, which was very promising, and which should be carefully fostered by the Convention. In Africa the force had been increased by four new missionaries. It was thought laborers in Africa should be people of that country. China was the oldest of the missions. War and rumors of war had seriously embarrassed the work. The building of churches and mission houses was needed in all the foreign fields. They could not impress too strongly upon the Convention the necessity for building in these fields.

Missionary W. D. Powell, from Mexico, spoke on the work in that country. He thought the result of the work there so far showed that the blessing of God was upon it. Though the mission had only been established four months at Patos, there was more than 200 that attended regularly upon the meetings. He gave a number of interesting incidents of personal conversions in that country. Told of missionary work in Zacatecos, to which they had to travel with rifles in their hands to prevent violence and robbery by the bandits. Recounted the severe opposition they had encountered in Saltillo to building a church in that place. Said wealthy men in some places were ready to put houses at his disposal, and wanted missionaries to come among them. But they had not the money to send the missionaries. It is an inviting field and ought to be worked. The field is open and the harvest is white. He had received 87 people into the church during the past year, and there were numbers more who had written to him, but whom he had not had time to minister to. He did not have time to come to this Convention, but could not stay away. They needed more help there and he came to lay the case before the Convention.

He wanted men to come and work. It was not necessary that they be sent by the Mission Boards. Let them volunteer and come with hearts full of love for their work and they would not be allowed to suffer want. He could say in the presence of the Convention that the man who founded the first four Baptist churches in Mexico could never have gotten an appointment from the Foreign Mission Board. But he went on his own responsibility and did the work himself. We want more such men out there. We want men to go for love of Christ; to go there as our preachers had gone to Arkansas and Texas to work and support themselves—work during the week and preach on Sunday. This was done in Texas and Arkansas. Are all such men dead? Are there no ministers ready to go to Mexico and carry on that work with me? We want more preachers, we want your prayers, we want your assistance.

Dr. Bailey: Well, here is a dollar to start the work, and he handed over his contribution. In a moment offerings were rattling on the table from all sides, when Dr. Hatcher, of Virginia, said, Mr. President, let's sing a song and while it is being sung the members can come up and give in their contributions. This was done and a generous sum lay piled upon the table as the voluntary heart offering of

the Convention to the work, which was being so zealously prosecuted by the devout man entrusted with it.

When Mr. Powell had concluded his remarks, which had in response to a unanimous resolution of the Convention, and repeated cries from the members of "Go on," "Tell us more," been extended long past the hour for adjournment, a request was made by a number of members that the Mexican preachers be again presented to the Convention, as many were not present when they spoke in the morning. The request was cheerfully complied with, and Mr. Powell again introduced to the Convention Senor Rodriguez and Senor Martinez. The former he said was his assistant and associate pastor, a man learned in the Word of God, and able to defend it at any time against all comers. Senor Martinez was a native missionary, who had been converted to the Baptist religion and was a faithful and zealous man.

A number requested that these gentlemen should again address the Convention, and Senor Rodriguez said: I was fifteen years old when I was baptized, and not quite eighteen when I went out to sell Bibles. In 1869, when we had purchased twelve boxes of Bibles, we received offers from some of the people to buy them. They wanted to make a fire of them. The Governor gave us protection and directed us not to eat at restaurants, as the people might poison us. There is much danger in the work of advancing the cause of Christ in Mexico, unless accompanied by the Holy Spirit. But throughout the entire State there are believers, and there is a grand field for those who will come to work. Our hope is in the Bible. We have received from you, brethren, the Word of God and a few to preach the Gospel, but there is much country yet unoccupied. We hope that the day will come when we shall know but one God, one church, one hope and one baptism.

Calls were made for Senor Martinez, but Mr. Powell called attention to the lateness of the hour and suggested that no further time be taken up. The Convention insisted upon hearing him, and in deference to their wish Senor Martinez said he would add but a word to what had been said. He had given up everything, his business and his means to preach the gospel. He thought the missionary work should be directed towards the women of Mexico, so they could instruct their children as they grew. It afforded him pleasure to tell the members of the love he bore them because the Word of God made them one. He prayed God's blessing upon the Convention and its missionaries.

Senor Rodriguez and Senor Martinez are both impressive and pleasing speakers and go at once to the point in hand. Their words, as interpreted by Mr. Powell, were eagerly listened to by the Convention.

Dr. Lansing Burrows said the offering just made to the Mexican Mission by the members had been counted and amounted to \$255.93.

After benediction by Dr. T. M. Reid, of Virginia, the Convention adjourned.

# Alabama Baptist.

SEMA, ALA., MAY 14, 1885.

One of the chief uses to which castor oil is now put is that of dressing and softening leather for boots. It was formerly used for dressing children's stomachs who were disordered. And an awful dose it was. Now we give suffering children Brown's Iron Bitters, which tones the stomach, regulates digestion, and imparts strength to the whole body. Brown's Iron Bitters is incomparably better than castor oil, and more pleasant to take.

AN EASY SENTENCE.—"You are charged with bigamy," remarked the judge impressively, while the prisoner, placed over his shoulder at three stern-visaged women. "Now," continued the Court, "I intend to give you the severest penalty the law allows. Here the prisoner, covered his face with his hands and wept. "I shall sentence you to the State Prison for twenty years. What are you going to do?" "I thought," smiled the prisoner through his tears, "you were going to let me go home."

Not a Failure has been known.—R. B. Glover, Randall, Ark., writes: "Out of all the Hagues' Tonic I have sold since I have been selling it, not a failure has been reported. Every bottle has given perfect satisfaction. I recommend it as a certain, safe and speedy cure for children and fever. Prepared by R. A. Robinson & Co., wholesale druggists, Louisville, Ky. Sold at Retail by Druggists generally."

Dear many men in this world put in the half of their existence in a trying way. "Left for good?" "Yes, 'Rich's' left for good." "Don't it make you feel kind of anxious?" "No, 'Rich's' was a woman of strong determination. I ain't got no anxieties. She won't come back."—[Detroit Free Press.]

By lack of open air exercise, and the want of sufficient care in the matter of diet, the whole physical mechanism often becomes impaired during the winter, and in order to enjoy the beauties of spring, it is necessary to cleanse the system of all impurities. The best, safest and surest remedy to use is the ever reliable, "Rich's" Tonic, which purifies the blood, excites the liver to action, invigorates the system, gives tone and energy to the nerve forces, and freshness of health to the complexion. It eradicates the malarial poison which the system contracts during the winter, headach, sore throat, uterine troubles, and female complaints. Send for pamphlet to Landrum & Litchfield, Abingdon, Va.

CURIOUS.—"Little Dick"—"Is your going to be my brother?" Mr. De Rich (accepted author)—"Yes, my little fellow." "You are going to get hitched to my sister, ain't you?" "Your lovely sister and I are long to be united in the holy bonds of matrimony." "I'd like to see 'em." "See what?" "The bonds. Sister has been bleeding for how many years has been bleeding what comes."—[Philadelphia Call.]

ADELINE PATTI, the great songstress, says of Solon Palmer's Perfumes, Toilet Soaps and other toilet articles: "I unhesitatingly pronounce them superior to any I ever used."—[Pittsburgh Courier, 374 and 378 Pearl St., New York.]

DON'T SNEER.—Never bring a human being, however silly, ignorant and weak, above all, any little child, to shame and confusion of face. Never, by petulance, by suggestion, by rebuke, even at night, seem to "pin-worm" never, above all, by indulging in the devilish pleasure of a sneer, crush what is finest and and rouse up what is coarsest in the heart of any fellow creature.—[Cincinnati Enquirer.]

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the pain from pain, and the little cherub awakes as "bright as button." It is the best remedy to use. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

EXERCISE LESS.—There is some help for all the defects of fortune, for if a man cannot attain to the length of his wishes, he may have his remedy by cutting of them. shorter.—[Covely.]

"Itching Piles"—Symptoms: Moisture, redness, itching, itching, itching, with burning, most at night, seems to "pin-worm" were crawling. "Sore's Ointment" is a pleasant, sure cure.

LITERARY NOTICES.  
MILKED FARROW'S FORTUNE; or, Money put Chief in Christian Work. By the author of "Old Bivolis" and "The family of the Black Forest." 416 pp., 16mo. Price, \$1.50. Philadelphia: American Baptist Publication Society.

An interesting and peculiarly instructive book, in which the history of Milked Farrow teaches the peculiar importance of showing love to Christ by the faithful doing of such service as may be rendered by every one, by the poor believer, as well as by those who abound in worldly means. It can scarcely fail to leave in the mind of the reader the conviction that loving service to Christ rendered according to the ability that the Lord giveth is particularly precious in his sight. Mr. Barton, Milked's pastor, gives his kind, wise, and faithful teaching, that pastors may study with profit. The narrative is interesting; the characters varied, perceptive because so natural; and the style clear, simple, chaste, as the character of the work demands.

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Dr. Sam Henderson says of the book: "I have read nothing for many a day of the kind that has so greatly interested me."  
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Prof. G. G. Glover says of it: "The European Notes are perfectly splendid; the most interesting of books to me."

The book contains 420 pages. The next best thing to a visit to Europe is a book of this kind. The price of the book is \$3.25.  
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"Good Cheer,"  
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Improved Waterbury Watch  
—WITH CHAIN,  
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THREE DOLLARS AND A HALF is the lowest price these watches can be purchased for, not including chain, yet we offer the watch, chain and three papers one year for only \$4.50.  
We will give the WATCH FREE to the person sending us no names and \$20.00.  
This offer will be open till May 15th.  
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Convention Programme.  
Suggestions by the committee on order of business, appointed by the Convention for a Ministry Meeting, to be held at Tuskegee, on the day preceding the thirty-third Session of the Baptist State Convention of Alabama.  
THURSDAY, JULY 16, 1885.  
MORNING SESSION, 10-11 o'clock.—Is the influence of our churches, with the people, increasing? Opening address, of half hour, by Rev. G. B. Egger.  
TUESDAY, 8-10 o'clock.—Are not our churches failing to utilize their material resources for want of better methods? Opening address, of half hour, by Rev. D. I. Parker.  
Order of business, suggested by the Committee on Programme, for the Sixty-third Session of the Baptist State Convention of Alabama, to be held in Tuskegee, beginning Friday, July 17th, 1885.  
FRIDAY, JULY 17TH.  
MORNING SESSION, 10-11 o'clock.  
1. Opening exercises.  
2. Enrollment of delegates.  
3. Report of the Committee on Finance.  
4. Address of 10 minutes by pastor T. W. Hart, and response by former President.  
5. Receive correspondents and visitors.  
6. Report on the Convention of 1884.  
7. Report on the Convention of 1883.  
8. Board of Ministerial Education.  
9. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
AFTERNOON SESSION, 3-5 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Hear Reports from—1. Trustees of the Convention.  
2. Trustees of the Southern Baptist Convention.  
3. Any other College. 4. Directors of the Convention. 5. Treasurer of the Convention.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
SATURDAY, JULY 18TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
AFTERNOON SESSION, 3-5 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
SUNDAY, JULY 19TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
MONDAY, JULY 20TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
TUESDAY, JULY 21ST.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
WEDNESDAY, JULY 22ND.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
THURSDAY, JULY 23RD.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
FRIDAY, JULY 24TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
SATURDAY, JULY 25TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
SUNDAY, JULY 26TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
MONDAY, JULY 27TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
TUESDAY, JULY 28TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
WEDNESDAY, JULY 29TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
THURSDAY, JULY 30TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
FRIDAY, AUGUST 1ST.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
SATURDAY, AUGUST 2ND.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
SUNDAY, AUGUST 3RD.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
MONDAY, AUGUST 4TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
TUESDAY, AUGUST 5TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
WEDNESDAY, AUGUST 6TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
THURSDAY, AUGUST 7TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
FRIDAY, AUGUST 8TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
SATURDAY, AUGUST 9TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
SUNDAY, AUGUST 10TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
MONDAY, AUGUST 11TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
TUESDAY, AUGUST 12TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
WEDNESDAY, AUGUST 13TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
THURSDAY, AUGUST 14TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
FRIDAY, AUGUST 15TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
SATURDAY, AUGUST 16TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
SUNDAY, AUGUST 17TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
MONDAY, AUGUST 18TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
TUESDAY, AUGUST 19TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
WEDNESDAY, AUGUST 20TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
THURSDAY, AUGUST 21ST.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
FRIDAY, AUGUST 22ND.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
SATURDAY, AUGUST 23RD.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
SUNDAY, AUGUST 24TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention sermon, by Rev. S. Henderson, D. D. Alternate, Rev. B. Teague, D. D.  
MONDAY, AUGUST 25TH.  
MORNING SESSION, 9-11 o'clock.  
1. Devotional exercises.  
2. Miscellaneous business.  
3. Report on State Missions.  
4. Opening address, half hour, by Rev. J. E. Chambliss, D. D.  
5. Report on Home Missions.  
6. Report on Foreign Missions.  
7. Report on the Convention of 1884.  
8. Report on the Convention of 1883.  
9. Board of Ministerial Education.  
10. Appoint committees on—1. Religious exercises.  
2. Finance.  
3. Nominating remaining officers of the Convention.  
4. Trustees of the Southern Baptist Convention.  
5. Any other nominating committee.  
EVENING SESSION, 8-10 o'clock.  
Convention

# Alabama Baptist.

SELMA, ALA., MAY 14, 1885.

## THE FAMILY CIRCLE.

### Tommy Weston's Courage.

Mrs. Weston used to have a droll way of saying she "liked all her boys," but on more than one occasion she hinted plainly that in cases of emergency she'd about as soon have Tommy around as any of the rest.

Frank and Nelson, the oldest sons, wondered at this repeated assurance, as they regarded Tommy as "nothing but a little shaver, as likely as not to be frightened by his own shadow any time."

"Yes; but he never is frightened by his own shadow all the same," answers mamma.

"Well, I never want the child really scared," said Frank loftily, "but if any thing should ever happen to startle him, I'm afraid Tommy would run pretty fast."

"What inspires you with such wonderful faith in Tommy, ma?" inquired Nelson one day.

"Well, parents have a particular way of watching children in whom they're interested and find them out," was the reply. "Then I haven't forgotten Tommy's proposal when the shed got afire."

The boys remembered what Tommy said then, and its results also; and no more was said.

When the shed, some six months before, was found to be on fire at one end, while the older boys were excitedly debating what they should do, Tommy exclaimed resolutely:

"Well, I say, boys, let's run to the kitchen and fill pails of water as fast as we can, till the men can get down better that way than we can by standing still talking."

And Tommy's advice was taken, and the shed was saved.

One bright Sunday morning the entire household, with the exception of Tommy, was resolved to go to church.

A minister was to preach who was particularly interesting to young people, and a man who interests the children is sure to interest the older folks too. But poor Tommy had a bad cough, so troublesome that the child felt unwilling himself to disturb a great congregation with his "everlasting barking," as he rather strongly expressed it.

"Well now, I don't know," said his mother, "about leaving Tommy in the house alone. Jane is going to her church; the men, of course, won't be around until morning, and so perhaps I'd better remain here too."

"Why, mamma Weston!" cried Tommy in derisive tones, "if a covey ten years old can't stay alone about two hours in broad daylight, I should think 'twas funny enough!"

"Oh, well," chimed in Frank, "you're pretty small potatoes yet, and I think myself, rather too little to be trusted in a big house alone. There's the silver spoons, to say nothing of my solid napkin ring and Nelson's that grandpa and grandma gave us for our names; it's true, mother had to stay at home last Sunday because I was sick in bed, but I'd certainly stay to-day myself if only the sermon was not for young folks."

"I wouldn't be seen sayin' home with nobody but you," Tommy began resentfully, but his father stopped him, saying if he wished, he should stay by himself, as he didn't think he was likely to be disturbed.

Mrs. Weston was still a little undecided, remarking that she should feel easier if there were neighbors nearer, or if the railroad had not recently come into use not far from their dwelling.

"Thought Tommy was to be trusted to most any extent," said Nelson, noticing his mother's uneasy look.

"Well, so I believe he is," said his mother confidently, as she went about preparing for church.

"Look out for my napkin ring—solid, you know," observed Nelson gravely, as he left his little brother at the door.

"I'll swallow it whole myself, if I take a notion," was the comforting reply.

An hour passed swiftly, occupied by Tommy in reading, looking at picture books, and gazing from the parlor window. According to his mother's instructions he had locked the front door, bolted the back one, and now thought he would set the dinner table, as of a turnover in payment at no distant day, from the indulgent Jane whom he often helped in little ways.

But Tommy's heart almost stood still for a moment, when on entering the dining room he saw a full grown man standing in the middle of the kitchen floor. He had improved the open window. His hair was uncombed and prickly, grayish beard made his rough face look rougher still. In his hand was a red handkerchief bundle.

Just for a moment Tommy's heart stood still, then with characteristic keenness his sharp little brain began to work.

"Well, my little dear," said the man, with a grin, "mamma goes out!"

"Yes; she's out," said Tommy stoutly.

What was kept away; but of course a little fellow like you doesn't know where we keep things, oh, no, of course not," and the fellow blinked wickedly at the innocent looking child.

Tommy thrust his hands into the pockets of his "brief pantaloons," as Frank tauntingly called them. Then he looked amazingly knowing.

"Humph," he said, "I know where there's things of ever so much more value than those you got, 'aint plated neither."

"Well, now, you show us right away where they are, and see what a reward will be coming right along."

"Oh, but they're 'way up stairs," objected Tommy.

"Never mind, here we go 'way up stairs," and the man was already pushing Tommy toward the hall, being sharp enough to make him go first.

Over two flights of stairs to the attic led Tommy, to a large store room in which there were two or three large chests.

"Do you see that big chest?" asked the child, pointing to one at the far end of the loft.

"Oh, yes, we see it plainly."

"Well, there's something in it, but the key's under it."

Quick as a flash the man darted forward and tried to lift the heavy chest, while quicker than a flash Tommy darted out of the room, shutting the door after him, which fastened with a spring. Over the stairs he flew, and out of the front door. He ran and never stopped nearly the half mile to the church, then saw his father and brothers in the distance hastening to meet him.

There! There's mamma's little hero scared to death, just as I said he'd be some time," said Frank.

But a moment later the boys and several neighbors were running toward the house.

After the poor wretch who meant to be so shy and sure, had been safely quartered in the country jail for the night to be sent to the city under guard next day.

The tenth time, Tommy, for about the tenth time, told the whole story over to his interested brothers. Then Nelson remarked:

"Well, I guess you won't be so anxious to stay alone another time, will you?"

"Well, I don't know," said Tommy with a queer side look. "I thought I protested your old napkin ring pretty well, and I didn't fib neither. I told the old fellow I knew where there was something of more value than anything he'd got, for though the chest was full of old clothes, grandma Weston's old Bible was at the bottom of it, so now! Don't you go a tellin' I deceived the man 'cause I don't think I did—if grandma's old Bible is plated, I never heard of it."

Mrs. Weston says more significantly than ever that she likes all her boys; but as to Tommy, well, there's something about Tommy that makes her think in case of an emergency, she'd about as soon have him around as any of the rest.—Golden Rule.

**The Dying Sailor.**

Once on shipboard, leaning over the rail in reveries begotten of the sea and memories of the far away shores, were accosted by a seaman, who said, with a snarl at his tarpuil, "We think Bill is at the end of his rope, sir. Would you mind spinning a yarn for him before he goes?"

Bill was one of the crew whose acquaintance we had formed in the early part of the voyage, and in whom we had taken a deep interest for his frank and many ways, and from the fact that he came from a New England valley where we ourselves had wandered. We had long talks to gether when he was off duty, and frequently we had kept watch with him under the serene light of the Southern cross. At the summons of his comrades we went to him, not surprised at the tidings, for we knew he had been dangerously injured the day before in some service to which he had been called in a moment of extreme peril.

"Ah, sir," said he with gasping breath, reaching out to us his bawny hand, "Ah, sir, my time is up, my watch is over. I must soon go below. Will you read me something out of the chart, some words of the great Master?"

We took from his trembling hand a well-worn Bible and read from the Gospel of John, beginning with the soothing words, "Let not your heart be troubled."

"I believe I hear him; those words are for me. I know he will not forget me. He is getting ready for me, sir. I've been a rough fellow, but I've tried, sir, I've tried to serve him a little. Do you think, sir, he will be hard on a poor fellow like me?"

"No, Bill, you may be sure that he will be as tender and true to you as ever that mother of yours was now waiting for you among the green hills far away."

"Are you sure, sir, that he—he will let me come to him?"

"O Bill, he will. He will not cast you away."

"Ask him a bit, sir, if he will give me a chance aloft."

So we asked him, while the sailors around uncovered their heads in reverential awe. The prayer done, Bill feebly said, but with eyes that shone with unearthly light, "I think he heard, sir. I feel he will give me a berth up there, though I am not fit for such company."

my mother's lips." We kissed the pale cheek with a tender commendation of his soul to the dear Lord. Suddenly a change swept over his face and we knew the tides of death were sweeping in. As we looked, the white, sir, I'm coming."

We closed his eyes, and knelt with the rough men of the sea, all our hearts too full for spoken prayer. Bill had gone. One had come over the great waters and led him up to the chambers of peace.

We looked but saw no path over the shimmering seas, we heard no voice, but we thought of the sweet surprise that had come to the mariner.

"Now safely moored, his perils are over."

The night after, as we paced the deck under the blazing cross that shone with unwonted lustre, new thanksgiving were born in our hearts to him, who, though the cross of his suffering, had lifted another soul out of the deep, deep sea into his infinite glory.

The morning came, and with it the burial, for on board ship, there is short delay in such service. No coffin was made. The poor boy was carefully sewed in canvas with heavy weights at the feet, and laid upon a plank, so that it could be hidden into the sea. At the going down of the sun, when the tropical air was as ablaze as with celestial gloom, as though the gates of pearl were wide open flung and there were shavings as far beyond, all hands were called for the last solemn rites of the dead.

Our voyage came to a happy end. As soon as possible we found the mother and Mary. Bible and ring were given as our sailor friend requested. There were aching hearts that night as we told the story of the sea, but thanksgivings mingled with tears at thought of the safe anchorage the sailor boy had found.—F. B. Wheeler, D. D., in The Occident.

**Worth Winning.**

The following story of an honest boy is told in Good Words: There was a boy who "lived out," named John. Every week he wrote home to his mother, who lived on a small farm away up among the hills. One day John picked up an old envelope from the kitchen wood-box, and saw that the postage stamp on it was not touched by the postmaster's stamp to show that it had done its duty, and henceforth was useless.

"The postmaster missed his aim then," said John, "and left the stamp as good as new. I'll use it myself."

He moistened it at the nose of the tea-kettle, and very carefully pulled the stamp off.

"No," said John's conscience, "for that would be cheating. The stamp has been on one letter; it ought not to carry another."

"It can carry another," said John, "because, you see, there is no mark to prove it worthless. The postoffice will not know."

"But you know," said conscience, "and that is enough; and he, you know, desires the truth in the inward parts."

"Yes," cried all the best parts of John's character; "yes, it is cheating to use the postage stamp the second time, and I will not do it."

John tore it in two and gave it to the winds. And so John won a victory. Wasn't it worth winning?

**'Oh! But I Salivated Him!'**

was the actual exclamation of an honest physician, spoken of one of his patients to whom he had given calomel for the cure of biliousness and a diseased liver. And he had salivated him for certain, from which he never recovered. All these distressing consequences are avoided by the use of Dr. Pierce's "Pleasant Purgative Pellets," a purely vegetable remedy that will not salivate, but produce the most pleasing effect, invigorate the liver, cure headache, dyspepsia, biliousness, constipation and piles. By druggists.

**Let in the Sunshine.**

Water, pure air and sunlight are God's free gifts to man; yet how often, through our own ignorance and misunderstanding of nature's laws, do we fail to reap the full benefits of these bountiful provisions. Especially is this true with reference to sunlight. We need only refer to many of the "best rooms" in the houses of the country, whose windows are hung with "thick curtains" of a vivid green paper, with a huge basket of many-hued flowers in the centre, together with some of the modern parlor and drawing-rooms of the more pretentious homes in the city, the windows of which are shaded with heavy patterned and thick damask draperies to prove that we Americans do not love the sunshine as we ought.

It was a custom among the ancient Romans to build terraces on the roofs of their houses, called *solaria*, where they might often go and enjoy the physical blessings to be derived from pure air and sunlight. Light and air are inseparable, and it is the effect of sunlight upon health that we wish to discuss. Every house should be located and built so that every portion of it will receive the direct rays of the sun during some part of the day. By this means all the rooms will be sunny and cheerful. Never mind if the carpets fade; better have faded carpets than weak, pale and sickly children. It is cheaper once in a few years to replace the furniture than to pay heavy bills for sickness and death. We speak of wood and coal as containing "preserved sunshine," but there is another kind of "preserved sunshine" which we do not as often think of, and that is the bright, ruddy faces, glowing cheeks and sprightly movements of the little ones in our homes, who "take in" and absorb the health-giving rays of the sunlight.

Sunshine is a most excellent medicine, suited for all ages, and there is not an ailment in the long list of diseases but that the tonic influence of the sun helps to dispel. By courting sunshine during the day one is able to sleep better at night than by the aid of morphia or chloral. Not only should it be admitted into all the dwelling rooms—the parlor not excepted—but the sleeping rooms also must not be forgotten. If a man spends one-fourth of his life in sleep, it is not of great importance that the sleeping rooms should receive the healthful and invigorating influence of a plenty of sunshine. On every pleasant morning the bed clothes should be placed near the open window, where the sun can shine on them while they are being thoroughly aired.

Shade trees should not be allowed to stand so near the house as to prevent a free admission of sunlight into the nursery, the sleeping, and other rooms in the second and upper stories of the house.

Last, but not least, do not fail to let plenty of sunshine into the sick room. It is a remnant of barbarism to darken a sick room unless by special order of the physician. Even acute diseases of the brain, or chronic inflammatory affections of the eyes, do not require that the patient shall be confined for weeks in a dark room, as was at one time the custom. Experience has taught that the eyes may become inflamed, and the patient otherwise protected, while at the same time the general condition of the body may be improved by the stimulating and tonic influence of the sunlight. To the convalescent nothing is more cheerful than the bright sunshine. If confined to the bed, it should be placed in the pleasantest part of the room and so arranged that the patient can see out of the window; but, if able to sit up a part of the time in a chair, a change from one window to another will greatly relieve the wearisome monotony of convalescence. By remembering what sunlight will do for flowers and plants, we may judge somewhat of its influence upon human life.—The Congregationalist.

ence but that the tonic influence of the sun helps to dispel. By courting sunshine during the day one is able to sleep better at night than by the aid of morphia or chloral. Not only should it be admitted into all the dwelling rooms—the parlor not excepted—but the sleeping rooms also must not be forgotten. If a man spends one-fourth of his life in sleep, it is not of great importance that the sleeping rooms should receive the healthful and invigorating influence of a plenty of sunshine. On every pleasant morning the bed clothes should be placed near the open window, where the sun can shine on them while they are being thoroughly aired.

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**THE WORST CASES CURED BY DR. SAGE'S CATARRH REMEDY.**

**Potato Farming at the South.**

**Editors Country Gentleman:** Only within the past few years has the production of Irish potatoes in the Gulf States become of any importance. In former years only a small space of the kitchen garden was given up to this crop; now many farmers find their profit in making it their leading crop. Possibly at no other shipping point are the shipments so large as from Mobile, Ala. There, farmers usually plant in the latter half of January and through February, marketing in April and May. I find it one of the easiest and most sure and profitable crops. Land should be thoroughly pulverized by plowing and harrowing. Double furrows are opened 3 to 3½ feet apart. These furrows are fertilized with well decayed stable manure, or cotton seed meal, or both. A sprinkling of soil is then made, and the cuttings dropped at from 8 to 12 inches apart. A plow then covers, leaving the land in ridges a foot high. The after-culture is very simple, principally two plowings. Producing my own manure, I find the gathering and marketing the chief expense.

The crop in its out-turn varies greatly, but a fair estimate is 75 to 120 barrels per acre of marketable potatoes. There is always a market for them, shippers buying of us the great cities that lie north of us—St. Louis, Chicago, Louisville, Cincinnati, &c., as well as the smaller towns of Atlanta, Birmingham, Nashville, &c. Prices, of course, vary. Rarely do they sell for less than \$2 per barrel; occasionally \$4 to \$5 is realized, but this is a fair average price would be \$3.

Occasionally potatoes suffer from a drouth in April and May, though not often. We never have the potato bug; rarely the blight. For home use the second crop is planted in August, to be gathered in November. Owing to danger from drouths in the fall months, the second is a rather uncertain crop. The removal of the potatoes leaves the land in superb condition for after-culture.—G. G. D., Mobile, Ala.

**No Wonder.**

A MAN WHO SUFFERED MENTAL AND PHYSICAL ADUITY EIGHT YEARS PROCLAIMS HIS HAPPINESS.

Mental agony is dreadful, but when that is a physical ailment, it is simply terrible. Such was the condition of Geo. W. Frampton, of Huntington, W. Va., for eight years. He was a sufferer of nervousness—that is, the leg bone at the ankle was inflamed and mortified, which caused running sores. He says: "Pieces of bone the size of a silver three-cent piece came out of the sores on my leg. The discharge from the sores was almost continual, and I was unable to walk. For eight years I have been declining, and I had been under the treatment of a physician at Newport, Ky., for a year; another at Burlington, O., for three years; and a doctor here at Huntington, W. Va., for a long time. None of them did me any good, and they all finally said my case was hopeless. A few months ago I commenced trying PERUNA, and now I am well. I can walk as good as anybody, and have perfect use of my limbs."

Dr. H. Hartman, Columbus, O., writes: "I have been a great sufferer from the stomach, disease, chronic catarrh of the stomach. I have thoroughly tried your MANALIN, and it has done me more good ten-fold than all the doctors' prescriptions, and I have never enjoyed life so long."

Mr. Edgar Harte, Smeitzer, P. O., Elk County, Pa., writes: "I have bought several bottles of your PERUNA, and find it to be of great benefit. I also gave it to some of my children; they experienced the same result."

Mr. L. R. Wollen, 45 and 47 Ross street, Pittsburgh, Pa., writes: "I am taking PERUNA with good results, and can highly recommend it to all. I have applied at the different drug stores for one of your books. They claim they have none on hand at present. Please do me the favor to send me one."

W. W. Russell, druggist, Canonsburg, Pa., writes: "I handle your medicine, PERUNA. I have sold immense quantities of it, and consider it a staple article. I have a great many customers who think there is no other like it for a tonic or for building up the system. I recommend it as a safe and reliable remedy."

Calista Fitch, Malvern, Ohio, writes: "I take pleasure in recommending the use of PERUNA and MANALIN to any one afflicted with any form of lung or bronchial trouble. I have been for some time afflicted with a very troublesome cough, and a few bottles of PERUNA entirely cured me."

**A PROFOUND MISTAKE WRITTEN.**

Dr. J. H. McLean writes from Spring Place: "For many years I have been a great sufferer from indigestion, sick headaches and nervous prostration, many remedies, but got no permanent relief until I tried Dr. J. H. McLean's Little Blue Pills. I am now in better health than for many years. My daughter has been subject to chills and fever from her infancy. I have never seen her perfect health since the Little Blue Pills were given her."

**LEMONS ELIXIR.**

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, constipation, biliousness, debility and nervous prostration, by cleansing the liver, stomach, bowels, kidneys and blood.

Lemons Elixir is prepared from the fresh juice of lemons combined with other vegetable ingredients, catarrhs, stomatal stimulants and blood purifier. It is sold in one-half pint bottle, one dollar for pint and half dollar for half pint.

Prepared by H. Mosley, M. D., 214 Whitehall St., Atlanta, Ga.

Sold by all leading Druggists.

Sent by Carlin & Coleman, Wholesale Druggists, Selma, Ala.

**BEAUTY'S BATH CUTICURA SOAP.**

To keep the pores open, the oil glands and tubes active, and thus furnish an outlet for impurities in the perspiration and blood which cause humbling blotches, itching humors, blackheads, and minor skin blemishes; to cleanse, whiten, and beautify the skin, remove tan, freckles, sunburn, and oily matter; to keep the hands soft, white, and free from chaps and roughness, prevent contagious skin and scalp diseases, soothe and soothe an exquisite skin beautifier and toilet, and an unrivaled sanative, redolent with delicious flower odors and CUTICURA healing balsams, is the special duty of the CUTICURA SOAP.

CUTICURA and CUTICURA SOAP, the great Skin Cures and Beautifiers, and CUTICURA RESOLVENT, the new Blood Purifier, cure every form of Skin and Blood Disease, from Pimples to Scrofula. Sold everywhere. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT, 50c. POTTER DRUG AND CHEMICAL CO., Boston.

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**THE LITTLE HUCKLEBERRY.**

For children. The children in the land are much interested in the fact that the huckleberry was much more common in the olden times than it is now. It is a very interesting story of a boy's adventures in the woods. It is a very good book for children to read. It is a very good book for children to read. It is a very good book for children to read.

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—AND—

**COTTON SELLERS,**

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Full Line of Edwin C. Burt's Fine Shoes.

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Slope Shouldered Spoke Wagons. Best in the United States.

**Now, Now, NOW IS THE TIME! SPRING TIME! PURIFY YOUR BLOOD.**

**DR. J. H. McLEAN'S Strengthening Cordial AND BLOOD PURIFIER**

Is the greatest Blood Purifier in the world. TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender babe, the most delicate lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power, counteracting every artery, destroying all diseases of the blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

**IT WILL CURE:**

Sleeplessness, Night Sweats, Yellow Complexion, Hot Flushes, Fainting Spells, Nervousness, Falling Night caused by Weakness, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frequent Urine, Uterine Weakness, Milkewine, Wis., March 6th, 1885.

Dr. J. H. McLEAN, St. Louis, Mo. DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLEAN'S Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

Mrs. ELIZABETH HENDRICKS, G. W. Nowlin, Greenfield, Tenn., writes:—I have used Dr. J. H. McLEAN'S Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand. Mineville, Mo., Jan. 4th, 1885.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine I have ever used. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle. I was more exposed than the majority of those who have been cured of their blood diseases. Yours truly, JOSEPH W. MINGS.

John O. R. White, San Angelo, Texas, says:—Dr. J. H. McLEAN'S Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on. \$1.00 PER BOTTLE. SIX BOTTLES, \$5.00. Dr. J. H. McLEAN, P. O. Corner Broadway and Middle Street, St. Louis, Mo.

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